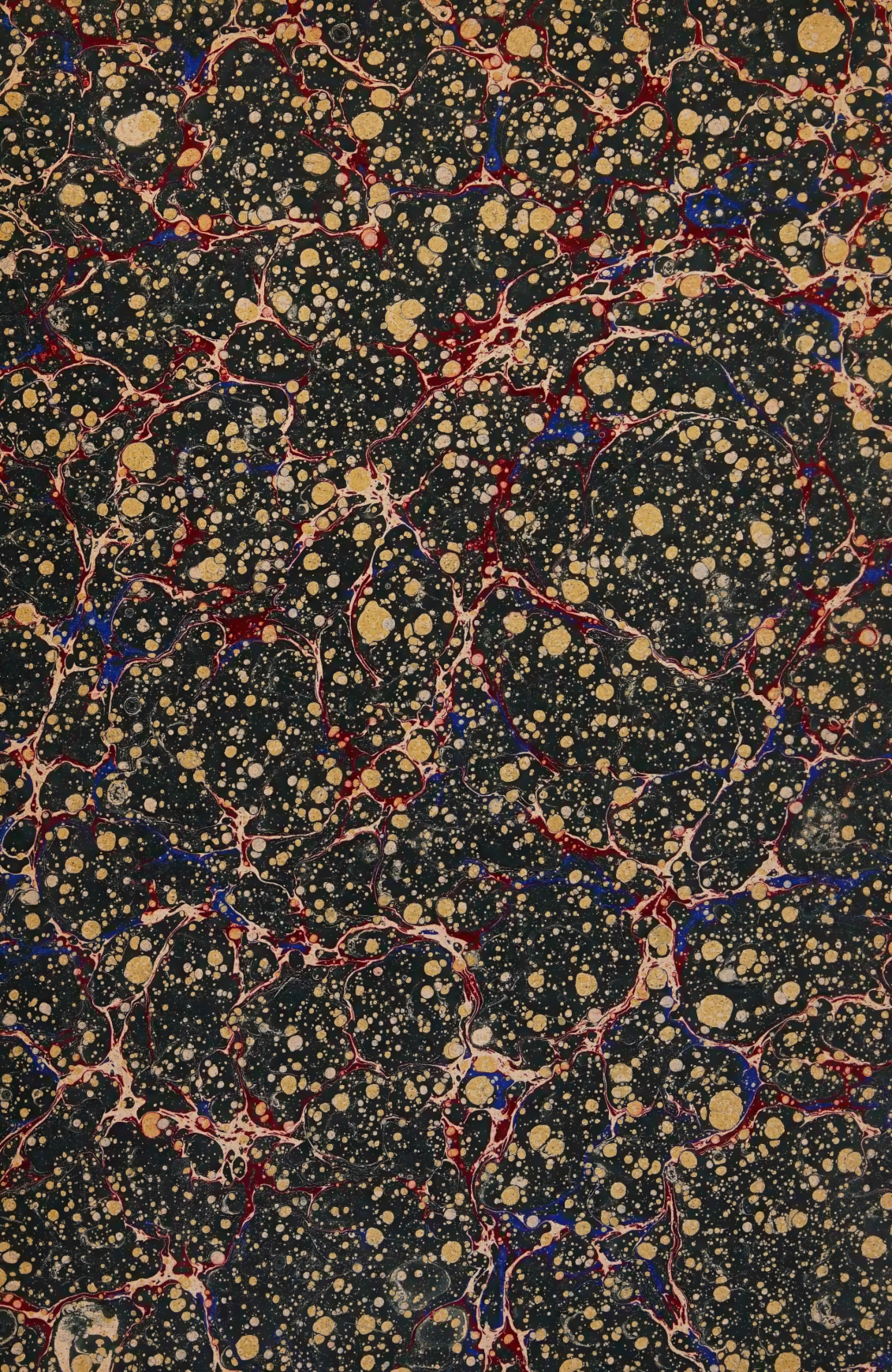

THAT
UNKNOWN COUNTRY:
OR
Future Retribution
ACCORDING TO THE
TEACHINGS OF SCRIPTURE
AND THE
OPINIONS OF SAGES, SCHOLARS & DIVINES.
ESPECIALLY AT THE
PRESENT TIME
and I if I be lifted up from the earth will draw all men unto me
Thy word is a lamp unto my feet,
and a light unto my path.
Gather the wheat into his garner, but
The sacred golden candlestick forever burning in the Holy Sepulchre, Jerusalem is here reproduced.

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THAT UNKNOWN COUNTRY

OR

WHAT LIVING MEN BELIEVE CONCERNING PUNISHMENT AFTER DEATH

TOGETHER WITH

RECORDED VIEWS OF MEN OF FORMER TIMES

THE WHOLE FIELD EXPLORED

EVERY SOURCE OF WISDOM, PAST AND PRESENT, MADE TRIBUTARY TO THE ILLUMINATION OF THIS THEME

MAN'S FINAL DESTINY

A STANDARD BOOK FOR ALL TIME

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LIST OF AUTHORS

EACH OF WHOM HAS WRITTEN EXPRESSLY FOR THIS WORK.

Rev. LYMAN ABBOTT, D.D., Pastor Plymouth Church, Brooklyn; Editor *The Christian Union.*

Rev. JOHN COLEMAN ADAMS, D.D., Pastor St. Paul's Universalist Church, Chicago.

Rev. JOSEPH ANGUS, M.A., D.D., President Regent's Park College, London, England. Member of the Bible Revision.

Rev. LEONARD WOOLSEY BACON, D.D., Philadelphia.

Rev. L. C. BAKER, A.M., Editor *Words of Reconciliation,* Philadelphia.

Rev. S. C. BARTLETT, D.D., LL.D., President Dartmouth College.

Rev. JAMES M. BUCKLEY, D.D., Editor *The Christian Advocate,* New York.

Rev. F. W. CONRAD, D.D., Editor *The Lutheran Observer,* Philadelphia.

Rev. HOWARD CROSBY, D.D., LL.D., Late Chancellor of New York University.

Rev. JOSEPH CUMMINGS, D.D., LL.D., President Northwestern University, Evanston, Ill.

Rev. E. DePRESSENSÉ, D.D., Life Member of the French Senate, Paris, France.

Rev. F. W. FARRAR, Archdeacon of Westminster, and Chaplain to the Queen of England.

Rev. GEORGE P. FISHER, Professor Ecclesiastical History, Yale University.

Rev. T. W. FOWLE, M.A., Islip Rectory, Oxford, England.

Rev. CHAS. H. FOWLER, D.D., LL.D., Bishop M. E. Church.

Rev. W. H. FRENCH, D.D., Pastor United Presbyterian Church, Cincinnati, O.

Rev. E. V. GERHART, D.D., Professor German Reformed Sem., Lancaster, Pa.

Rev. CHAUNCEY GILES, D.D., LL.D., Pastor New Jerusalem Church, Philadelphia.

Rev. WASHINGTON GLADDEN, D.D., Pastor First Congregational Church, Columbus, Ohio.

Rev. FREDERICK GODET, D.D., Professor Theolog. Faculty, Neuchâtel, Switzerland.

Rev. EDWARD EVERETT HALE, D.D., Pastor South Cong. (Unitarian) Church, Boston.

Rev. GEORGE HARRIS, D.D., Professor Christian Theology, Andover Seminary.

Rev. E. R. HENDRIX, D.D., Bishop M. E. Church (South).

Rev. AUGUSTINE F. HEWIT, D.D., Superior of the Paulist Institute, New York.

Rev. JOHN H. HOPKINS, S.T.D., Burlington, Vt.

Rev. J. W. HOTT, D.D., Editor *The Religious Telescope* (United Brethren).

Rev. F. D. HUNTINGTON, D.D., LL.D., Bishop Protestant Epis. Church of Central New York.

Rev. ABRAM S. ISAACS, D.D., Editor *The Jewish Messenger*, New York.

Rev. HENRY E. JACOBS, D.D., Professor Evangelical Lutheran Sem., Philadelphia.

Rev. JAMES LEGGE, D.D., Professor Chinese Literature and Language, Oxford University, England.

Rev. A. H. LEWIS, D.D., Editor *The Outlook and Sabbath Quarterly.*

Rev. DANIEL A. LONG, A.M., D.D., LL.D., President Antioch College, Ohio.

Rev. CHRISTOPHER E. LUTHARDT, D.D., Leipzig, Germany.

Rev. R. S. MacARTHUR, D.D., Pastor Calvary Baptist Church, New York.

Cardinal HENRY E. MANNING, Archbishop of Westminster, England.

Rev. A. A. MINER, D.D., LL.D., Pastor Columbus-Ave. Universalist Church, Boston.

Rev. A. P. PEABODY, D.D., LL.D., Professor Harvard University.

Prof. STANLEY LANE-POOLE, Translator "Speeches and Table-talk of Mohammed."

Rev. C. W. PRITCHARD, Editor *The Christian Worker*, Chicago.

Prof. T. W. RHYS DAVIDS, London University. Late Judge of the Court in Ceylon.

Rev. J. W. RICHARD, D.D., Professor Theological Seminary, Springfield, Ohio.

Rev. AUGUSTUS SCHULTZE, D.D., President Moravian Theological Seminary, Bethlehem, Pa.

Rev. JOSEPH T. SMITH, D.D., Late Moderator Presbyterian General Assembly, Baltimore.

Hon. G. G. STOKES, President of the Royal Society of England. Member of Parliament for the University of Cambridge.

Rev. N. SUMMERBELL, D.D., Pastor Christian Church, Milford, N. J.

Prof. DAVID SWING, (Independent,) Chicago.

Rev. T. DeWITT TALMAGE, D.D., LL.D., Pastor Brooklyn Tabernacle.

Rev. WM. J. R. TAYLOR, D.D., Pastor Dutch Reformed Church, Newark, N. J.

Rev. H. W. THOMAS, D.D., Pastor People's Church, Chicago.

Rev. CHARLES F. THWING, Pastor Plymouth Church, Minneapolis, Minn.

Rev. EDWARD WHITE, D.D., Professor in New College, London, England.

FATHERS AND DOCTORS OF THE EARLY CHURCH.

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PUBLISHERS' PREFACE.

In the course of recent public discussions which attracted wide attention, especially in America, and which involved questions concerning the state of human existence after death, it appeared, if not to participants, at least to many on-lookers, from near and far, that there was much uncertainty and vagueness in men's minds, we will not say as to their opinions, but as to each other's opinions.

This is as much as to say that there was wanting one of the primary conditions of intelligent and profitable discussion. No waste of words and arguments is more useless than discussion which imputes to an antagonist opinions which he does not hold, or makes him responsible for inferences which he repudiates.

Not only to furnish a basis for intelligent argument among theologians, but among all thoughtful and reasonable men to give whatever of definiteness and certainty can be attained on subjects which to all serious minds are invested with a grave interest and an awful fascination, there was need of a source of information for which the libraries of the world might be searched in vain. This is the need which the present volume proposes to supply.

What are the beliefs of the present day concerning the Life to Come? The answer must be sought from sincere and thoughtful men among our contemporaries, representing various schools and tendencies of theological opinion. And it is to these we have appealed. Among the names of the writers for this volume will be found some whose fame is co-extensive with the English language; and others who through wide regions and communions are honored as leaders or representatives of religious thought. And, unless we

have failed of our purpose, no important school of theological opinion is without its able and adequate representative here.

The volume might have been more curious if it had ranged over a wider field. But to enhance its real interest and value, the writers have been requested to treat of the future life in its penal aspect only.

The intelligent reader will expect to find, as the natural and helpful introduction to such a volume, some sort of exhibit of the opinions of former ages. And he will not be disappointed. A *catena* of the utterances of ancient Fathers and Doctors of the Church, as well as of more modern Theologians, prepared under the direction of one of the most eminent of living scholars in ecclesiastical history, occupies by no means the least important pages of the book.

It remains only to commend the book, with all its wide diversity of belief and argument, to the thoughtful attention of this most serious and thoughtful age.

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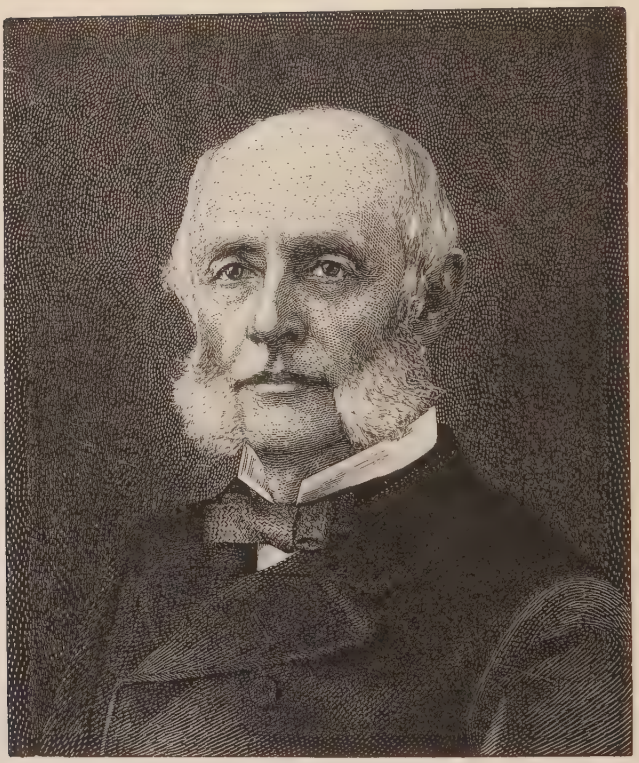


Geo. P. Fisher

CHAPTER I.

Opinions of Former Ages of the Christian Church Concerning Future Punishment, in the Language of Representative Writers.

First Patristic Period. The First Three Centuries.

JUSTIN MARTYR—A. D. *circ.* 100–165?

[The writings of this author represent the general agreement of Christian believers on this subject, up to his day. Whatever important doctrinal differences prevailed in the Church at that time related to other subjects, especially to the second coming of Christ. The quotations from Justin and the other writers in the first Patristic period are taken from the translations in Clark's Ante-Nicene Library.]

And that no one may say what is said by those who are deemed philosophers, that our assertions that the wicked are punished in eternal fire are big words and bugbears, and that we wish men to live virtuously through fear, and not because such a life is good and pleasant: I will briefly reply to this, that if this be not so, God does not exist; or if he exist he cares not for men, and neither virtue nor vice is anything, and, as we said before, lawgivers unjustly punish those who trangress good commandments. But since these are not unjust and their Father teaches them by the word to do the same things as himself, they who agree with them are not unjust.—*Apologia,* ii., 9.

And Plato in like manner used to say that Rhadamanthus and Minos would punish the wicked who came before them; and we say that the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits, which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years.—*Apologia,* i., 8.

[Justin has sometimes been erroneously cited, with others of the Fathers, as favoring the theory of annihilation.

The Fathers not unfrequently argue against the belief that the soul is self-existent; and in opposition to such a theory they affirm that the soul, like every other creation of God, is upheld by divine power, and will continue to exist as long as he shall choose to maintain it in being. Remarks of this kind have been construed as indicating the belief that the souls of the wicked will one day cease to be. For instance the following passage:—]

Trypho. Those philosophers know nothing then about these things; for they cannot tell what a soul is.

Justin. It does not appear so.

Trypho. Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten.—*Dial. with Trypho,* ch. 5.

[But the context of the very passage appears to exclude this construction.]

Trypho. But I do not say indeed that all souls die, for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished. . . .

Justin. For this reason souls both die and are punished: since if they were unbegotten, they would neither sin nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine and serpents and dogs: and it would not indeed be just to compel them if they be unbegotten.—*Ibid.*

Wherefore God delays causing the confusion and destruction of the whole world, by which the wicked angels and demons and men shall cease to exist, because of the seed of the Christians, who know that they are the cause of preservation in nature.* . . .

But since God in the beginning made the race of angels and men with free-will, they will justly suffer in eternal fire the punishment of whatever sins they have committed.—*Apol.*, ii., 7.

But we will not receive it (*i. e.*, the salvation of the Gentiles) of all your nation since we know from Isaiah [66: 24] that the members of those who have trangressed shall be consumed by the worm and unquenchable fire, remaining immortal; so that they become a spectacle to all flesh.—*Trypho*, ch. 130.

And that he [Satan] would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold.—*Apol.*, i., 28.

IRENÆUS—A. D. 120?–202?

[This writer has also been interpreted by some as favoring the doctrine of annihilation. But the following passage seems to indicate the contrary.]

Inasmuch then as in both Testaments there is the same righteousness of God [displayed] when God takes vengeance, in the one case indeed typically, temporarily, and more moderately, but in the other really, enduringly, and more rigidly: for the fire is eternal and the wrath of God which shall be revealed from Heaven from the face of our Lord entails . . . a heavier punishment on those who incur it,—the elders pointed out that those men are devoid of sense who, [arguing] from what had happened to those who formerly did not obey God, do endeavor to bring in another Father, setting over against [these punishments] what great things the Lord had done at his coming to save those who received him, taking compassion upon them; while they keep silence with regard to his judgment, and all those things which shall come upon such as have heard his words, but have done them not, and that it were better for them if they had not been born [Matt., 26: 24], and that it shall be more tolerable for Sodom and Gomorrah in the judgment than for that city which did not receive the word of his disciples [Matt., 10: 15].—*Adv. Hær.*, iv., 28, 1.

And to as many as continue in their love towards God, does he grant communion with him. But communion with God is life and light, and the enjoyment of all the benefits which he has in store. But on as many as according to their own choice depart from God, he inflicts that separation from himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which he has in store. Those, therefore, who cast away by apostasy these forementioned things,

*This is Dr. Donaldson's rendering of a clause on which scholars differ both as to reading and rendering.

being in fact destitute of all good, do experience every kind of punishment. God, however, does not punish them immediately of himself, but that punishment falls upon them because they are destitute of all that is good. Now good things are eternal and without end with God, and therefore the loss of these is also eternal and never ending. It is in this matter just as occurs in the case of a flood of light: those who have blinded themselves, or have been blinded by others, are forever deprived of the enjoyment of light. It is not [however] that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them.—*Adv. Hær.*, v., 27, 2.

And this same thing does the Lord also say in the gospel to those who are found upon the left hand: "Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the devil and his angels" (Matt., 25:41); [This reading of Irenæus agrees with that of the Codex Bezæ at Cambridge.] indicating that eternal fire was not originally prepared for man, but for him who beguiled man and caused him to offend; . . . which [fire] indeed they too shall justly feel who like him persevere in works of wickedness, without repentance, and without retracing their steps.—*Adv. Hær.*, iii., 23, 3.

MINUCIUS FELIX—*circ.* A. D. 300.

[The nature of the penal fire.]

There [in hell] the intelligent fire burns the limbs and restores them, feeds on them and nourishes them. As the fires of the thunderbolts strike upon the bodies, and do not consume them; as the fires of Mount Ætna and Mount Vesuvius, and of burning lands everywhere, glow, but are not wasted; so that penal fire is not fed by the waste of those who burn, but is nourished by the unexhausted eating away of their bodies.

But that they who know not God are deservedly tormented as impious, as unrighteous persons, no one, except a profane man, hesitates to believe, since it is not less wicked to be ignorant of than to offend the Parent of all, and the Lord of all.—*Octavius*, 35.

TERTULLIAN—A. D. *circ.* 150–216.

[This extract is one of the earliest examples of a certain spirit and temper in the contemplation of the subject, of which there are many manifestations in later writers. It is taken from Gibbon's translation.]

At that greatest of all spectacles, the last and eternal judgment, how shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquefying in fiercer flames than they ever kindled against the Christians; so many sage philosophers blushing in red-hot fires with their deluded pupils; so many tragedians more tuneful in the expression of their own sufferings; so many dancers tripping more nimbly from anguish than ever before from applause.—*De Spectaculis*, xxx.

[Suggestion of an Intermediate State (Hades) and of purgatorial discipline therein.]

You have a treatise by us, De Paradiso [not extant], in which we have established the position that every soul is detained in safe-keeping in Hades until the day of the Lord.—*De Anima*, lv.

In short, inasmuch as we understand the prison pointed out in the gospel to be Hades, and as we also interpret the uttermost farthing to mean the very smallest offense which has to be atoned for there before the resurrection [Matt., 5:25, 26], no one will hesitate to believe that the soul undergoes in Hades some compensatory dis-

cipline without prejudice to the full process of the resurrection when the recompense will be administered through the flesh besides.—*Ibid.*, lviii.

CYPRIAN—*circ.* A. D. 200–258.

[The extract seems to foreshadow the doctrine, so often since held, of the delight of the saved in the sufferings of the lost. The writer was a disciple of Tertullian.]

What will then be the glory of faith? what the punishment of faithlessness? When the day of judgment shall come, what joy of believers, what sorrow of unbelievers; that they should have been unwilling to believe here, and now they should be unable to return that they might believe! An ever burning Gehenna will burn up the condemned and a punishment devouring with living flames; nor will there be any source whence at any time they may have either respite or end to their torments. Souls with their bodies will be reserved in infinite tortures for suffering. Thus the men will forever be seen by us who here gazed upon us for a season; and the short joy of those cruel eyes in the persecutions that they made for us will be compensated by a perpetual spectacle, according to the truth of Holy Scripture which says, "Their worm shall not die, and their fire shall not be quenched and they shall be for a vision to all flesh." (Is., 66: 24). . . .

The pain of punishment will then be without the fruit of penitence; weeping will be useless, and prayer ineffectual. Too late they will believe in eternal punishment. —*Adv. Demetr.*, xxiv.

[Arnobius (*circ.* A. D. 303) is hardly to be quoted as a representative of his age. He held it as an individual opinion that the soul gains immortality by perseverance in goodness, and that consequently the wicked go out of being. But his more distinguished pupil, next quoted, is very explicit in the contrary sense.]

LACTANTIUS—d. A. D. *circ.* 312.

If the soul, which has its origin from God, gains the mastery, it is immortal, and lives in perpetual light; if, on the other hand, the body shall overpower the soul and subject it to its dominion, it is in everlasting darkness and death. And the force of this is not that it altogether annihilates the souls of the unrighteous, but subjects them to everlasting punishment. We term that punishment the second death, which is itself also perpetual, as also is immortality. . . . We thus define the second death: Death is the suffering of eternal pain; or thus: Death is the condemnation of souls for their deserts to eternal punishments. *Instit.*, 2: 13.

[The most important divergence from the ordinary doctrine in the first three centuries is found in the Alexandrian theologians, Clement and Origen.]

CLEMENT OF ALEXANDRIA—*circ.* A. D. 200.

[Punishment aims at the sinner's own good.]

The general of an army by inflicting fines and corporeal punishment with chains and the extremest disgrace on offenders, and sometimes even punishing individuals with death, aims at good, doing so for the admonition of the officers under him.

Thus also he who is our great General, the Word, the Commander-in-chief of the universe, by admonishing those who throw off the restraints of his law, that he may effect their release from the slavery, error, and captivity of the adversary, brings them peacefully to the sacred concord of citizenship. . . .

Plato, who had learned from this source [*i. e.* Moses], says beautifully: "For all

who suffer punishment are in reality treated well, for they are benefited, since the spirit of those who are justly punished is improved." . . .

Now hatred of evil attends the good man, in virtue of his being in nature good. Wherefore I will grant that he punishes the disobedient (for punishment is for the good and advantage of him who is punished, for it is the correction of a refractory subject); but I will not grant that he wishes to take vengeance. Revenge is retribution for evil, imposed for the advantage of him who takes the revenge. He will not desire us to take revenge who teaches us to "pray for those that despitefully use us." . . .

But it is not inconsistent with the saving word to administer rebuke dictated by solicitude. For this is the medicine of the divine love to man by which the blush of modesty breaks forth and shame at sin supervenes.

For if one must censure, it is necessary also to rebuke, when it is the time to wound the apathetic soul, not mortally but salutarily, securing exemption from everlasting death by a little pain.—*Pæd.*, i., 9.

On the other hand, he [God] is in no respect whatever the cause of evil. For all things are arranged with a view to the salvation of the universe by the Lord of the universe, both generally and particularly. . . . Now everything that is virtuous changes for the better. . . . But necessary corrections through the goodness of the great overseeing Judge, both by the attendant angels, and by various acts of anticipative judgment, and by the perfect judgment, compel egregious sinners to repent. —*Stromata*, vii., 2.

ORIGEN—*circ.* A. D. 185—*circ.* 254.

[This writer holds, with Clement, that all will finally be restored to holiness. It is important to observe the connection of this belief with other parts of his system. He held that the will does not lose its mutable quality, or issue in that permanence of character which is an essential idea in the Augustinian anthropology. Original sin he explained on the supposition of a pre-existence of souls (a doctrine derived from Platonism) and of a moral fall prior to birth.

In his work on the fundamental principles of Christianity he discusses this subject at length. Only much abbreviated extracts can be given.]

These subjects indeed are treated by us with great solicitude and caution, in the manner rather of an investigation and discussion than in that of fixed and certain decision. . . .

The end of the world, then, and the final consummation will take place when every one shall be subjected to punishment for his sins; a time which God alone knows, when he will bestow on each one what he deserves. We think indeed that the goodness of God, through his Christ, may recall all his creatures to one end, even his enemies being conquered and subdued. . . .

But those who have been removed from their primal state of blessedness have not been removed irrecoverably, but have been placed under the rule of those holy and blessed orders which we have described; and by availing themselves of the aid of these, and being remoulded by salutary principles and discipline, they may recover themselves, and be restored to their condition of happiness. From all which I am of opinion, so far as I can see, that this order of the human race has been appointed in order that in the future world, or in ages to come, whenever there shall be the new heavens and the new earth spoken of by Isaiah, it may be restored to that unity promised by the Lord Jesus in his prayer to God the Father on behalf of his disciples: "I do not pray for these alone, but for all who shall believe on me through their word: that

they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." (Jno., 17: 20, 21.) . . .

But whether any of these orders who act under the government of the devil, and obey his wicked commands, will in a future world be converted to righteousness because of their possessing the faculty of freedom of will, or whether persistent and inveterate wickedness may be changed by the power of habit into nature, is a result which you yourself, reader, may approve of, if neither in these present worlds which are seen and temporal, nor in those which are unseen and are eternal, that portion is to differ wholly from the final unity and fitness of things. But in the mean time, both in those temporal worlds which are seen, as well as in those eternal worlds which are invisible, all those beings are arranged according to a regular plan, in the order and degree of their merits; so that some of them in the first, others in the second, some even in the last, times, after having undergone heavier and severer punishments, endured for a lengthened period, and for many ages, so to speak, improved by this stern method of training, and restored at first by the instruction of the angels, and subsequently by the powers of a higher grade, and thus advancing through each stage to a better condition, reach even to that which is invisible and eternal, having traveled through, by a kind of training, every single office of the heavenly powers. From which I think this will appear to follow as an inference, that every rational nature may, in passing from one order to another, go through each to all, and advance from all to each, while made the subject of various degrees of proficiency and failure according to its own actions and endeavors, put forth in the enjoyment of its power of freedom of will.—*De Princip.*, i., 6, 1, ff.

We find in the prophet Isaiah that the fire with which each one is punished is described as his own; for he says: "Walk in the light of your own fire, and in the flame which ye have kindled." By these words it seems to be indicated that every sinner kindles for himself the flame of his own fire, and is not plunged into some fire which has been already kindled by another, or was in existence before himself. Of this fire the fuel and food are our sins, which are called by the Apostle Paul wood, hay, and stubble (1 Cor., 3: 12). And I think that as abundance of food and provisions of a contrary kind and amount breed fevers in the body, and fevers too of a different sort and duration, according to the proportion in which the collected poison supplies material and fuel for disease . . .; so when the soul has gathered together a multitude of evil works, and an abundance of sins against itself, at a suitable time, all that assembly of evils boils up to punishment, and is set on fire to chastisements. . . .

Another species of punishment may be understood to exist; because as we feel that when the limbs of the body are loosened and torn away from their mutual supports there is produced pain of a most excruciating kind, so, when the soul shall be found to be beyond the order, connection, and harmony in which it was created by God for the purposes of good and useful action and observation, and not to harmonize with itself in the connection of its rational movements, it must be deemed to bear the chastisement and torture of its own dissension, and to feel the punishments of its own disordered condition. And when this dissolution and rending asunder of soul shall have been tested by the application of fire, a solidification undoubtedly into a firmer structure will take place, and a restoration be effected.

There are also many other things which escape our notice, and are known to him alone who is the physician of our souls. . . .

To understand now that in the same way in which physicians apply remedies to the sick, in order that by careful treatment they may recover their health, God so deals towards those who have lapsed and fallen into sin, is proved by this, that the cup of God's fury is ordered through the agency of the prophet Jeremiah (*cf.* 25: 15, 16)

to be offered to all nations, that they may drink it, and be in a state of madness, and vomit it forth. In doing which he threatens them, saying that if any one refuse to drink he shall not be cleansed (*cf.* Jer., 25 : 28, 29). By which certainly it is understood that the fury of God's vengeance is profitable for the purgation of souls.—*De Princip.*, ii., 10, 4.

[The two following extracts are taken from Origen's work "Against Celsus," a defense of Christianity.]

Observe now here at the very beginning, how in ridiculing the doctrine of a conflagration of the world, . . . he [Celsus] would make us, "representing God as it were a cook," hold the belief in a general conflagration, not perceiving that . . . it is a purificatory fire which is brought upon the world and probably also on each one of those who stand in need of chastisement by the fire, and of healing at the same time, seeing it *burns* indeed, but does not *consume*, those who are without a material body which needs to be consumed by that fire, and which burns and consumes those who by their actions, words, and thoughts have built up wood or hay or stubble in that which is figuratively termed a building (*cf.* 1 Cor., 3 : 12). . . .

But that, we say, God brings upon the world, not like a cook, but like a God, who is the benefactor of them who stand in need of a discipline of fire, will be testified by the prophet Isaiah in whose writings it is related that a sinful nation was thus addressed: "Because thou hast coals of fire, sit upon them, they shall be to thee a help" (*cf.* Is., 47: 14, 15). Now the Scripture is appropriately adapted to the multitudes of those who are to peruse it, because it speaks obscurely of things that are sad and gloomy in order to terrify those who cannot by any other means be saved from the flood of their sins, although even then the attentive reader will clearly discover the end that is to be accomplished by these sad and painful punishments upon those who endure them. It is sufficient however for the present to quote the words of Isaiah. "For my name's sake will I show mine anger, and my glory will I bring upon thee, that I may not destroy thee" (*cf.* Is., 48 : 9, *Septuagint*).

We have thus been under the necessity of referring in obscure terms to questions not fitted to the capacity of simple believers, who require a simpler instruction in words, that we might not appear to leave unrefuted the accusation of Celsus, that God introduces the fire [which is to destroy the world], as if he were a cook.—*Against Celsus*, 5 : 15.

But the remarks which might be made on this topic are neither to be made to all nor to be uttered on the present occasion; for it is not unattended with danger to commit to writing the explanation of such subjects, seeing the multitude need no further instruction than that which relates to the punishment of sinners; while to ascend beyond this is not expedient for the sake of those who are with difficulty restrained, even by fear of eternal punishment, from plunging into any degree of wickedness, and into the flood of evils which result from sin.—*Against Celsus*, 6 : 26.

Second Patristic Period. *A. D.* 301–600.

[During this period there is more dissent from the prevalent doctrine of endless punishment. The first writer to be quoted, perhaps the most eminent of the ancient Greek theologians, expresses himself distinctly on the side of universal restoration.]

GREGORY OF NYSSA—*circ.* A. D. 331–370?

Let there be granted that a certain vase was made of clay; that this however was filled by fraud and on the sly with molten lead; that the lead moreover had hard-

ened after it had been poured in, and so remained that it could not be poured out; that the master however desired to preserve the vase; since however he had the skill of the potter, he broke the vase with the lead and then formed the vase over again into its former shape for his own use, emptied of the matter which had been put into it. So then when a sin has been introduced into that part of us which is endowed with sensation (for I call that so which is in the body), the potter of our vase, having broken up the material which had received the sin, will make up the vase again through the resurrection, unmixed with its opposite and will restore it to the beauty which it had in the beginning. . . .

Since in truth it is necessary that the stains which have taken seat in him, being begotten in him by sin, should be removed by some medium; therefore in the present life indeed the remedy of virtue must be applied for curing these wounds. But if this cannot be, the cure is reserved to the future life. But just as in the body there are certain different kinds of diseases of which some indeed more easily, but some only with difficulty, admit of cure, in which both cuttings and cauterizings and bitter medicines are applied for removing the disease which is seated in the body; some such thing also judgment declares will be in the future for curing the disease of the mind, which indeed threatens the wicked and foolish and portends heavy and severe sufferings, that by the fear of harsh and bitter things which are to be visited upon us, we are to be chastised and instructed to the fleeing from sin. . . .

For just as those who remove nails and warts, which are born upon the body contrary to nature, by cutting and burning, apply the remedy to him whom they treat in kindness yet not without pain, but not however to the harm of him who suffers it; so also whatever superfluous callous growths have been nourished in our minds which have been rendered carnal through contact with disturbing influences, are cut off at the time of judgment, and rubbed away by the unspeakable wisdom and virtue of that One who heals those who are sick; as it is said in the gospel, for there is no need, it says, of a physician for the whole but for the sick.—*Oratio Catech.*, ch. viii.

GREGORY OF NAZIANZEN—*circ.* A. D. 329–390

[He is speaking, in one of his Orations, of those who have not been baptized in this world.]

Many will perhaps first at that time be baptized by fire, which is the last baptism and more severe and enduring, and destroys matter like hay and consumes all frivolity of vice.—*Orat.*, xxxix., 19.

I know of a purifying fire which Christ has come to kindle on earth; this fire has the power to eradicate matter and all evil propensities. . . . I know also of a fire which does not purify but punishes . . . which is connected with the worm that never dies, and which cannot be extinguished, but perpetuates itself for evil doers. For all this has the power to destroy and bring to an end, *unless indeed* [a view which Gregory seems himself to prefer] it please one to think of this fire too as salutary and worthy of him who punishes.—*Orat.*, xl., 36.

LACTANTIUS—d. A. D. 312.

[Of the resurrection bodies of the wicked, and the nature of hell-fire.

The points of contrast between this Latin writer (already cited, p. 36, in contradiction of his master, Arnobius) and the Greek writers just quoted, are very notable.]

But, however, the sacred writings inform us in what manner the wicked are to undergo punishment. For because they have committed sins in their bodies, they will again be clothed with flesh that they may make atonement in their bodies; and yet it will not be that flesh with which God clothed man, like this our earthly body,

but indestructible and abiding forever, that it may be able to hold out against tortures and everlasting fire, the nature of which is different from this fire of ours, which we use for the necessary purposes of life, and which is extinguished unless it be sustained by the fuel of some material. But that divine fire always lives by itself and flourishes without any nourishment; nor has it any smoke mixed with it, but it is pure and liquid and fluid, after the manner of water. For it is not urged upwards by any force as our fire, which the taint of the earthly body, by which it is held, and smoke intermingled compels to leap forth, and to fly upwards to the nature of heaven with a tremulous movement.

The same divine fire therefore, with one and the same force and power, will both burn the wicked and will form them again, and will replace as much as it will consume of their bodies, and will supply itself with eternal nourishment, which the poets transferred to the vulture of Tityus. Thus without any wasting of bodies, which regain their substance, it will only burn and affect them with a sense of pain.—*Instit.*, vii., 21. (Clark's Ante-Nicene Library.)

[The next two writers are the great representatives of the Antioch school of theology of that age. They hold the restorationist view. In their theology, the Incarnation was not only for the deliverance of man from sin, but its design and effect were to elevate mankind to a higher stage of being than that on which he stood or which was possible to him as a descendant of Adam. Beyond its negative effect, the work of Christ, the second Adam, conferred a positive good, by lifting up the race to a higher destination. And this work would eventually take effect on all.]

DIODORE OF TARSUS—d. A. D. 394.

A perpetual reward is prepared for the good on account of their labors and the right justice and equity of the Rewarder; but the punishment of the unjust is nevertheless not perpetual, nor shall the immortality prepared for them be made useless to them, but they may be tortured for a short time, according to the merit and measure of their sin and impiety, and according to the amount of malice in their works. They shall then suffer pain and torment for a short time, but the happiness of immortality which shall have no end shall remain for them. Indeed, if the rewards of good works are so surpassing, how much could the length of eternity prepared for them exceed the length of time of the limited strifes in the career of the present age; the punishments indeed which are to be inflicted for the many and weighty crimes shall be far exceeded by the greatness of compassion. It is not then for the good, so far as this is concerned, that the grace of the Resurrection is reckoned, but even for the wicked. For the grace of God honors the good indeed munificently and freely; but pitifully and mercifully does he determine the torments of the wicked.—*In Asseman. Bibl. Orient.*, Vol. III., p. 323.

THEODORE OF MOPSUESTIA—*circ.* A. D. 350–428.

In the world to come those who have chosen good things shall with praise receive the fruit of their good works: but the wicked who have done wrong throughout their life, after great and fearful punishments, shall come to their senses, and choosing the good, not among the good, but among the wicked, since they have sinned, shall learn to hold themselves steadfast, and in this way shall obtain a knowledge of the blessed doctrine of the fear of God, having learned to believe in it with a good will. Then at last they shall merit the enjoyment of the divine liberality. For he would never have said, "Until thou shalt return the last farthing," unless it had been possible that it should be done; that removing the punishment of sin we should be set free from them. Neither would he have said, "He shall be beaten with many stripes

and he shall be beaten with few stripes," if there was no end to the infliction when men had suffered a punishment commensurate with their sin.—*In Asseman. Bibl. Orient.*, III., 323.

[These views, which coincide in some degree with those of Origen, fell under the disfavor and proscription levied against Origen's philosophy and theology by Jerome and others. Augustine strenuously defended the doctrine of endless punishment, though in the face of many dissentients in his time. The importance of his position in the history of doctrine justifies copious extracts from his writings. The quotations are from the translation published by T. & T. Clark.]

AUGUSTINE—A. D. 353–430.

I must now enter the list of amicable controversy with those tender-hearted Christians who decline to believe that any or that all of those whom the infallibly just Judge may pronounce worthy of the punishment of hell, shall suffer eternally, and who suppose that they shall be delivered after a fixed term of punishment, longer or shorter according to the amount of each man's sins. . . . Which opinion if it is good and true because it is merciful will be so much the better and truer in proportion as it becomes more merciful. Let then this fountain of mercy be extended and flow forth even to the lost angels, and let them also be set free at least after as many and long ages as seem fit. . . .

It behooves us [then] to inquire why the Church has not been able to tolerate [this] idea. . . . For so many holy men . . . did not grudge to angels of any rank or character that they should enjoy the blessedness of the heavenly kingdom after being cleansed by suffering, but rather they perceived that they could not invalidate the divine sentence . . .: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt., 25:41). . . . And there is also that declaration in the Apocalypse, "The devil was cast into the lake of fire and brimstone, . . . and [he] shall be tormented day and night for ever" (Rev., 20:10).

In the former passage "everlasting" is used, in the latter, "forever"; and by these words Scripture is wont to mean nothing else than endless duration. . . . And if this be so, how can it be believed that all men, or even some, shall be withdrawn from the endurance of punishment after some time has been spent in it? How can this be believed without enervating our faith in the eternal punishment of the devils? . . .

Then what a fond fancy is it to suppose that eternal punishment means long continued punishment, while eternal life means life without end, since Christ in the very same passage spoke of both in similar terms in one and the same sentence, "These shall go away into eternal punishment, but the righteous into life eternal!" (Matt. 25:46.) If both destinies are "eternal" then we must either understand both as long continued but at last terminating, or both as endless. . . .

And this reasoning is equally conclusive against those who in their own interest, but under the guise of a greater tenderness of spirit, . . . assert that these words are true, not because men shall suffer those things which are threatened by God, but because they deserve to suffer them. For God, they say, will yield them to the prayers of His saints. . . .

[Here follows a long argument to show that if we can pray the wicked out we can also pray out the devils.]

But we must not pray for the devils, as we know it is impossible for them to repent, while the Church prays for sinners and enemies, because it does not know that they cannot repent. And this is also the reason why . . . she does not even in this world pray for the unbelieving and godless who are dead. For some indeed prayer

. . . is heard; but it is for those who, having been regenerated in Christ, did not spend their life so wickedly that they are to be judged unworthy of such compassion, nor so well that they can be considered to have no need of it. As also after the resurrection there will be some of the dead to whom, after they have endured the pains proper to spirits of the dead, mercy shall be accorded, and acquittal from the punishment of eternal fire. For were there not some whose sins, though not remitted in this life, shall be remitted in that which is to come, it could not be truly said, "They shall not be forgiven, neither in this world, neither in that which is to come" (Matt., 12:32). . . .

As for those who find an empty threat rather than a truth in such passages as these: "Depart from me, ye cursed, into everlasting fire," and "These shall go away into eternal punishment" (Matt., 25:41, 46), and "They shall be tormented for ever and ever" (Rev., 20:10); and "Their worm shall not die, and their fire shall not be quenched" (Is., 66:24),—such persons, I say, are more emphatically and abundantly refuted, not by me so much as by the divine Scripture itself.

[A number of passages of Scripture follow.]

But let us now reply to those who promise deliverance from eternal fire . . . only to those who have been washed by the baptism of Christ, and have become partakers of his body and blood, no matter how they have lived, no matter what heresy or impiety they have fallen into. But they are contradicted by the apostle where he says: "Now the works of the flesh, which are manifest, are these: fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variances, emulations, wrath, strife, heresies, envyings, drunkenness, revelings, and the like: . . . for they which do such things shall not inherit the kingdom of God" (Gal., 5:19–21). . . .

It remains to reply to those who maintain that those only shall burn in eternal fire, who neglect alms-deeds proportioned to their sins, resting this opinion on the words of the Apostle James, "He shall have judgment without mercy, that hath showed no mercy" (Jas., 2:13). . . .

Such persons, indeed, as decline to abandon their evil habits of life, for a better course, cannot be said to do charitable deeds. For this is the purport of the saying, "Inasmuch as ye did it not to one of the least of these ye did it not to me" (Matt., 25:45). He shows them that they do not perform charitable actions even when they think they are doing so. . . . For God considers not the person to whom the gift is made, but the spirit in which it is made.—*Civit. Dei*, xxi., 17–27.

[Concerning the justice of endless punishment.]

Some, however, . . . think it unjust that any man be doomed to an eternal punishment for sins which, no matter how great they were, were perpetrated in a brief space of time; as if any law ever regulated the duration of punishment by the duration of the offense punished. . . .

And just as the punishment of the first death cuts men off from this present mortal city, so does the punishment of the second death cut men off from the future immortal city. . . .

But eternal punishment seems hard and unjust to human perceptions, because in the weakness of our mortal condition there is wanting that highest and purest wisdom by which it can be perceived how great a wickedness was committed in that first transgression. The more enjoyment man found in God, the greater was his wickedness in abandoning Him; and he who destroyed in himself a good which might have been eternal, became worthy of eternal evil. Hence the whole mass of the human race is condemned: for he who at first gave entrance to sin has been punished with

all his posterity who were in him as in a root, so that no one is exempt from this just and due punishment, unless delivered by mercy and undeserved grace. And the human race is so apportioned that in some is displayed the efficacy of merciful grace, in the rest the efficacy of just retribution. For both could not be displayed in all. . . .

But many more are left under punishment than are delivered from it, in order that it may thus be shown what was due to all. And had it been inflicted on all, no one could justly have found fault with the justice of Him who taketh vengeance.—*Civit. Dei*, xxi., 11.

[Concerning the fate of infants, his earlier opinion inclined to a milder view.]

But to this argument a certain complaint is accustomed to be made by the ignorant concerning the deaths of infants. . . .

In which place men are accustomed to investigate the sacrament of the baptism of Christ, how it benefits infants when, after having been received, they very frequently die, before they could have understood anything concerning it. In which case it is right piously and correctly believed that the faith of those by whom he is offered for consecration avails for him. . . . For how much did the faith of the widow avail her son which (faith) since he was dead he had not; to whom nevertheless his mother's availed that he should be raised from the dead? But concerning the torments of body by which infants are afflicted, who by their age have not sinned, it is said: "What evil have they done that they should suffer thus?" As if there could be any merit in innocence, before any one had been able to do wrong. . . .

But . . . who knows what God in the secret of his judgment of right compensation may reserve for these same infants, who, while they have done nothing aright, have nevertheless not in sinning endured any of these things? For not in vain does the Church commend for reception as martyrs, those infants who were killed when the Lord Jesus Christ was sought to be slain by Herod.—*De Lib. Arbit.*, iii., 23.

[Later, following the logic of his system, he expresses a more austere judgment.]

If those who are baptized, by reason of the virtue of so great a sacrament, although with their heart and mouth they do not that which pertains to believing and confessing, are nevertheless reckoned among the number of believers; surely those to whom the sacrament has been lacking are to be reckoned among them who believe not on the Son; and for that reason if they depart from the body devoid of this grace, there follows for them that which is said: "They shall not have life, but the wrath of God remaineth upon them" (John, 3 : 35, 36). Whence then is this, since it is clear that they have no sins of their own if they be not held guilty on account of original sin?—*De Peccat. Merit.*, i., 28 : 20.

[Concerning gradation in punishment.]

We must not, however, deny that even the eternal fire will be proportioned to the deserts of the wicked, so that to some it will be more, and to others less, painful, whether this result be accomplished by a variation in the temperature of the fire itself, graduated according to every one's merit, or whether it be that the heat remains the same, but that all do not feel it with equal intensity of torment.—*Civit. Dei*, xxi., 16.

[The further history of the doctrine cannot be intelligently studied without taking into view the modification of it through the growth of the doctrine of Purgatory, the foundations of which are to be found in the writings of Augustine, for example, in the following passages.]

It is a matter that may be inquired into, and either ascertained or left doubtful,

whether some believers shall pass through a kind of purgatorial fire, and in proportion as they have loved with more or less devotion the goods that perish, be less or more quickly delivered from it. This cannot, however, be the case of any of those of whom it is said that they "shall not inherit the kingdom of God," unless, after suitable repentance, their sins be forgiven.—*Enchiridion*, lxix.

For our part we recognize that even in this life some punishments are purgatorial. . . . But temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment. But of those who suffer temporary punishment after death, all are not doomed to those everlasting pains which are to follow that judgment; for to some, as we have already said, what is not remitted in this world is remitted in the next, that is they are not punished with the eternal punishment of the world to come.—*Civit. Dei*, xxi., 13.

PELAGIUS—*circ.* A. D. 360—*circ.* 435.

[The antagonist of Augustine, while strenuous for the doctrine of future punishment, is less positive as to the fate of unbaptized infants. He says:—]

Where they are not, I know; where they are, I know not.

AMBROSE—A. D. 340–397.

[Concerning the fate of the unbaptized.]

No one ascends into the kingdom of heaven, except by means of the sacrament of baptism. . . . For unless a man has been born again of water and the Spirit, he cannot enter the kingdom of God. Moreover to this there is no exception, not the infant, nor he who is unavoidably prevented. They have however immunity from pains. Whether they have any honor of the kingdom, I do not know.—*De Abrah.*, ii., 11.

JEROME—A. D. 340?—420.

[Concerning gradation in future punishment. It is questionable whether the "Christians" here spoken of as damned are not thought of as in Purgatory.]

And just as we believe there shall be eternal torments for the devil, and all skeptics and impious ones who have said in their hearts, there is no God, so also for sinners and impious ones. And *nevertheless* for Christians whose works are to be tried and purified, we suppose that there will be a moderate sentence, and one mixed with clemency.—*Comm. in Jerem.*, lxvi., *ad fin.*

CHRYSOSTOM—A. D. 347–407.

[Of the nature of hell-fire.]

For truly when thou hearest of the fire, take care not to think that it is like this fire: for this lays hold of anything, devours and consumes it; but that burns those whom it once lays hold of forever, nor ever desists; and therefore is called inextinguishable. . . . But how horrible it is, it is impossible even to tell in words; but from the experience of lesser things we may be able to obtain some slight conjecture of the greater. If ever thou hast been in a furiously boiling bath, think then of the hell of fire: and if ever thou hast been on fire with a more consuming fever, carry the mind back to that flame, and then thou wilt be able to discriminate correctly. . . . Truly we shall grate our teeth, borne down with labors and intolerable sufferings, and no one will bring succor; but we shall groan heavily, while the flame presses ever more fiercely upon us; we shall see no one except our companions in torture and an immense solitude. . . . That fire does not consume, neither gives light, otherwise there would be no darkness. . . .

But if some one say: How shall the soul be able to bear such a degree of torture and hold out through infinite ages in torment? Let this one think how many have certainly borne long and grave sickness. But if they have died, this has happened not because the soul was consumed, but because the body has given out. . . . Wherefore, after it [the soul] shall have received that incorruptible and indissoluble body, nothing will prevent its pain being dragged on through eternity. Here it is not possible that both should happen at once, the vehemence, that is, and the length of the suffering; but the one strives against the other, because the nature of our body, frail because of corruption, will not bear their combination: but in the immortality to come, this strife will be settled, and both evils shall lay hold on us, with great violence, to eternity.—*Ad Theod. Laps.*, i., 10.

[The meditation of hell a source of comfort and safety.]

Would that it were possible at our dinner, and our supper, and our baths, and everywhere, to be discoursing about hell. For we should not then feel the pain at the evils in this world, nor the pleasure of its good things. For what would you tell me was an evil? poverty? disease? captivity? maiming of the body? Why all these things are sport compared to the punishment there, even should you speak of those who are tormented with famine all their life long; or those who are maimed from their earliest days and beg their food too, and that in addition to the former evils. Let us then certainly employ ourselves with talking about these things. For to remember hell prevents our falling into hell.—*Hom.*, xxxi., *ad Rom.*

[The next two writers represent the rapid maturing, in the Western Church, of the doctrine of Purgatory, from its germ in the conjecture of Augustine. See p. 44.]

CÆSARIUS OF ARLES—*circ.* A. D. 480–543.

All the good who serve God faithfully, who seek to apply themselves to reading and prayer, and to persevere in good works, building up (*cf.* 1 Cor., 3: 12)—neither capital crimes, nor small sins—but good works, shall pass through that fire of which the Apostle speaks. But those who are apt to commit small sins, and are negligent to make amends, shall come into eternal life, because they believed in Christ, and committed no capital crimes, but before that, they shall be purified either in this age by the justice of God by means of the bitterest tribulations, or by their own acts, by many charities, and especially when they are mercifully kind to their enemies, and shall be freed by the mercy of God; or else certainly they shall be tortured for a long time by that fire of which the Apostle speaks; that they may attain to the future life, without spot or wrinkle.

But those who have committed homicide, or adultery, or the rest like these, if a worthy repentance has not come to their aid, shall not deserve to pass through the fire of Purgatory to life, but shall be cast down to death in the eternal conflagration. —*Homil.*, viii., 8.

POPE GREGORY THE GREAT—A. D. 540–604.

For certain light faults, it is to be believed that there will be a purgatorial fire, before the judgment, for the reason that the truth says this sin shall not be forgiven, neither in this world, nor in that which is to come (Matt., 12: 31, 32). In which it is given to be understood that some faults may be forgiven in this age, and some in the age to come, for since it is denied concerning one thing, the logical consequence is evident that it is conceded of certain others. But nevertheless it is to be believed that this may be done only concerning the small and most minute sins, such as incessant idle talk, immoderate laughter, or the sin of care of family matters, which

are rarely thought about without fault even by those who know how to avoid fault; or an error of knowledge in unimportant matters.—*Dial.*, iv., 39.

[Of masses for the dead.]

Faults are not ineradicable after death. The salutary and sacred offering of the host is wont to be of advantage to souls after death so that sometimes the souls of the dead even may be understood to long for it.—*Dial.*, iv., 35.

The Scholastic Period.

[During this period little difference of opinion existed on this subject. The doctrine of a final restitution, set forth by the writer next named, had no considerable following.]

JOHN SCOTUS ERIGENA—*circ.* A. D. 800–891.

The first return then of human nature is when the body is dissolved and is reduced into the four elements of the sensible world, of which it is composed. The second will be completed in the resurrection, when each one shall receive his own body from the mass (*communio*) of the four elements; the third when the body shall be changed into spirit; the fourth when the spirit, and, as I may say more broadly, the whole nature of man, shall revert to its primordial causes, which are always and unchangeably in God; the fifth when nature itself shall be transformed into God as air is transformed into light. For God shall be all in all, when there shall be nothing but God alone. . . . And the change of human nature into God is not to be considered as an annihilation of substance, but is a wonderful and ineffable return into a former state, which it lost by trangression.—*De Deo Nat.*, viii., 232.

THE "ELUCIDARIUM"—A. D. *circ.* 1125.

[A work of great authority in its time. The extract illustrates how the Schoolmen elaborated the doctrine as it had come down to them, without essentially altering it.]

Discipulus. What are the infernal regions or where?

Magister. There are two infernal regions, the higher and the lower. The higher is the lowest part of this world, which is full of suffering, for here abounds the most excessive heat, great cold, etc. But the lower is a spiritual place where the fire is inextinguishable . . . which is said to be under the earth, so that just as the bodies of the wicked are buried in the earth, so the souls of the wicked are interred in the infernal regions underneath the earth. *Cap.* lxii.

D. In which infernal region were the righteous before the coming of Christ?

M. In the upper, in a certain place joined to the lower, in which they were able to regard one another. To those who were there, although they were free from suffering, it seemed that they were in the infernal regions, since they were separated from the kingdom. But to those who were in the lower infernal regions, it seemed that those who were in that infernal region which is joined to the lower, were in the consolation of paradise, whence Dives asked Lazarus that a drop [of water] might fall upon him.

D. What suffering had they who were in that infernal region which is joined to the lower?

M. A certain darkness, so great that of it, it was said: "On the dwellers in the regions of the shadow of death, on them hath a light shined." Certain of them

were in certain suffering. The Lord came therefore to the upper infernal regions in being born to redeem the captives from the tyrant, as it is said, "Say to them that are bound, Go forth, and to them who are in darkness, Comfort yourselves." He calls the bound who were in suffering, the others also who were in darkness, all of whom the King of Glory sets free and brings into glory.—*Cap.* lxiv.

[Of the manner of the coming to judgment.]

D. How shall the Lord come to judgment?

M. As a general (*imperator*) entering a city. His crown and other insignia shall be borne before him, by which his advent may be known. And Christ is coming to the judgment in that form in which he ascended with the orders of angels. Angels bearing his cross shall go before him, they shall raise the dead to meet him with trumpet and voice. All the elements shall be thrown into confusion, a tempest of mingled cold and fire raging everywhere.—*Cap.* lxx.

[Of the nature of expiatory pains.]

After death there shall in truth be an expiation, either an immeasurable heat of fire, or a great stress of cold or any other you will of the germs of pains, of which however the least is greater than the greatest of which it is possible to conceive in this life.—*Cap.* lxi.

[Of gradation among the just, and among the unjust.]

M. There is one order of the perfect, judging with God, another of the just who by the judgment are saved; a third of the impious perishing without judgment; a fourth of the wicked who are condemned by the judgment. . . .

D. Who are they who judge?

M. The apostles, the martyrs, the confessors, monks, and virgins.—*Cap.* lxxi.

PETER LOMBARD—*circ.* A. D. 1100–1160.

[Of mutual relations between saved and lost.]

Both the good shall see the wicked and the wicked the good until the judgment. After the judgment the good will indeed see the wicked but not the wicked the good. —*Sent., lib.* iv.

[Of the delight of the blessed in beholding the anguish of the wicked.]

The elect will behold the torture of the impious and as they see them they will not grieve. Their minds will be sated with joy as they gaze on the unspeakable anguish of the impious, returning thanks for their own freedom.—*Sent., lib.* iv.

[Of punishment by remorse.]

The reprobates in hell shall thus repent, but they will not on that account forsake their evil will; and this evil will shall be to them for an additional punishment, by which however they shall merit nothing, for nothing counts as merit except in this life.—*Sent.*, 50, *A.*

[Of masses for the dead.]

Neither is it to be denied that the souls of the dead are comforted by the piety of their living ones, when the sacrifice of the Mediator is offered for them, or gifts are made in the Church.—*Sent.*, 45, *B.*

The question is accustomed to be discussed concerning two persons, equally, but only moderately, good, the one rich, the other poor. . . . For the first, special and general prayers are made, and many benevolent gifts; but for the poor man nothing but the general gifts and prayers. . . . Shall the poor man be helped as much as

the rich? . . . It may reasonably be said that . . . the special gifts have been helpful to the rich man, not indeed for anything different, or greater, but for the same which the general supplications were helpful, so that from many different causes a single advantage is reaped . . . and that these many aids have conferred upon the rich man a quicker, but not a fuller, absolution.—*Dict.*, 45.

THOMAS AQUINAS—A. D. 1225?—1274.

[Limited value of intercessory prayers for the dead.]

Charity which is the bond uniting the members of the Church, extends also to the dead who die in charity. . . . The votive offerings of the living are helpful to the dead, just as to the living. But it is nevertheless not to be supposed that the offerings of the living avail for them so that their condition is changed from misery to felicity, or vice versa, but they avail to the diminution of pain or something of that kind, by which the condition of the dead is not changed.—*Qu.*, lxxi., art. 1.

[Of the envy of lost souls.]

So great will be the envy of the damned that they will envy even the glory of their relatives, . . . but nevertheless less than others, and their suffering would be greater if all their relatives were damned and the others saved, than if some of their relatives should be saved.

[He then quotes the story of Dives and Lazarus.]—*Qu.*, xcviii., art. 4.

[Of darkness and light in hell.]

The arrangement of hell will be such as to best accord with the misery of the damned. Whence according to this there are there light and darkness as they best comport with the misery of the damned. . . . Whence speaking simply, the place is dark, but nevertheless by the divine disposition, there is there some light, so much as suffices to see those things which can torture the soul.—*Qu.*, xcvii., art. 4.

[Of the joy of the saints over the sufferings of the damned.]

But in the future, they (the wicked) may not be transferred from their misery. Hence there can be no compassion for their misery, according to a proper choice, and therefore the blessed who shall be in glory will have no compassion for the damned. . . .

And in this way the blessed shall rejoice over the punishment of the wicked, viz., in considering in them the rectitude of the divine justice and their own liberation for which they rejoice. And thus divine justice and their own liberation shall be the cause of the rejoicing of the blessed *per se*, but the punishment of the damned incidentally.—*Qu.*, xciv., art. 23.

[Of the respective places in Hades, of the saints who lived before Christ, and of unbaptized children.]

The *limbus patrum* and the *limbus puerorum* differ without doubt, according to the nature of the reward or punishment. For there is not present to the children the hope of future happiness which was present to the fathers *in limbo* on whom even the light of faith and grace shined. But with respect to the site, it is probably believed that this is the same for both, unless it be that the resting place of the blessed till then is to be in a higher place than the *limbus puerorum*.—*Qu.*, lxxix., art. 6.

[Of material fire as applied to disembodied spirits.]

Others have said that corporeal fire cannot consume the soul. Nevertheless the soul apprehends it as hurtful to it, and by such apprehension is brought to a state of fear and suffering.—*Qu.*, lxx., art. 3.

MASTER ECKHART—A. D. 1260–1329.

[The philosophy of hell-torment, as given by this most eminent of the mystics of that period.]

The question has been raised, what is it that burns in hell. The masters generally say it is self-will. But I say in truth, it is *not having* (nicht) which constitutes the burning of hell. Learn this from a parable. If you were to take a burning coal, and put it on my hand, and I were to assert that the coal is burning my hand, I should be wrong. But if I be asked what it is that burns me, I say it is the not having, that is the coal has something which my hand has not. You perceive then that it is the not having which burns me. But if my hand had all that which the coal has, it would possess the nature of fire. In that case you might take all the fire that burns and put it on my hand without tormenting me. In the same manner I say, if God, and those who stand before his face, enjoy that perfect happiness which those who are separated from him possess not, it is the "NOT HAVING" which torments the souls in hell, more than self-will, or fire.—*Predigt auf den ersten Sonnt. nach Trin.; Stud. u. Krit.*, 1839.

SUSO—A. D. 1300–1365.

[Illustration of eternity of suffering in hell, by a pupil of Eckhart.]

Oh, sobbing, sighing and weeping, unceasing howling and lamenting, and yet never to be heard! Give us a millstone say the damned as broad as the whole earth, and so large as to touch the sky all around, and let a little bird come once in a hundred thousand years, and pick off a small particle of the stone, not larger than the tenth part of a grain of millet, and after another hundred thousand years, let him come again, so that in ten hundred thousand years he would pick off as much as a grain of millet; we wretched sinners would ask nothing but that when this stone has an end, our pains might also cease; yet even this cannot be.—*Büch. v. d. Weish.*, c. 11.

[The reciprocal influence between poetry and art on the one hand, and theology on the other was very great. The painters of that period reveled in vivid delineations of all that was horrible and grotesque in the way of torments, either in purgatory or hell.]

DANTE ALIGHIERI—A. D. 1265–1321.

[The *Divina Commedia*, in its three parts, is framed according to the theology of Aquinas, whom the poet calls his master. It was however only over the gate of one of the regions which the poet explored that there was written the inscription:—]

"*Lasciate ogni speranza, voi ch' entrate.*" Abandon every hope, who enter here.

The Reformation Period.

[The theology of the Reformers on this subject was affected by the fact that the Reformation movement had its inception in an attack on the doctrine of Purgatory, the theory of Indulgences, and the claim of the Church to a partial control over the lot of the departed. On this subject the confession of Zwingli and the articles of the Church of England, standing at the opposite poles of the Reform movement, are in accord.]

ZWINGLI'S CONFESSION—A. D. 1523.

The holy Scriptures know nothing of any purgatory after this life. The fate of the departed is known to God alone, and since God has revealed so little to us con-

cerning these things, we ought not to seek to know much concerning them. If any one, anxious for the dead, prays to God for them, I condemn it not; but to set a time therefor (seven years for a deadly sin) and to be willing to lie for gain is not human but diabolical.—*Art.* lxvii., lxx.

ANGLICAN ARTICLES—A. D. 1571.

The Romish doctrine concerning purgatory [and] pardons . . . is a fond thing, vainly invented, and grounded upon no warranty of Scripture but rather repugnant to the word of God.—*Art.* xxii.*

[Except for this the Reformers held to the Augustinian eschatology in its most rigid form.]

AUGSBURG CONFESSION—A. D. 1530.

Also they teach that in the consummation of the world [at the last day], Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect eternal life and everlasting joys; but ungodly men and the devils shall he condemn unto endless torments. They condemn the Anabaptists, who think that to condemned men and to the devils shall be an end of torments.—*Art.* xvii.

Of baptism they teach that it is necessary to salvation, and that by baptism the grace of God is offered, and that children are to be baptized, who by baptism being offered to God, are received into God's favor.

They condemn the Anabaptists, who allow not the baptism of children and affirm that children are saved without baptism.—*Art.* ix.

[But some of the Calvinistic confessions affirm the damnation of infants only by implication: and some distinctly repudiate it.]

WESTMINSTER CONFESSION—A. D. 1647.

Elect infants dying in infancy are regenerated and saved by Christ through the Spirit.—*Chap.* x., 3.

SECOND SCOTCH CONFESSION—A. D. 1580.

In special we detest and refuse the usurped authoritie of that Romane Antichrist . . . his cruell judgment againis infants departing without the sacrament: his absolute necessitie of baptisms.—§ ii.

JOHN CALVIN—A. D. 1509–1564.

[While refuting the opinion of those who hold baptism to be essential to salvation; he implies the damnation of infants of heathen parentage.]

It is further evident that their notion ought to be exploded because it adjudges all unbaptized persons to eternal death. Let us suppose their tenet to be admitted, and baptism to be administered to adults alone: what will they say will become of a youth who is rightly instructed in the first principles of piety, if he desires to be baptized, but contrary to the expectation of all around, happens to be snatched away by sudden death. The Lord's promise is clear: "Whosoever believeth on the Son shall not come unto condemnation:" but "is passed from death unto life" (John, 3:16; 5:24). We are nowhere informed of his having condemned one who had not yet been baptized. By this I would not be understood as implying that baptism may be despised with impunity; for so far from attempting to excuse such contempt, I affirm it to be a vio-

*In the revision of the articles under Elizabeth, when the forty-two were reduced to thirty-nine, the forty-second, in which eternal punishment had been directly asserted, was left out; though the implication of this doctrine, in Art. xvii., is retained. In view of this deliberate omission, it was decided by the courts, after the publication of "Essays and Reviews," that the articles do not inculcate this doctrine, and that clergymen subscribing them are not bound to believe and teach it.

lation of the covenant of the Lord; I only mean to evince that it is not so necessary as that a person who is deprived of the opportunity of embracing it, must immediately be considered as lost. . . . Moreover they sentence all infants to eternal death, by denying them baptism, which according to their own confession is necessary to salvation. Let them see now how well they agree with the language of Christ, which adjudges the kingdom of heaven to little children.—*Instit.*, IV., xvi., 26.

I again ask how is it that the fall of Adam involves so many nations and their infant children in eternal death without remedy; unless that it seemed meet to God. I admit that it is a dreadful decree.—*Instit.*, III., xxiii., 7.

[But ZWINGLI (A. D. 1484–1531) held that not only infants, but the virtuous heathen, are partakers of salvation.]

[The Protestant theologians of the second and third generation carried their opposition to Purgatory so far as to obliterate the whole doctrine of the intermediate state.]

WESTMINSTER CONFESSION—A. D. 1647.

The souls of men after death pass immediately into a state of reward or punishment, the souls of the wicked being cast into hell, where they remain reserved to the judgment of the great day, when they shall receive according to what they have done in the body, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord. . . . Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.—*Ch.* xxxii., 3..

JEREMY TAYLOR—A. D. 1613–1667.

Alexander, the son of Hyrcanus, caused eight hundred to be crucified, and, whilst they were yet alive, caused their wives and children to be murdered before their eyes, that so they might not die once, but many deaths. This rigor shall not be wanting in hell. . . . Mezentius tied a living body to the dead until the putrefied exhalations of the dead had killed the living. . . . What is this in respect of hell, when each body of the damned is more loathsome and unsavory than a million of dead dogs? . . . What comparison will there be between burning for a hundred years' space, and to be burning without interruption, as long as God is God?—*Contemplations*, ii., 6, 7.

ARCHBISHOP TILLOTSON—A. D. 1630–1694.

[This suggestion of an alternative view is contained in a sermon preached before Queen Mary.]

He that threatens keeps the right of punishment in his own hand, and is not obliged to execute what he hath threatened any further than the reasons and ends of government do require. . . .

Nor is this any impeachment of God's truth and faithfulness, any more than it is esteemed among men a piece of falsehood not to do what they have threatened. God did absolutely threaten the destruction of the city of Nineveh; and his peevish prophet did understand the threatening to be absolute, and was very angry with God for employing him in a message that was not made good. But God understood his own right, and did what he pleased notwithstanding the threatening he had denounced. . . .

Now considering in what terms the threatenings of the gospel are expressed, we have all the reason in the world to believe that the punishment of sinners in another world will be everlasting. However, we cannot be certain of the contrary, time enough to prevent it; nor till we come there and find by experience how it is: and if it prove so, it will then be too late either to prevent that terrible doom or to get it reversed.

[The philosopher and theologian, JOHN LOCKE (A. D. 1632–1704), is the most noted representative, in English theology, of the annihilation doctrine. His views are set forth in his work on *The Reasonableness of Christianity*. A later advocate of the same view is Richard Whately.]

ARCHBISHOP WHATELY—A. D. 1787–1863.

On the whole then the Scriptures do not, I think, afford us any ground for expecting that those who shall be condemned at the last day as having willfully rejected their Lord, will finally be delivered. . . .

If we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist; not that they were to exist forever in a state of wretchedness. . . .

On the whole, therefore, I think we are not warranted in concluding (as some have done) so positively concerning this question as to make it a point of Christian faith to interpret figuratively and not literally the "death" and "destruction" of the Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive forever. . . .

Some would wish that the final extinction of the condemned should be positively declared, because they *wish* to believe that doctrine *true;* and some again from thinking it a dangerous doctrine, wish to have the opposite one positively declared. But all such wishes are quite foreign from the subject.—*Future State*, 180, 181, 185.

[His views on the intermediate state are also of interest.]

One thing, however, . . . is perfectly clear and certain respecting what that intermediate state *is not;* namely, that it is *not* a state of trial and probation; . . . since we are plainly taught in Scripture that this present life is the *whole* of our state of trial and that we shall be judged at the last day according to our conduct here on earth. . . .

Upon the whole, then, I think, that the notion of the soul, when separated from the body, entering immediately on a state of enjoyment or suffering, which is to last till the resurrection, has at least as strong reasons against it as for it.

The only alternative . . . is that the soul remains in a state of profound sleep —of utter unconsciousness—during the whole interval between its separation from the body by death, and its reunion at the resurrection.—*Future State*, 54, 80.

JOHN FOSTER—A. D. 1770–1843.

[This esteemed writer is one of a number of recent eminent English theologians who have set forth the doctrine of universal restoration. The following extract is from a letter to a friend.]

It appears to me that the teachers and believers of the orthodox doctrine hardly ever make an earnest, strenuous effort to form a conception of eternity; or rather a conception somewhat of the nature of a faint incipient approximation.

[He then goes on to give an illustration similar to that previously quoted from Suso (see p. 50) and continues:—]

Now think of an infliction of misery protracted through such a period, and at the end of it being *only commencing*—not one smallest step nearer a conclusion:—the case just the same if that sum of figures were multiplied by itself. And then think of *man* —his nature, his situation, the circumstances of his brief sojourn and trial on earth. . . . He comes into the world with a nature fatally corrupt, and powerfully tend-

ing to actual evil. He comes among a crowd of temptations adapted to his innate evil propensities. . . .

Now this creature, thus constituted and circumstanced, passes a few fleeting years on earth, a short sinful course; in which he does often what, notwithstanding his ignorance and ill-disciplined judgment and conscience, he knows to be wrong, and neglects what he knows to be his duty; and consequently for a greater or less measure of guilt, widely different in different offenders, deserves punishment. But endless punishment! hopeless misery, through a duration to which the enormous terms above imagined, will be absolutely nothing! I acknowledge my inability (I would say it reverently) to admit this belief, together with a belief in the divine goodness. . . .

My resource in the present case, then, is simply this—that since the terms do not necessarily and absolutely signify an interminable duration, and since there is in the present instance to be pleaded, for admitting a limited interpretation, a reason in the moral estimate of things, of stupendous, of infinite urgency, involving our conceptions of the divine goodness and equity, and leaving those conceptions overwhelmed in darkness and horror if it be rejected, I therefore conclude that a limited interpretation is authorized.—*Life*, ii., 234, ff.

ROBERT HALL—A. D. 1764–1831.

[The doctrine of eternal misery not an essential article of faith.]

I would only add that in my humble opinion the doctrine of the eternal duration of future misery, metaphysically considered, is not an essential article of faith, nor is the belief of it ever proposed as a term of salvation; that if we really flee from the wrath to come, by truly repenting of our sins, and laying hold of the mercy of God through Christ by a lively faith, our salvation is perfectly secure, whichever hypothesis we embrace on this most mysterious subject. The evidence accompanying the popular interpretation is by no means to be compared to that which establishes our common Christianity, and therefore the fate of the Christian religion is not to be considered as implicated in the belief or disbelief of the popular doctrine.—*Works*, v., 527.

F. D. MAURICE—A. D. 1805–1872.

Those who would not own Christ in his brethren, who did not visit them when they were sick and in prison, go away, he said, into eternal or everlasting punishment. Are we affixing a new meaning to these words, or the very meaning which the context demands, the only meaning which is consistent with the force that is given to the adjective by our Lord and his apostles elsewhere, if we say that the eternal punishment is the punishment of being without the knowledge of God, who is love, and of Jesus Christ who has manifested it; even as eternal life is declared to be the having the knowledge of God and of Jesus Christ?

If it is right, if it is a duty, to say that Eternity in relation to God has nothing to do with time, or duration, are we not bound to say that also in reference to life or to punishment, it has nothing to do with time or duration? . . .

Suppose we enact an article declaring that all are heretics and deniers of the truth who do not hold that Eternal means endless and that there cannot be a deliverance from eternal punishment. What is the consequence? Simply this, I believe: the whole gospel of God is set aside. The state of eternal life and eternal death is not one we can refer only to the future, or that we can in any wise identify with the future. Every man who knows what it is to have been in a state of sin, knows what it is to have been in a state of death. He cannot connect that death with time; he must say that Christ has brought him out of the bonds of eternal death. Throw that idea into the future and you deprive it of all its reality, of all its power. . . .

I dare not pronounce what are the possibilities of resistance of the human will to the loving will of God. There are times when they seem to me . . . almost infinite. But I know that there is something which must be infinite. I am obliged to believe in an abyss of love, which is deeper than the abyss of death.—*Theological Essays. Concluding Essay.*

I am not a Universalist, . . . I have deliberately rejected the theory of Universalism. . . . The word *αἰώνιος* is with them (the Universalists) a word of Time. . . . They eagerly dwell on the fact that an age (*αἰών*) must consist of a certain number of years; it is terminable by its very nature. . . . I have an utter want of sympathy with statements of this kind, they clash with all my convictions. —*Letter to Dr. Jelf.*

THOMAS ERSKINE OF LINLATHEN—A. D. 1788–1870.

I have a hope which I would not willingly think contrary to the revelation of mercy, of the ultimate salvation of all. I trust that He who came to bruise the serpent's head will not cease his work of compassion until he has expelled the fatal poison from every individual of our race. I humbly think the promise bears this wide interpretation. You believe not, I know. Well, the Judge of all the earth will do right. . . . I hope for the departed; I hope in that unmeasured love which gave the Saviour; in fact my soul refuses to believe in final ruin, when it contemplates the blood of Christ.—*Letters*, p. 92.

My sympathy follows the dead more than the living. You know the universality of my hopes for sinners. I hope that He who came to bruise the serpent's head, and to destroy the works of the devil, will not cease his labors of love till every particle of evil introduced into this world has been converted into good. — *Ibid.*, p. 105.

CHARLES CHAUNCY—A. D. 1705–1787.

[Dr. Chauncy's work in defense of Restorationism, *The Salvation of All Men Examined*, was printed in London, 1784. The following extract is from another work.]

Upon the whole, therefore, what I mean to prove, in the following essay, is that the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end; that it gradually tends to this end; and will not fail of its accomplishment when fully completed. . . . [Those] who have proved incurable under the means which have been used with them in this state, instead of being happy in the next will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind. . . . And there may be yet other states before the scheme of God may be perfected, and mankind universally cured of their moral disorders, and in this way qualified for, and finally instated in, eternal happiness.—*Sensible Thoughts on the State of Religion in New England. Preface.*

[Dr. Chauncy was answered by Jonathan Edwards. In this discussion the aim of "The New England School" of theologians, of which Edwards was the leader, was to reconcile the doctrine of eternal misery with the character of God.]

JONATHAN EDWARDS—A. D. 1703–1758.

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: . . . you are a hundred thousand times more abominable in his eyes than the most hateful serpent is in ours: . . . and yet it is nothing but his hand that holds you from falling into the fire every moment. . . . There is no other reason why you have not

gone to hell, since you have sat here in the house of God, provoking his pure eyes by your wicked manner of attending his solemn worship. . . .

If we knew that there was one person and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing it would be to think of! If we knew what it was, what an awful sight it would be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him. But alas! instead of one, how many is it likely will remember this discourse in hell! —*Sermon on "Sinners in the Hands of an Angry God."*

SAMUEL HOPKINS—A. D. 1721–1803.

[This pupil of Edwards's expatiates on the spectacle of eternal torment as a source of delight to the saints.]

It has already been observed and shown how well suited and necessary endless punishment is, to make a full and most glorious display of the divine character, in the view of the blessed. . . . The smoke of their torment shall ascend in the sight of the blessed for ever and ever, and serve as a most clear glass, always before their eyes, to give them a constant bright and most affecting view of all these. And all this display of the divine character and glory will be in favor of the redeemed, and most entertaining, and give the highest pleasure to all who love God, and raise their happiness to ineffable heights, whose felicity consists summarily in the knowledge and enjoyment of God.—*Works*, p. 459.

JONATHAN EDWARDS THE YOUNGER—A. D. 1745–1801.

[Of the fate of the virtuous heathen.]

It is sometimes said if a heathen be truly virtuous and holy, what will become of him? Will he be cast off merely because he is ignorant of Christ, though if he had known him, he would most cheerfully have received him as his Saviour? On this I observe, no doubt if any heathen be truly virtuous and holy; if he love God supremely, as an infinitely great, wise, holy, and good God, and his neighbor as himself, he will be saved. . . . But such a heathen has not yet appeared. Let him be pointed out, and it will be of more weight in the argument than a thousand conjectures.—*Works*, ii., 465, 6.

ALBERT BARNES—A. D. 1798–1870.

[Absence of delight in the contemplation of human anguish.]

In the distress and anguish of my own spirit, I confess I see not one ray to disclose to me the reason why man should suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind. It is all dark—dark—dark to my soul and I cannot disguise it.

[Of the large mass of polemic literature that has appeared in America since the organization of the Universalist denomination, it is not necessary to give a detailed account.]

FRIEDRICH SCHLEIERMACHER—A. D. 1768–1834.

[Before giving, in his own words, the views of this eminent leader of German religious thought, it is well to indicate briefly some of the traits of that school of evangelical Lutheran theologians which is called by his name.

These writers often insist on the prophetic and fragmentary character of the eschatological teaching of the New Testament, comparing it in this respect with the Mes-

sianic teaching of the Old Testament. They caution us, in this way, against presumption, and against an over-literal interpretation.

On the subject before us, they incline to the idea of an opportunity of hearing the gospel, to be granted, beyond the bounds of this life, and prior to the last judgment, to those who have not heard of Christ here, or who have imperfectly apprehended his gospel.

The problem of the ultimate restoration of all is discussed; but an affirmative solution is seldom unequivocally expressed. Many on the other hand would decide this question in the negative.

This class of theologians, however much they may qualify the old formulas and conceptions of inspiration, stand firmly upon the Protestant principle, that the Bible, fairly interpreted, with a comparison of Scripture with Scripture, is the rule of faith.

The founder of this school is more decided in favor of universal restoration than his followers have been.].

The figurative words of Christ, by reason of which men have been impelled to maintain a condition of indiminishable misery for those who have died out of communion with Christ (Matt., 25: 4; Mark, 9: 44; John, 5: 29), as opposed to the eternal blessedness, will be seen to be brought to this meaning with difficulty, when they are more closely examined. Partly these passages cannot without arbitrary management be separated from others which must necessarily refer to something earlier (Matt., 24: 30; John, 5: 24, 25); partly other passages are set over against them which do not admit of the thought of a definite victory of evil over a part of the human race, from which much more is to be inferred from the fact that before the universal resurrection evil is to be absolutely destroyed (1 Cor., 15: 25, 26). Far less can the statement of an eternal damnation bear close examination, whether considered on its own merits or in relation to eternal salvation.

For if it be once made plain that in eternal damnation there cannot be understood condemnation to bodily pain and suffering, since we cannot think away the mitigating power of custom, if the human nature is not to be entirely destroyed; and since also the consciousness of the power of bearing that which is imposed carries satisfaction with it, consequently a misery perfect and capable of no diminution does not follow from it: we thus find no longer any fixed point on which to stand fast. . . . If we now consider eternal damnation in connection with eternal happiness, it is easy to see that the latter can no longer exist if the former exists. For even if both spheres are entirely separate, such a high state of happiness cannot be reconciled with an entire ignorance of the unhappiness of others. . . .

For unless the perfection of our nature is to be in a backward direction, this [knowledge] must embrace the whole human race, and sympathy with the damned must necessarily disturb the happiness of the saved, and the more as it is not, like every similar feeling in this world, alleviated by hope. . . . And the sympathy therefor [the condition of the damned] cannot be destroyed by [the belief in its justice]; since we here also rightly accord a deeper sympathy to deserved punishment than to undeserved. But there belongs also to personal permanence, a remembrance of the former condition where alway some of us have been connected with some of them in a common life. . . .

We ought not therefore to maintain such a position, without such decisive testimony therefor that Christ himself foresaw it, as we by no means have. Therefore may we at least with equal right admit that milder view of which there are traces in the Scriptures (1 Cor., 15: 26, 55), viz., that, by the power of redemption, some day there shall result a universal restitution of all human souls.—*Christl. Glaube. Works*, iv., 503, ff.

KARL IMMANUEL NITZSCH—A. D. 1787–1868.

[Possible apprehension of salvation in a future world. Eternal punishment possible, if not actually to be realized.]

Inasmuch as there is no want of allusions to the fact that departed believers have not yet, through death alone, become partakers of perfect blessedness (Heb., 11 : 39, 40), so are there traces of a capacity, in another state of existence, for comprehending salvation, and for a change and purification of mind (1 Pet., 3 : 19 ; 4 : 5, 6).

[He argues against the Annihilation doctrine.]

The Redeemer opposes to man's fear of death, not the fear of being killed by God, and to his fear of corporeal death not the fear of absolute death ; not to kill (*ἀποκτεῖναι*) but to "destroy the soul" (*ἀπολέσαι ψυχήν*), to "cast into hell" (*ἐμβαλεῖν εἰς τὴν γεένναν*), is the utmost (*περισσότερον*) that God has the power to do. . . .

Scripture teaches the eternal condemnation of human individuals, because such is a necessary hypothesis, inasmuch as grace being neither compulsory, magical, nor mechanical, allows of man's final resistance ; perseverance in opposition to unbelief is possible, consequently, if there be a final judgment there must be *de futuro*, and, on this hypothesis, an eternal condemnation. Absolutely and *in concreto* the devil alone, that incomprehensible and inconceivable individuality, and those who are his, are eternally damned. . . .

Eternal damnation is either only an hypothesis, and as such the unconditionated necessity of universal conversion, or it is absolute non-being, or it is inconceivable being in non-being, or it is an individual being with absolute passive and exclusive consciousness of redemption and the kingdom of God, and equally bereaved of every good as of every evil activity, a ruin which is at the same time a triumphal monument of holy and true love. In each of these cases it is apparent how the apostle who so boldly and resolutely preached eternal condemnation, yet in his *final* eschatology (*aüsserste Eschatologie*) in the fifteenth chapter of 1 Corinthians passes above and beyond this contrast. . . . For the unconverted as such, who have resisted conversion and remain unconverted, there is in no wise any hope of conversion and sanctification in the other world. . . . The moral restoration of all free beings is so much the less to be assumed as a general article of faith, as in that case the history of the kingdom of God would be changed into a natural process.—*Syst. of Chr. Doct.*, 390, ff., *English Translation.*

JULIUS MÜLLER—A. D. 1801–1878.

[The anterior presumption of a Restoration. The possibility of forgiveness after the Judgment suggested by the words of Christ.]

It is clear in the first place that those theories of Restoration (*ἀποκατάστασις*) which represent it as taking place in the interval between death and the general Resurrection, directly violate the New Testament eschatology. Holy Scripture, as we have already seen, teaches that the conflict between the kingdom of God and its foes will become more and more marked as the consummation of all things approaches, and that there will be a final judgment at the end of all earthly history ; but upon the theory referred to, nothing would remain to be separated and judged. Arguments, therefore, based upon such texts (1 Cor., 15 : 22 and Rom., 5 : 18, 19) must be put aside. . . . If we consider the arguments derived from the dictates of Christian consciousness concerning Restoration (*ἀποκατάστασις*) no one can reflect upon them without feeling their weight. We cannot, however, regard them as decisive. It does indeed seem almost inconceivable that this world's development should terminate with an unharmonized discord, that any opposition to God's will, in the wills of his creatures, should forever continue. A correct conception of punishment, however,

will help us to solve this difficulty. Opposition to God's will does not continue, but is wholly subdued, if the state of the being in whom it is be one of punishment, and if the fettered evil be not allowed to disturb the perfect harmony of the new and perfected world. . . .

And yet the divine love as the highest principle seems absolutely to demand an affirmative harmonizing of the discord. . . . But if this love be regarded as working by way of metaphysical necessity, the development of the moral world and God's providence over it are reduced to a mere process of nature. . . .

While universal restoration cannot be established upon internal grounds, Christ's declaration concerning the sin against the Holy Ghost expressly excludes it. . . .

Awful as is our Lord's statement, exceeding great and precious hopes lie hid within it. The words "all manner of sin and blasphemy shall be forgiven unto men" . . . inspire the glorious hope—not in the unbelieving, for they despise Christ's word, but in the Christian—that in the world to come, in far distant æons, they who here harden their hearts against God's revelation, and can expect only a verdict of condemnation in the day of Judgment, shall find forgiveness and salvation.

But while Christ's words thus favor the doctrine of Final Restoration up to a certain point, they explicitly deny the universality of Restoration (*ἀποκατάστασις*). Divine love draws all to itself who do not resist its holy influence; but the stiff-necked and disobedient . . . are cast away like dross.—*Christian Doctrine of Sin*, Vol. ii., p. 525 *et. seq. Edinburgh Edition.*

RICHARD ROTHE—A. D. 1799–1867.

[As one of the few eminent German theologians who adhere to the theory of the eventual extinction of the wicked, Rothe's views require special attention. They stand connected, in his system, with his view of the relation of spirit to matter, and of the development and immortality of the soul as contingent on its own holy action.

The subject is amply discussed in his posthumous *Dogmatik*, pp. 132–169, 291–336. But the argument cannot be briefly stated by extracts of his own language, and is accordingly presented in a careful summary.]

The most of the Saviour's utterances on this subject (he asserts) relate to what is to occur prior to the last judgment. At the first glance, Jesus appears to teach the endless punishment of all who enter Gehenna. This however is not the fact. The word aionios (*αἰώνιος*) which occurs in Matt., 25 : 41, 46, is used in the Scriptures in a more lax sense. It signifies, not an indefinitely long time, but the longest time which can belong to an object, in accordance with its nature. There are many examples of this restricted meaning: *e. g.*, Ex., 21 : 6; Deut., 15 : 17. In Jude (ver. 6, cf. 2 Pet., 2 : 4), a stronger term (*ἀΐδιος*) is applied to a terminable period. As to the opinion of the Jews, in the time of Christ, respecting the duration of future punishment, they were not agreed on this point; and, if they had been, this does not authorize us to conclude that he followed the popular view. Eternal life and eternal death are spoken of together; but if "eternal" denotes the longest time which the conception, or nature, of an object admits of, that fact presents no difficulty. Of the wicked it is only said, in Matt., 25 : 41, 46, that "during the continuance of their stay in *Gehenna*, their pain will not cease, without any determination of the question whether that stay will, or will not, be endless." The statements of Jesus in Matt., 5 : 26; 12 : 32 (cf. Mark, 3 : 29), oblige us to restrict the sense of *aionios*. The few passages in his teaching which do not refer to the intermediate state (for to this Rothe applies all those cited above, even Matt., 25 : 41, 46) indicate that the unpardoned will gradually be deprived of sense and being. This opinion was not, Rothe affirms, unknown to the Jews: it is expressed in the apocryphal 4th Book of Ezra. The terms by which the apostles

denote perdition (*ὁ ὄλεθρος, αἰώνιος, ἡ ἀπώλεια, ὁ θάνατος, ἡ φθορά*) most naturally signify annihilation of soul, as well as of body; especially as Paul (Tit., 1:2; Rom., 16:25; Eph., 3:9) uses aionios (*αἰώνιος*) in the looser sense of the term. Rev. 14:11; 20:10 must be understood in the light of Rev. 20:14; 17:8. The idea of annihilation is involved in many passages of the New Testament both in the gospels and the epistles, such as Matt., 10:28, 30; 7:13; John, 3:15, 16; 10:28; Phil., 1:28; Gal., 6:8; Heb., 10:27, 39; 2 Pet., 2:1, 3, 12, 19; 1 John, 3:15, and many others. Rothe presents a concise statement of the objections which have been brought, on grounds of reason, and Christian feeling, to the doctrine of endless punishment, and subjects them to criticism. On the supposition of a final impenitence in the condemned, eternal punishment is fully suited to their guilt. The possibility of final impenitence cannot be denied. The end of God, so far as the individual is concerned, may be baffled by his own perversity, though not the comprehensive end of God in creation. Reformation is not the sole—is not the proper and immediate—design of punishment. This has its end in itself. Punishment need not and ought not to cease for the reason that the recovery of the transgressor is no longer to be hoped for. The pain of the lost may not consist in such reproaches of conscience as might involve an actual or possible repentance, but rather in the incessant experience of the absolute fruitlessness of their rebellion against God, of the hostile relation of the whole created universe to them on account of this rebellion, and of the rage and hatred against God and all his creation, which perpetually blaze up anew within their souls. But other objections to the doctrine of endless punishment, Rothe considers valid. The necessary disturbance of the happiness of the redeemed, and the divine plan of the world, with which the endless continuance of sin is held to be incongruous, are among these objections. No conceivable reason can be given why the hopelessly wicked should be kept in being: the notion that their endless suffering is required as a warning is groundless. Final impenitence, on the supposition that the pains of hell are never to cease, would be psychologically impossible. Yet in this life, and in the interval prior to the judgment, all the means of grace will have been exhausted upon such as at that time remain impenitent. The only satisfactory solution of the problem is found in the supposition of a gradual wearing out and extinction of their being. This will be the lot of those who persist to the last day in their resistance to the Spirit—of those who are guilty of the unpardonable sin. Rothe lays great stress on the results to be expected from the grace of God, beyond the bounds of this life, in the intermediate state. Among the passages on which he founds this expectation are of course 1 Pet., 3:19, 20; 4:6.

ISAAC AUGUST DORNER—A. D. 1809–1884.

[Possibility of growth and training and of the presentation of the gospel in the future life. Psychological nature of punishment. Persistent freedom of will. Hypothesis of extinction.]

Moreover, not only is the Last Judgment a crisis, but death also brings one in its own way. Of course the importance of the bodily life and the account to be given of it are taught in the New Testament. The passages quoted above according to which the pious enter at once a better place, exclude a purgatory as a state of punishment or penance, but by no means exclude a growth in perfection and blessedness. Even the departed righteous are not entirely perfected before the resurrection. . . . But those not as yet believers, so far as they are not incorrigible, remain at first under training which aims at decision for Christ (Rom., 8:35–39). But in regard to those who die unbelieving or not yet believing, to them also the ground of their souls is laid bare; hence also their impurity, their discord, and alienation from God is unveiled. These must become conscious of discord in themselves. If they were subject

to evil inclinations and passions, they will busy themselves with corresponding objects of desire, and yet have their longing unappeased, and will be given over in a sense to their thoughts and desires as torments. . . . But in no wise will the divine government be to blame for this result. The gospel will be decisively presented to all who had not come to a final decision in this life, and all who do not shut themselves against it will be saved.

Clear as is the utterance of the New Testament on the *principle* that unbelief damns, not at all clear is its answer to the question what *persons* are judged and treated on that principle. That some are damned rests on *preponderant* exegetical grounds (but that gives no dogmatic proposition, because this must be derived also from the principle of faith). . . . The objective reason why dogmatically no positive categorical statement can here be made, lies in *human freedom.* This does not allow the assertion of a universal process *necessarily* leading to salvation, because such a process is and remains conditioned by non-rejection and free acceptance. . . .

But a third theory seems now to meet increasing approval, . . . the hypothesis of the annihilation of the wicked, which likewise thinks it can attain categorical statement respecting the question of persons.

[He then considers the arguments on either side, and concludes:—]

Although, further, this hypothesis seems exceedingly favorable to the unity and harmonious consummation of the world, there remains still the disturbing element, that such glorious spiritual capacities . . . are supposed to perish, and be annihilated after the manner of mere finite faculties. Accordingly this hypothesis also can lay no claim to unreserved acknowledgment and dogmatic authority, and we must be content in saying that the ultimate fate of individuals remains veiled in mystery, as well as the question whether all will attain the blessed goal or not. Enough that we have the certainty of eternal life and of the consummation of God's kingdom, however this may be brought about.—*The Future State*, 104 ff, 126 ff.

HANS LASSEN MARTENSEN—A. D. 1808–1884.

[This distinguished Danish theologian is a Lutheran of the evangelical type. In his doctrinal system, he states the antinomy of Scripture and of Reason, on this subject. This antinomy not solved by the hypothesis of extinction.]

Shall then the development of the world end in a dualism? Shall his condemnation remain forever on those miserable ones, or shall it be repealed at last, even though after æons? . . . The Church [*i. e.*, the Lutheran] has never been willing to accept the latter, and not only in the Holy Scriptures does it seem to be upheld in this conclusion, but also by the feeling that in giving up the doctrine of eternal destruction, the Christian consciousness of redemption would lose its deepest meaning. But on the other hand it must be conceded that the doctrine of a universal restoration which of late years has returned to the Church, has also a starting point in the Scriptures; that it has sprung not only—as was formerly the case—from lightmindedness, but from a deep feeling for humanity which is grounded in the very being of Christianity. And therefore it must be said that the deeper Christian thought goes into this question, the more is it brought to an antinomy, which as it seems from present knowledge is not to be brought to a full, determinate, and satisfying resolution.

If we turn to the Holy Scriptures we are encountered by the same antinomy, without any definite solution. There are places which, taken at their full weight, declare eternal condemnation in the most positive way. . . .

But in other passages in the Scriptures there are declarations which have equal claim to be taken in their whole unweakened meaning. . . . One cannot without limiting the force of these passages remove the conception of a universal restoration.

But the same antinomy which is in the Scriptures appears in thought. It has often been said that no speculation can evade the acceptance of a universal restoration. This seems to establish itself, as long as thought proceeds from the stand-point of the teleology of God's love, which is certainly for Christian consideration the highest and the most comprehensive. . . .

As, proceeding from the idea of God, we are brought to restoration, so on the other hand the anthropological, the psychological, and ethical considerations, yea, life and truth itself, bring us to the doctrine of eternal punishment. Psychological experience shows indeed also that the human soul can reach a mighty turning point where the old is broken off from, and the development of character reaches a new stage. . . .

As long as time exists there must be a possibility of conversion. . . . But when not only this or that particular portion of time, but time itself, is gone, it is inconceivable how conversion is possible, since conversion cannot be thought of without a history of conversion. . . .

If we wish to discover in the world around us examples of everlasting condemnation, we must look for them in individuals who have been changed by sin into ruins of moral beings. . . .

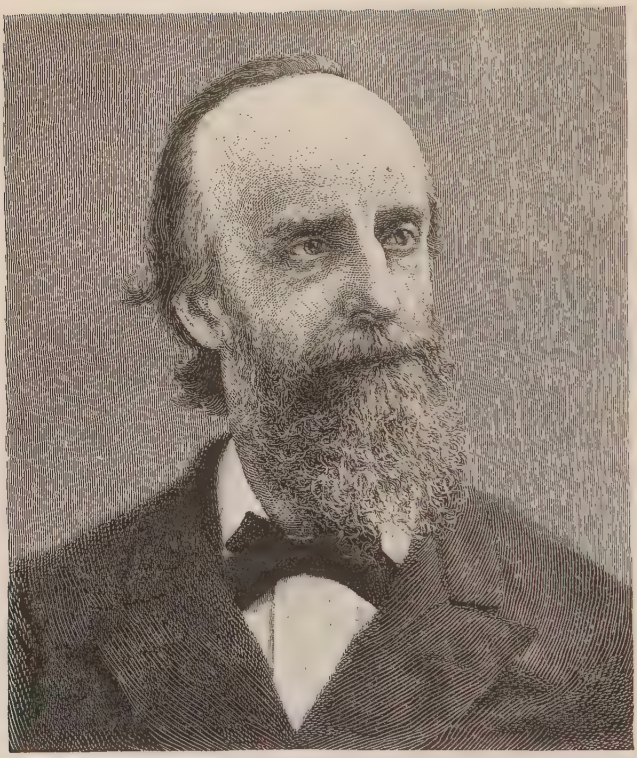
So when we see Lady Macbeth wandering in her sleep, washing off the blood stains from her hand, breathing forth those horrible sighs in which suppressed conscience seeks to obtain vent for itself, must we not say that the presentation of an everlasting condemnation impresses itself on us as a reality? For it is no true, no fruitful repentance under which she is suffering. . . . And when we see her wandering so, does it not seem as if she must so wander continually for æons, weeping the tearless wails of hell? . . .

It has been attempted to remove the difficulty by the supposition that the damned . . . must sink down into complete annihilation. In this way every mental bar to the love of God would be removed . . . ; but just as this supposition has no support in the Scriptures, so it does not remove the principal difficulty, viz., that beings who have been destined by the Creator for an endless life, and who have been brought by a process of guidance over against the goal, must at last be allowed to be lost sight of, by the foreknowledge of God, and must be given up by the paternal might which was not able to bring them to their destiny but was obliged to allow them to drop down into the night of annihilation. . . . We have here the antinomy as a cross for thought which from the stand-point of the church militant neither shall nor ought to be removed.—*Christliche Dogmatik*, § 283, ff. *German Transl.*

The foregoing extracts present, with such fullness as the necessary limits of space permit, the opinions of many of the principal leaders of thought in the Christian Church, in different countries and successive ages down to the present. Inasmuch, however, as, by the design of this volume, actual contemporary opinion is represented in it by living authors, speaking each for himself, in papers expressly prepared for this use, the names of living theologians have been purposely excluded from this preliminary historical exhibit.

This article has been prepared under the kind supervision of Professor GEORGE PARK FISHER, of Yale University, and on the basis of his instructions, both published and unpublished. But for the work of selecting the extracts from different writers, of collating, transcribing, condensing, and in some instances of translating, the undersigned must be held responsible.

THEODORE DAVENPORT BACON.



Lyman Abbott.

CHAPTER II.

There is Very Little in the New Testament to Warrant Belief in Endless Conscious Sin and Suffering; Much in it Showing that the End of Sin is Absolute Death.

Revelation the Only Source of Knowledge on this Subject.—Changed Views of God's Character and Administration.—This Change Leads to New Conceptions of the Future Life.—The New Views a Return to the Scriptural as Against Pagan Teachings.—Free Will Necessary to Virtue.—Persuasion, Not Compulsion, the Condition of Salvation.—Spiritual Self-Destruction Altogether Voluntary and in Face of the Divine Pleadings.—Fatal Objection to the "Larger Hope" Theory.—Unending Conscious Sin and Torment Not a Bible Doctrine.—Errors alike of "Orthodox" and Universalist Writers.—Continuity of Being Belongs Only to Those Who Accept Immortality in Christ.—No Locality in the Universe where Sin is in Supreme and Unending Activity.—All the Resources of Divine Love Will Go Forth to Every Soul Before Its Destiny Becomes Final.

By the Rev. Lyman Abbott, D. D., Congregational Pastor of the Plymouth Church, Brooklyn, N. Y., and Editor of the "Christian Union," New York City.

The aim of this book, as I understand the plan of its projector, is to give the public the various views now held in the Christian church respecting the future state, for the purpose of throwing light on current theological discussions respecting the extension of Christ's redemptive work beyond the grave. Polemical theology appears to me to have in it very little value. Engaged in a debate, we become more anxious for personal victory than for the victory of truth, and if I were asked to enter the lists in a theological tournament, and debate the pending question with a theological disputant, I should certainly decline. But to give the reader the various views upon this subject which different students of life, of church history, and of the Scripture have evolved by their study, is a very different mat-

ter. Most readers get their theological opinions either from the pulpit or the sectarian press. In this way they get, necessarily, a one-sided if not a narrow view, and rarely comprehend the opinions of other schools than that in which they are themselves educated. Such a volume as this aims to be, should be valuable, if for no other reason, because it will give a broader knowledge and therefore promote a more comprehensive charity. My object then in this paper is not to antagonize the view of any other writer or school of writers, nor to represent the view of any school, but to give, as well as I can in so brief a space, the views which have grown out of my own personal study. Before entering directly on the allotted theme, three preliminary observations seem to be necessary.

1. In my judgment substantially all our knowledge of the future life is derived from Revelation. The dead are dumb; the grave is silent, and, when questioned respecting the future, maintains its impenetrable silence. Were it not for the voice of Revelation, especially were it not for the testimony of Christ himself, even personal immortality would be but a hope, not an assured certainty. All that class of arguments expressed in the current phrases "we must suppose" or "God must do so and so," are to my thinking utterly without weight. We know too little respecting the vast universe, too little respecting the nature and the resources of God, to place any confidence in the conclusions of any such hypothetical reasonings.

2. Revelation gives us far less knowledge respecting the future than men have been accustomed to suppose. The Scriptures are not written to gratify curiosity, but to promote godly living, and they give no more knowledge respecting the future than is necessary for godly living. The Bible is not a text-book of science, the object of which is to furnish a complete exposition of the moral government of God; it is a book of law, and of grace, whose ends are accomplished in thoroughly furnishing a godly man unto good works. This furnishing is in many respects better accomplished by vague than by definite knowledge respecting the future. All

Scripture warnings are of a danger indefinable, and all Scripture prophecies are of a hope indefinable. The object of the one is to excite a healthful fear of sin and its consequences, of the other to arouse that hope which prompts us to purify ourselves even as He in whom we have this hope is pure. If, therefore, the views expressed in this paper seem to my readers to be somewhat vague, it is well that they should comprehend beforehand my conviction that vagueness of belief on questions of the future is a virtue, not a vice.

3. The questions concerning the future state are chiefly important because they are the outgrowths and manifestations of a profounder question, which concerns the nature of God, and the divine government, and thus belong in the very substructure of theological thought. In so far, for example, as the much debated question of a future probation is one concerning what is called the Intermediate State, it might well be dismissed as of no particular consequence. But what has brought this question to the front, is a change in the whole method of looking at both the divine character and the divine administration, and this change is radical and I believe will prove in a true sense revolutionary, at least to Puritan theology. To make intelligible what I have to say about the future life, I must first indicate briefly this general change taking place in theological thought, for out of it have grown, in my opinion, all the changes that are taking place in our conception of the future life.

What is known as the Old Theology, though as formulated theology it is not older than Puritanism, regarded God as the moral governor of the universe; justice as his essential and fundamental attribute, mercy as coming in temporarily to modify, and for a brief epoch restrain, justice from carrying out its ends; the Bible as a code of laws demanding exact and profound obedience; redemption as a scheme or plan of salvation, the object of which is to reconcile mercy and justice, so that God, notwithstanding he is just, may still be the justifier of a certain portion of the human race,—according to Calvinism, the elect; according to Arminianism,

all those who in this life repent and exercise faith in Jesus Christ. What is termed the New Theology regards God and his government from an entirely different point of view. I call it here in accommodation to popular phraseology New Theology, though I believe it to be the theology of Paul and the primitive church, from which we have been carried away by the incursion of Pagan thought into religious philosophy, as the church was carried away from the simplicity of Christian worship by the incursion of Pagan rites into church worship. According to this so called New Theology, God is regarded as the Father of whom the whole family in heaven and on earth is named; the whole human race are the children of his compassionate love, they are all the offspring of God; God's mercy toward them is the essential and fundamental attribute of his character and endures forever; justice is the instrument of mercy, working out its beneficent ends; there is no incongruity between justice and mercy which needs to be reconciled; the Bible is a book of promise far more than a code of laws; the end or object of God's government is the redemption not of an elect,—few or many,—but of the entire human race; all punishment and suffering are means to this end in the penology of the universe, as we are beginning to make them in our own reformatories and penitentiaries; and the gospel of Jesus Christ reveals God as possessing a justice which justifies, a righteousness which rightens, all those who can be brought to receive his justifying and rightening influence. Out of these two systems there must needs grow two widely divergent conceptions of the future state, and especially of future punishment. It can scarcely be needful for me to say that the second is the view which appears to me to be clearly taught in Scripture, and I gladly accept the corollaries respecting the future which proceed from it. These corollaries are four in number.

1. God's mercy endureth forever. Were he to cease to be merciful, that is, full of mercy, he would cease to be God. It is not his wisdom, nor his power, but his goodness and his love which constitute him God. Wisdom and power under the administration of

wrath or selfishness are simply abominable, and if they could be conceived of as infinite and eternal they would simply be infinitely and eternally abominable. God is love, and mercy which is love towards the sinful and the unworthy is the highest phase of love. One might better conceive the sun as losing its illumination and warming power and call the blackened orb a sun, or a mother's heart as losing its tender compassion for the child and call the bloodless valve a heart, than conceive of God as knowing of sin and misery anywhere in the universe, without compassionating it and desiring to redeem from it, and still call him God. This is the first and fundamental fact, any denial of which is in so far Pagan, carrying us back from a religion of filial reverence to one of awful and chilling fear.

There lies before me as I write a letter from a Japanese in this country who has been drawn toward Christian faith and hope, and who writes to a Christian friend to ask him what the Christian religion teaches respecting the fate of his mother, who died a heathen. The first and fundamental answer to be made to all such questioning is this: They who have died have gone before the judgment throne on which sits Christ, the Saviour of the world, who never condemned a sinner, if compassionate love could save him from his sin. The human race rushes like a herd of buffaloes across the prairie, each line driven as by the force of the following herd, over the edge of a precipice into an unknown abysm below. Whither does it fall? We know not; we only know that each generation falls into the arms of the everlasting love, for God is in all the universe and where God is there is infinite love. What his compassion has devised or can devise, I know not, but this I do know, that I may trust myself and all others in the compassionate care of Him whose mercies never fail. My knowledge is very limited, but my trust may be illimitable.

2. Does this then involve the doctrine of universal salvation? Because God's mercies endure forever, because his compassions fail not, do we conclude that all the sheep will be brought back

from the wilderness, and all the "prodigal sons" from the far country? It does not seem so to me, though it is difficult perhaps to state in a paragraph the philosophical reason which prevents me from accepting so attractive a conclusion.

If salvation were something independent of character, if it were a matter of external condition, if it were deliverance from torturing fear, if it were admission to a golden-paved city, and the possession of a harp and a crown, if in this way lay happiness, and happiness were the object which love seeks for its beloved, I should believe in universal salvation. The resisting will of an individual is no reason why he should not be forcibly saved from self-destruction. We put a strait-jacket on the lunatic and feed him with a spoon that he may not starve himself to death. At hazard of life the hero will plunge into the water and rescue the would-be suicide. God's love cannot be less than man's love; and if God could save men from destruction against their will it is impossible not to believe that God would do so. But salvation is character, and character lies in the free act of a free will. The only crown which love seeks for its beloved is the crown of virtue, and virtue is the free choice of truth and goodness and love as the supreme good. No man can be saved against his will, because salvation is the conformity of his free will to the eternal and immutable moral law. Salvation and compulsion are contradictory terms; salvation can only be accomplished by persuasion. If I were a fatalist I should also be a Universalist. I am not a Universalist because I believe in the absolute free will of man. The most awful fact in human life is the fact that man can resist all the sympathetic pleadings and persuasions of God; choose death rather than life, and destroy himself in spite of his Father's love. He who believing with me in this awful fact would persuade me of the truth of the larger hope, that all men will finally be saved, must show me, either that Scripture holds out this hope, or else that human life points that way. But human life does not point that way. On the contrary it points to the possible choice of death against all gracious influences. And though I have

read Restoration treatises and commentaries, some of them able and eloquent, I have never found one which seemed to me to reconcile the hope that all men will be finally persuaded to accept the love and law of God with the warnings and teachings of Scripture. With all that they say respecting the illimitable mercy of God I heartily agree; but they have not persuaded me that it is within the power of omnipotent love to save a soul against its own will.

3. The doctrine that some of God's creatures will continue in conscious sin and suffering forever is not the necessary alternative of the doctrine that all God's creatures will be finally restored to holiness and happiness. This awful conception of the final outcome of life, which I once reluctantly held, I hold no longer. It seems to me to be based partly on a false view of God, as a moral governor of whom justice is the fundamental attribute, rather than as a loving Father of whom mercy is the fundamental attribute; partly on an ignoring of some passages of Scripture, and a misconstruction of others; and partly on a false philosophy both of human nature and of redemption. Respecting the first error I need add nothing to what I have said above. To give at length the Scripture teaching on this subject would far transcend the space allowed to me. It must suffice here to say that if Universalism ignores or explains away those awful passages which speak of the wicked as being cast into utter darkness, or entering into eternal punishment, or being punished with everlasting destruction from the presence of God, or being cast into a second death from which apparently there is no resurrection, orthodox scholars have also ignored or explained away those passages jubilant with triumph, which intimate a song of redemption with which no sighs or groans shall be intermingled, when every knee shall bow, and every tongue confess Jesus to be Lord to the glory of God the Father, when Christ shall have reconciled all things unto himself, whether in heaven or on the earth or under the earth and such as are in the sea, and when all created beings shall join in a universal choral to the Lamb for ever and ever. On the other hand it has misconstrued into images of

torment what were clearly in their original use and to the original hearers images of destruction. A single illustration must suffice as a type, with the parenthetical observation that a quarter of a century's study of the New Testament has convinced me that, unless perhaps in the book of Revelation, and one or two incidental figures in the parables of Christ, there is not in the New Testament a passage which, properly interpreted, points to conscious suffering as the final penalty of sin. The figure which has entered most fully in Christian literature from Scripture as a figure of torture certainly bears no such meaning: namely, the fire that is not quenched, and the worm that dieth not. Outside of the walls of Jerusalem, in the valley of Gehenna, was kept perpetually burning a fire, on which the offal of the city was thrown to be destroyed. This is the hell fire of the New Testament. Christ warns his auditors that persistence in sin will make them offal to be cast out from the holy city, to be destroyed. The worm that dieth not was the worm devouring the carcasses, and is equally clearly a symbol not of torture but of destruction.*

The notion that the final punishment of sin is continuance in sin and suffering is also based in part on, what seems to me, a false philosophy as to man. This philosophy is that man is by nature immortal. The conviction has grown on me, that, according to the teaching both of science and Scripture, man is by nature an animal, and like all other animals mortal; that immortality belongs only to the spiritual life; and that spiritual life is possible only in communion and contact with God; that, in short, immortality was not conferred upon the race in creation whether it would or no, but is conferred in redemption, upon all those of the race who choose life and immortality through Jesus Christ our Lord. Let me add, what may be regarded as rather a sentiment than a reason, that while the thought of eternal suffering might perhaps be endured, the thought

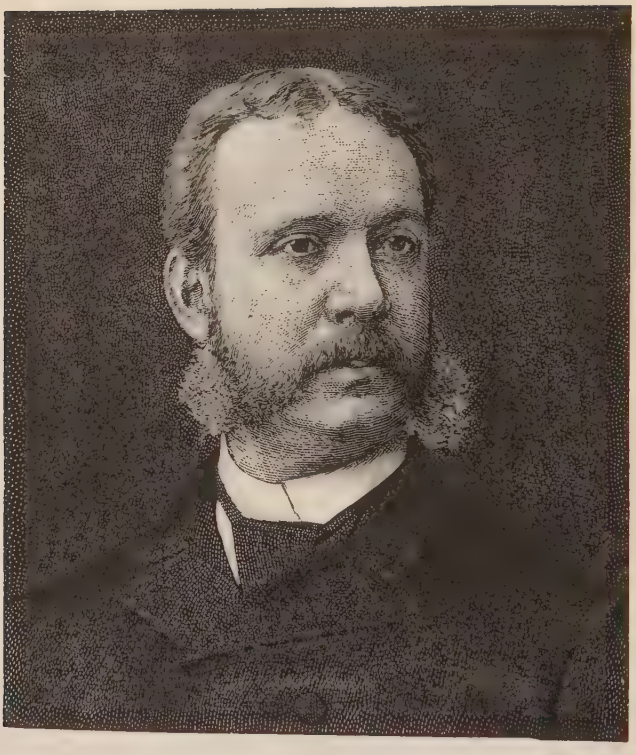
*See Isaiah, 66:24, to which Christ evidently makes reference in Mark, 9:44, 48. So "the gnashing of teeth" is a symbol of anger not of anguish. See Edersheim's *Life of Christ*, Vol. I., 550.

that there is to be any corner in God's universe where sin, lawlessness, rebellion, selfishness, deceit, malignity, shall continue eternally is a thought which has grown to me spiritually not only unbearable but unthinkable; not any longer to be reconciled with faith in, I will not say the love, but even the purity, of God.

I cannot be dogmatic respecting the future state; I seek not to know what God has not clearly revealed. I cannot with curious eyes peer into that utter darkness which lies beyond the shut door. I can only say, as the result of a quarter of a century's study of the New Testament, that in my judgment there is very little in it to warrant belief in endless conscious sin and suffering, and much in it to warrant the belief that the end of sin is death, that life and immortality are the gift of God through Jesus Christ our Lord, that when God shall have finished the work of redeeming grace, and the song of triumph shall ascend from his redeemed children, no groan and no rebellious and despairing discords shall mingle with and mar the hymns of praise.

4. It only remains in a brief sentence to add a word respecting the much disputed topic of what is called future probation. If any man avers that Christ's work of redeeming mercy ends for any soul at death, the burden of proof rests upon him to make good the assertion. Presumptively Christ's work of redeeming love will continue so long as love can see any hope of achieving redemption, and no longer. I see no ground in Scripture whatever for the assertion, on the one side, that this work of redemption continues for every man till death, or ends for any man at death. Christ uniformly represents the end of his redemption as coming not at death, but at the last judgment, and he who asserts that it ends at death, and he who undertakes to assert that it will certainly be carried on beyond death, are wise above what is written. To say that every man has had a fair chance, and that he will be judged according to the light which he has had, is not pertinent to one who holds that God is love. For the question such an one will ask, must ask, is not what justice requires the judge of all the earth to do, but what

mercy will prompt the Father of all his children to do. He who looks on life and sees how little apparently is done for the redemption of some souls, cannot but hope that more will be done hereafter than has been done here. There is nothing in Scripture to forbid this hope, though nothing to convert it into an assurance of conviction. Only we can be sure that God's love will let no wandering child of his die, until all the resources of infinite mercy have been exhausted in the endeavor to bring him back to his home, to holiness, and to God.



John Coleman Adams

CHAPTER III.

Universalism holds that the whole Tenor of Scripture points to the Final Recovery and Holiness of the whole Human Race.

All Punishment must be Salutary, Disciplinary, Remedial, not Vengeful; and whatever Punishment may be Needed in the World to Come, to Bring Souls to Repentance, will be Administered Parentally, not Vindictively.—Salvation from Sin and its Deformities is the Normal Destiny of Every Soul.—Repentance and Abandonment of all Evil the Means to this End.—The Spiritual Progress wrought by Christianity is and must be toward the Universal Emancipation from Vice.—The Good of the Race Manifestly Attainable by a Terminable Punishment.—Christianity Tends to Conviction that there ought to be a Higher Aim in Punishment than Vengeance.—God's Judgments and Retributions are in the Nature of Love and Reclamation, not in Hatred.—An Aimless, Unmitigated, and Eternal Curse upon any Creature not Characteristic of the Beneficence of Deity.—The Work of Salvation not Limited to the Present Physical Life.—This Fact Covers all the Relations of Christ and Eternity to the Heathen and to those who Perished before He came on Earth, or who have never Known Him in this Life.—Suffering and Discipline for Continued Sinful Choice extend into the Future World, until, in God's Economy, the Will finally makes Free Choice of Good.—The Losses and Penalties Entailed by Sin in the Moral Nature are Repaired, in the Future Life, only after Periods of Unknown Duration.

By Rev. John Coleman Adams, D. D., Pastor of St. Paul's Universalist Church, Chicago, Ill.

The position of Universalists in reference to the belief in future punishment may be stated in few words. They hold that, as it is clear that many men die in their sins, and as it is equally clear that the Scriptures teach that God purposes to save all men from their sins, therefore, two inferences follow: first, that all punishment must be salutary, disciplinary, remedial; and, second, that whatever punishment may be needed, in the world to come, to bring souls to repentance, will be administered. Whatever differences

of opinion there may be as to particulars, this general statement covers the faith of all classes of Universalists.

It is, however, well understood that as to these particulars there has been some variety of belief among the modern Universalists. The early believers in this faith, in America, held to the doctrine of limited future punishment. Hosea Ballou, in his later years, held that "the Scriptures begin and end the history of sin, in flesh and blood; and that, beyond this mortal existence, the Bible teaches no other sentient state but that which is called by the blessed name of life and immortality"; and beyond the teaching of Scripture he refused to dogmatize or speculate. Many of his followers, however, were not so scrupulous, but disbelieved in any future punishment. For the last thirty years there has been a reaction from the opinions of this class of Universalists, and it has been more and more widely taught that the present and the future life are organically one, so that the moral consequences of conduct and the character of the soul run beyond the limit of death, affecting at least the beginning of the soul's disembodied condition. In justice to those who have been popularly known as "Ballou Universalists," it is to be distinctly remembered that neither they, nor Ballou, ever held that death wrought a miraculous change in the soul, but only that the ineffable glory and impressiveness of the future would so affect the mind and heart that the impenitent soul, just entering the immortal life, would be irresistibly drawn to the disposition of humility and love. Death was not in their thoughts a savior of souls, but merely the transcendent opportunity for impressing, persuading, and converting the soul. It is probable that the views of the majority of believers in Universalism, in this country, are expressed in the words of a minute adopted at the Boston Ministers' Meeting in 1878. "Whatever differences in regard to the future may exist among us, none of us believe the horizon of eternity will be relatively either largely or for a long time overcast by the clouds of sin or punishment, and in coming into the enjoyment of salvation, whenever that may be, all

the elements of penitence, forgiveness, and regeneration are involved. Justice and mercy will then be seen to be entirely at one, and God will be all in all."

It is to an exposition of the views of that portion of Universalist believers who accept the doctrine of future punishment that I address myself.

In the first place, it is assumed and asserted that the human race needs salvation. Sin is universal with our race. The moral life of man is narrowed and corrupted by moral evil. The selfish and disobedient use of the will demoralizes human nature. It throws the soul into disorder, deranges its functions, and disorganizes its life. It is not merely a retardal of the soul's development; it distorts the inner nature, and smites it with disease and deformity. So that something more than progress is necessary to bring the soul into true and normal relations with God and his law. Salvation implies the correction of evil and abnormal conditions, the removal of corrupting influences, the consent of the will to the divine order and commandment. If that condition of the soul is not brought about in this life, if death finds the soul still in revolt, still in subjection to evil dispositions, still defiant, perverse, or corrupt, clearly that soul is unsaved. Nor is salvation possible, in any true sense, until the soul has been reclaimed from these conditions, and inwardly renewed. Universalism is at one with the whole course of Christian belief from the beginning, in recognizing the evil of sin, its essential character as resistance to the divine order, the necessity for its removal by repentance, conversion, and regeneration,—that is, by a recognition of its enormity, a resolve to forsake it, and the assumption of a right disposition and life toward God. That this condition has not been reached by multitudes, perhaps one may say by the majority, of those who pass out of this life, is a proposition which needs no word of supporting argument. It is universally conceded.

But this condition of salvation is the good toward which, in the providence of God, all souls are moving. This is the most natural

inference from the world's past as that is read by science; it is the prophecy of the world's future, as announced in the pages of revelation.

For the inference to which a knowledge of man's past leads intelligent minds is, that the moral life of the human race is a long march of gain and progress. The earliest moral beings may have been innocent. They did not long remain so. Sin entered into life, and the weary struggle for virtue began. The progress of that struggle has been a steady triumph of the better over the worse, the higher nature over the lower. The work of past ages has all tended toward the moral emancipation of mankind. The great virtues which are characteristic of man's higher life have commended themselves more and more to human souls; and justice, purity, benevolence, self-sacrifice, love, have come to fill a larger and a more favorable place in human ideals. Warlike and brutal instincts are slowly weakening. Man's susceptibility to improvement increases with each generation. In the language of Dr. Flint (*Theism*, p. 231), "In the struggle of good and evil which pervades all the ages, victory is seen slowly but steadily declaring itself for the good. The vices die,—the virtues never die. Some great evils which once afflicted our race have passed away. What great good has ever been lost? Justice carries it over injustice in the end." The consenting voices of all candid students of history affirm the moral progress of the race from the earliest days up to the present. And it is impossible not to project the lines thus started into the future, and predict the final emancipation of the race from all evil, and prophesy its ultimate freedom from sin. One prophet of the scientific school has already done this in words which voice the general consent of thoughtful minds: "The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and, as we gird ourselves up for the work of life, we may look for-

ward to the time when, in the truest sense, the kingdoms of this world shall become the kingdoms of Christ, and he shall reign forever, King of kings and Lord of lords."—John Fiske's *Destiny of Man*, p. 119.

These hopeful predictions of those who have made a study of the history and the tendencies of the human race are, of course, but the inductions from experience. For the Christian they must still be compared with the utterances of revelation. If the believer finds a conflict between what reason derives from man's past and what inspiration announces as to the future, he must be plunged into a double perplexity. If he finds an agreement he will be doubly strengthened in his faith. Universalism holds that the whole tenor of Scripture points to the final holiness of the race. The announcement is early made that the seed of the woman shall bruise the serpent's head. It is followed by the promise to Abraham that in his seed shall every nation of the earth be blessed. The prophet affirms, in the name of the Lord, the decree that every knee shall bow and every tongue confess to righteousness and strength in the Lord, and declares of the Divine One that he shall see of the travail of his soul and be satisfied. These words, uttered out of the assurance of hearts that had not yet seen the Messiah, are more than echoed in the declaration of our Saviour himself and of those who carried his gospel abroad. Again and again are reiterated those promises which lead us to trust in the final recovery of all souls. He who was described as the Lamb of God that taketh away the sins of the world, and of whom it was said that he tasted death for every man, and that he gave his life a ransom for all, himself declared that he would draw all men unto him, that the Father had given all things into his hands, and that of all that had been given him he would lose nothing,—thus justifying his title, the Saviour of the world. To the same effect are the prophetic outbursts of the apostles announcing a day when the creation shall be delivered from the bondage of corruption, when God shall have gathered together all things in Christ, when by the blood of the

cross he shall have reconciled all things unto himself, the day of restitution of all things, when at the name of Jesus every knee shall bow, of things in heaven and things in earth and things under the earth, when they all shall say, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever, the day in which there shall be no more curse, and in which death and hell shall be cast into the lake of fire; the day in which Christ shall have delivered all things unto the Father, when he shall have put down all rule and all authority and power, and God shall be all in all. In such a day, prophesied by the consenting voices of scientific knowledge and of inspired prophecy, we implicitly believe.

A faith so radical and so comprehensive as this involves, of necessity, a thorough re-examination of our conceptions of the nature and object of penalty, under its double form of punishment and discipline. It has never been possible to assign a reason for endless punishment which did not clash with our faith in the divine love and wisdom. The only assignable cause for it has been, at last, that repugnant word, vengeance. For it has never been shown why the good of the race could not be secured just as well by a terminable punishment; nor why an endless term of sin and suffering contributed in any wise to the glory of God, or to the joy of the redeemed. Justice does not demand it and mercy cries out against it. And whoever attempts to defend the dogma which teaches it, finds himself dealing with the whole subject of retribution upon a plane of thought and sentiment which the world has been outgrowing for the last thousand years. For it is one of the marks of the influence of Christianity upon human thought, that it has led men to the conviction that there ought to be a higher aim in punishment than mere vengeance. In all enlightened communities men are coming, year by year, to insist that the aim of punishment shall be to reform the offender, at the same time that it deters others from crime. It has already become apparent that human society will never rest satisfied with any method of penalty

which does not at once involve the principles of restraint and cure. Already, at this comparatively early date in the history of penology, men are extremely reluctant to admit that any case of confirmed criminality is incorrigible. "Give us time and resources," they say, "and we could reclaim the most inveterate sinner." The effect of this reasoning upon theological thought has been inevitable. It has unsettled all the old notions of the nature of divine punishments. Christian thought, to-day, runs strongly toward the Universalist belief that God's judgments are sent in mercy. He pursues us with his retributions, because of the infinite and tender love he bears us; a love which is outraged by the disobedience of the sinner, and is absolutely and forever committed to our salvation. He who believes implicitly in the love of God, believes in a retribution as sure and relentless as the unchanging nature of God himself. He believes in a retribution which will not let the sinner go until it has brought him to the gates of salvation: a penalty whose end and aim is to deliver and to purify. The divine wrath is no mere spleen of the Infinite against a neglectful or defiant creature. It is not merely the reaction of outraged justice. It is not the outbreak of exhausted patience, or of affection turned to hatred. It is the inevitable and inherent hostility of the Infinite Purity against what is unholy and depraved. It is the parent's repugnance to whatever can sully the nature of his child. God's penalties are not the outcome of a vengeance untempered by mercy. They are, first, last, and always, the promptings of pity, the precautions of mercy, the effort of love to save and deliver. They are the warnings of the Heavenly Compassion, they are the chastisements of the Divine Will. They are co-ordinated with all the milder persuasions and drawings of the divine nature for the salvation of souls. Any other conception of punishment in God's hands must inevitably make it an offense against the highest instincts of our nature, the implications of experience, the dictates of reason. To conceive of punishment as endlessly prolonged, with no effect but to harden the object of its severities, is to charge upon Deity

the infliction of an aimless curse unmitigated by any redeeming sign of beneficence. The endless infliction of pain, with no ulterior aim, would not be punishment; it would be revenge.

We are greatly assisted in our thoughts of the moral economy of God in respect to punishment, if we comprehend the teachings of Jesus as to the eternal life. The kingdom of heaven is not of this world. It is not framed with reference to the cycles of time which limit the life of the body and its earthly dwelling-place. Its lines run above and beyond the limitations of this earth's centuries. The eternal life is the life of the æons or ages. It takes no account of physical incidents or accidents, not even of death itself, being related to the immortal soul and to its undying essence. To limit the work of salvation to the present life is to pervert the very substance of the gospel. Death assumes no importance in the sight of our Lord. To him it was an entirely subordinate incident of our spiritual existence. To him eternity is a present fact, eternal laws in present operation, eternal life within reach of present effort. And the life thus begun goes on without interruption by death. The laws thus ordained are in force wherever there are moral beings. The work of salvation is not limited to the world of our physical life. It begins here, indeed, but its development is beyond the line of death and sense. It is started in the body; but before it is done the body has fallen. The reign of the Son of man is a period which transcends the limits of time and death. It is a vast cycle which, dating from the birth of Jesus the Christ in this earth, ends only with the subjection of all things in holiness unto God. "Then cometh the end." But the work of salvation is the one distinguishing feature of this kingdom and reign of the Lord. It is for this that he came, for this that he labors. And if his reign among souls is to continue until "he hath put all enemies under his feet," clearly the work and the period of salvation must be coextensive with each other, and must reach far beyond the sight and knowledge of our present faculties, into the future life.

This thought furnishes an answer to those inevitable questions

in regard to the heathen, to those who perished before they ever knew Christ, to those who passed from the earth before he came. If his kingdom overruns this life, and goes on in other states and conditions, we must think of him as having a relation to souls in the life beyond, as reigning in the unseen world. The New Testament describes him, after life on earth is over, as "sitting on the right hand of God." What other meaning are we to attach to that phrase than to conceive it as the announcement that he has a work in the heavens? He labors for souls wherever souls are to be labored for. Redemption is not a process of this earth merely. It is a work of the ages. Salvation is a word not based on time relations, but upon principles enduring into the æons. While there is a soul unsaved that work must go on. When all are saved "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

It is a striking fact that this teaching of the New Testament, respecting the kingdom of Christ, is supported and further enforced by the philosophical principle, so conspicuous in modern thought, of the unity of the divine methods. It is a necessary corollary of the belief in one God, whose scepter sways all worlds, that we should believe in the unity and the uniformity of his government. If there is one God for all worlds, then for all worlds there is one moral law. The principles of the Almighty's reign are neither transient nor variable. In all times and in all places he executes his purposes with unalterable fidelity to his own nature. Since that cannot change, the fundamentals of the moral law cannot alter. Neither can the soul's relations to this law and its workings. This much we are entirely safe in affirming as necessary results of a belief in God's universal government.

And of course it follows, from these reflections, that we only do what the mind has a perfect right to do, in projecting the principles of the divine government, in its dealing with sinful souls, even into the future life, and claiming that the same distinctions, the same moral laws, hold good for the unseen life, as hold in this visible

world. We may safely imitate the physical philosopher, who affirms the universality of the law of gravitation, and assures us that we could use our text-books on geometry in any of the stars. So it must be true that the laws on which God has framed his moral universe are everywhere the same, and that they apply with the same force to souls in the unseen life as in this. The moral law is a unit. Its workings must always be the same under given circumstances.

If, now, we assume the doctrine of the immortality of the soul, and the belief of the perpetuity of personal identity,—two propositions which it is taken for granted we agree to,—and if we allow the universality of the moral law, have we not ample foundations upon which to base a belief in the continuity of both discipline and penalty into the future life? Under the laws of this moral universe in which we live, the doers of righteousness are invariably blessed, while the doers of evil are uniformly afflicted. So long as a soul continues to make a choice of evil things, it must rest under the displeasure of God, as well as suffer the penalties which flow out of that abhorrence of the All-Holy, for iniquity. Unless it can be distinctly shown, either by the laws of man's moral nature, or by the express declaration of Scripture, that the soul ceases to choose evil immediately after death, we must believe that it is exercised in the future by the same suffering, and chastened by the same discipline, as are inflicted in this life for the same sinful choice. The presumption must be, if we hold to the doctrine that immortality is the continuity of the life of the soul in a spiritual body, that the soul retains its moral quality, its affections, and its antipathies, for a time, at least, after it has left the environment in which these were begotten. Without the most explicit grounds for a contrary belief, we must regard the soul as retaining in the next world the character formed in this, until the conditions of that state have time to work out the salvation which it is the aim of all God's economy to effect.

It will be said, of course, that the physical body is the cause, or

the inducement, to sin, and that when the body is struck off the soul will cease from the acts which were the consequences of physical conditions. But we must protest, in the strongest manner, against a theory like this, which completely inverts the moral facts of the soul's life, and reads the spiritual history of man upside down. It is not true to the facts to lay the blame of man's sinfulness upon his body. For what is sin? It is a conscious, willful violation of law. But can the body either be conscious of, or will, a violation of law? The conscience, which apprehends the law, the will, which elects to violate it, and the consciousness, which appropriates these acts as those of a person, are all spiritual faculties. They are entirely independent of the body, and inhere in the soul. The whole process of a sinful act is therefore inward and spiritual, and can occur without the co-operation of the body. The physical act only carries out what has already taken place in the mind. And in the face of so many sins, like envy, hate, deceit, insincerity, pride, stubbornness, which are entirely independent of the body in their origin, it is not wise to say that all sin has its occasion in the body. The affirmation is not true. And any assumption of immediate loss at death of disposition to sin, based on this theory of the connection between the soul and the body, must be given up. The disposition to sin lies in the soul. No sinner is saved until that disposition is changed. Removal of all occasions or provocations to sin by no means removes the disposition. So that it is not to be granted that the separation of the soul from the body removes the inclination to evil choice. That is a fault of the affections and the will. Granting that the separation of the soul from the body removes it from many temptations; granting that it destroys the hold of many gross appetites; it is nevertheless to be distinctly remembered that this is not the conversion of the soul. The will, which in this life so often chooses righteousness, in spite of the solicitations of the senses, does not, in the next life, lose the inclination to sin because the outward suggestion of wrong has gone. That will not be overcome until the heart has learned the hatred of sin.

It must be said, in this connection, that this doctrine of salvation by cancellation of the opportunities and the suggestions of sin is not warranted by our experiences in this life. The divine method here is not to save the soul by subtracting from it all passions and powers which might lead it astray. The very problem of life supposes the constant presence of these possibilities of evil, and requires us to find a way of doing right, in spite of them all.

Souls are not saved in this life by the sudden and complete removal of temptation, the benumbing of every sense which might convey an unholy hint, the amputation of every offending member. No amount of stripping away the surroundings of life alters the complexion of the soul, any more than picking a child out of the gutter washes his face. The will is not converted when it is put where it cannot reach the means of executing its evil inclinations. That removal by no means implies an inward renewal. There can be no such thing as salvation, in this or any other world, under the moral economy of God, without cost to the sinner. He must pay the price of submission. He must surrender his own perverse will to the Divine Will, must make the supreme effort of personal consent to the law of the universe, or he is yet in his sins. And however useful the removal of this body may be, as a means of salvation, the fact is never accomplished until the will makes free choice of good.

The belief that the punishment of sins committed in this life extends into the future is strengthened by the fact that this present life affords many instances of what may be called cumulative punishment. It often happens that the consequences of sin, either physical or mental, are held in the leash for a time, and do not fall in force upon the sinful heart until the sin itself is long past. The penalties seem to gather slowly about the soul, until

they break in a sort of crisis, and heap disaster on the guilty heart. Penalty does not keep even pace with transgression. As the old proverb runs, "God does not pay us our wages every Saturday night." Still less does he always pay as fast as the work is done. The divine judgments are not all of them as swift as the bolt which crashes through the air when two clouds surcharged with the electric fluid near each other. They are frequently as slow in culminating as are those storms which gather, through many serene days, and finally end a long period of tranquil weather with a violent and devastating gale. This is the case with many an evil life in this world. In many cases, in which death intervenes before any such climax of catastrophe is reached, we feel sure that nothing but the removal of the offender from the earth has saved him from complete overthrow and humiliation. Nor can we repress the question whether death has, after all, diverted the steady drift of events towards such a culmination, or whether in the invisible world there be not in store for him the same judgment of disclosure, shame, and overthrow, as might have overtaken him had he lived on in the earth.

The familiar maxim about getting our punishment as we go along is true only in part. It makes no account of those frequent periods in which judgment is held in suspense, and the leaden feet of Justice delay the blow from her iron hand. There are countless cases in which the mind can find no satisfaction for its sense of justice, except in the thought that the future life hides in its own bosom a scourge of thorns, and that the retribution, which seems only to have befallen in part, will culminate behind the veil.

It remains to speak briefly of that phase of penalty which always endures, even after the act of penitence has removed the sense of alienation from God and the sting of self-condemnation. There

are sequences of sin which outlast the punishment of sin. Punishment endures only so long as the soul is consciously violating divine law. Repentance brings forgiveness, and with forgiveness come the remission of sin and the cessation of those retributions which follow the sinner so long as he is a sinner. But, long after he finds that his punishment has ceased, in so far as that was penal, the consequences of his sin endure, in weakened faculties, in lost ground, in degenerate moral fiber, a discipline and a chastisement to his soul. There are losses in moral stamina, in faculty, and in inward capacity for blessedness, which not even forgiveness can immediately remove. They linger even after punishment has ceased. But they are punishments no longer. They have been transformed into chastisements. They are now like the refining and purifying powers by which heaven purges away our evil and our bitterness.

Nor can we hope that even the blessed environments of the immortal world will at once rejuvenate in the graces and powers of the Spirit, by repentance, in all, the weakness and degeneracy wrought by a wicked past. The scars of transgression may remain after the healing of penitence. Nor does it lie within the range of human speculation to estimate how far into the future this negative phase of penalty may run. Even for those who go into the future life with contrite hearts, there may still be in store long periods of remedial disciplines, the necessary intervals in which to remove our defects and correct our imperfections. Upon this point revelation is silent and reason can affirm but little. We have to fall back upon the analogies of God's method in the beginning of the spiritual world, which we have already discerned. It is characteristic of the moral order, as already made manifest, that the sanctification of the soul is accomplished by discipline and by correction.

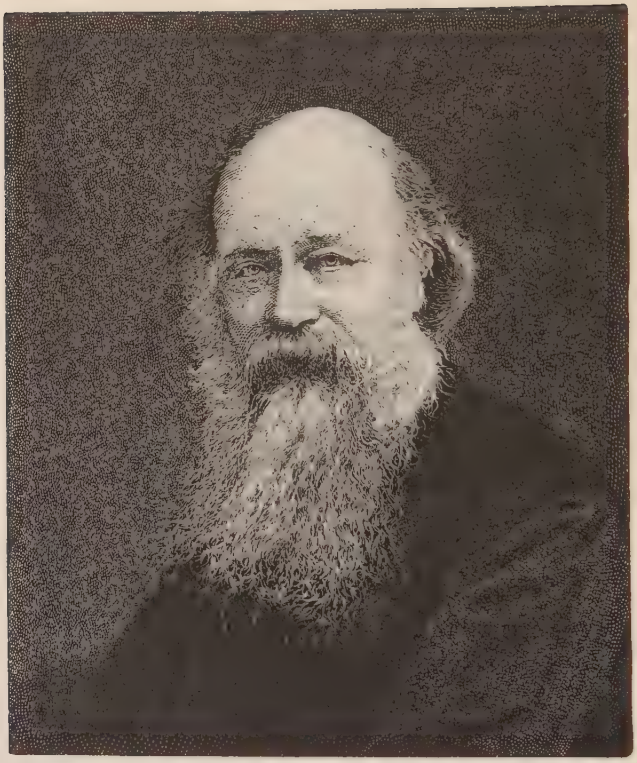
If, therefore, the peculiarities of this kingdom are preserved in the world to come, it may be expected that whatever remedial or educational influences are necessary to our growth in that life will be applied even to those who have learned submission and obedience. But the agencies by which these disciplines are secured are very different from punishment in its proper sense. The former are compatible with happiness and moral peace; the latter is not. And while discipline will be needful for all who enter the next world, punishment, it may be believed, will only be inflicted where old courses of sin have not yet worked out their results of penalty, or so far as a continuous disposition to do wrong calls for retribution.

We have spoken of death as only an incident in the progress of the work of salvation. But while we accept this for true there is every reason to believe it is an incident fraught with redemptive consequences to the soul. It translates it to new surroundings. It impresses it with realities which a lifetime could never make clear. It is a release from many a phase of temptation. It removes the impediments of bodily frailty or evil habit. It pours a flood of light into the mind. It must powerfully affect the emotions.

Is it possible to conceive that this supreme experience of the soul, the most impressive and the most amazing it has ever known, should be the very one, which, in the providence of God, is made to have no effect on character? If we have any right to our conceptions of death, it should be regarded as the most tremendous event, in its power over the understanding and the affections, which ever has befallen the soul. It is no more than a reasonable inference to believe that death itself, in freeing the spirit from the body with all its environments, in lifting it into the light of a new knowledge, and in thus putting before it new

motives and new aspirations, must powerfully affect the will toward righteousness and reconciliation. And thus death itself may go far to hasten the end of those retributions which it cannot in itself interrupt.

John Coleman Adams



Robert Angus.

CHAPTER IV.

Future Punishment is Entitled to and is now Receiving Special Study.—A Broader and More Equitable Line should be Drawn as to the Probably Saved or Lost, whether in Heathendom or Christendom.

The Final Condemnation of the Impenitent is Not Inconsistent with the Divine Fatherhood, the Divine Love, and the Tenderness of Christ, all of which are Ranged on Man's Side, to influence him in Choosing God and Hating Evil.—Diverse Influence of Butler's "Analogy" and Tennyson's "In Memoriam," in this Discussion.—Great Effect of the Poet's Phrase, "the Larger Hope," on Sensitive Natures.—Mistaken Notion Prevalent that God's Righteousness is Subordinated to his Mercy, in dealing with Sinners.—Testimony of Dr. Watts, and other Preachers, to the Efficacy of Fear, rather than Persuasion, in Producing Conversions.—The words "Wrath" and "Vengeance" of God often Used to his Dishonor.—Man to be Punished not for any One Sin or Act, but for a General and Willful Drift of Evil Character through Life, *i. e.*, Voluntary and Habitual Sin.—But Single Sins may lead to Irremediable Habit.—This Fact, and the Perversity of Man's Will, Justify the Divine Warnings and Threatenings.—Eternal Life for the Righteous, and Eternal Death for the Wicked, begin Here.—Punishment is not Reformatory, nor is there any Re-adjudication of Destiny in the World to Come.

By Prof. Joseph Angus, M.A., D.D., Baptist, Regent's Park College, London, Eng.

1. The doctrine of future punishment has become within the last fifty years a subject of grave discussion. It has for the time a chief place in modern controversy; and not a few writers think that the evidence of a state of eternal conscious punishment has been greatly shaken. It is, therefore, a wise arrangement to call attention to the facts and to try to obtain a general view of the prevailing tendencies of the age in relation to it.

2. It will be helpful to remember that the varying views of our age are none of them new. All forms of modern belief were

known and discussed in earlier times. In the fourth century, Arnobius, the Rhetorician, taught that annihilation was the punishment of the wicked. Origen, the founder of the philosophic school in the city of Alexandria, held that probably all will be restored, though scrupling to affirm or to publish this conclusion. Most of the Fathers, including the more eminent of them,—Cyprian, Hippolytus, Chrysostom, Augustine,—held and taught the common faith. In the last century Dodwell maintained that man is in his entire nature mortal and that future punishment is sooner or later annihilation. Dr. Chauncy, of Boston, and Elhanan Winchester, held universal restoration, and were answered (among others) by Jonathan Edwards, in America, and by Andrew Fuller, in England. In our modern diversity of opinion, therefore, no new thing has happened to us. What is new is the increased number of those who doubt the common faith, and the lines of argument by which their doubts are sustained.

3. The history of the revival of these doubts and of the new arguments that support them has practical interest. Two very different writers have had to do with both—Butler and Tennyson. *The Analogy* of religion, by the former, is the most masterly philosophic defense of religion ever published. It has never been answered, and, from the writer's stand-point, never will be. *Granted that nature and providence are from God*, then revelation, which is based on the same principles and contains the same difficulties, may also have come from him, and probably did. But if a man holds that there is no God, or doubts whether nature or providence did come from him, then Butler's argument only doubles the mystery, spreads from religion to nature and from revealed religion to natural: and the divineness of both is questioned. It is on this ground that writers like Tholuck deem *The Analogy* to be rather a hindrance to faith than a help. To Tennyson we owe the phrase "the larger hope." But, though he holds the wish that it may be true, to be the likest God in the human breast, he admits that, if nature is to be interpreted by her facts, the chances are very largely

against it. Still, from his *In Memoriam*, with all its tenderness and beauty, has come not only the phrase, but a large amount of the sympathy with which the doctrine is now regarded.

More influential than these great names are forces of another kind: some of them innocent and commendable; others of them neither commendable nor innocent. Men have learned to appreciate more justly the divine Fatherhood and the divine love. They have been touched by the infinite pity for sinful men which was so conspicuous in Christ. They have tried to form their theology from the general drift of Scripture, rather than from particular texts. They have sought to commend the gospel to sensitive natures, shocked as they think by the awful denunciations of Scripture. And, as they have yielded to these influences, they have leaned to the larger hope and have even proclaimed it. Nor can it be questioned—to name less commendable influences—that sinful, selfish natures have no adequate conception of the degree or of the desert of their sinfulness, and are ever prone to honor the divine love at the expense of the divine righteousness,—tendencies that make future punishment at once distasteful to their feelings, and, in their judgment, improbable. The result has been widespread misgiving, even when there has not been positive disbelief.

4. On the other hand, views of truth which have been appealed to in favor of "the larger hope," become, when more carefully studied, arguments on the other side. Moot points have got settled: and fresh evidence has been found in favor of the common faith. This statement admits and requires illustration.

One of the peculiarities of our modern theology is the prominence given to the doctrine of the divine Fatherhood. God now occupies the same relation to the race, it is said, as he did of old to the Israelites. He is the God of the Gentiles, and not of the Jews only. As the Father of spirits, he looks with infinite tenderness on all his rebellious children. He would have all men to be saved, and in Christ he is reconciling the world unto himself, not imputing their trespasses unto them.

In a deep and important sense, this teaching is true, and we gladly accept it. God is the Father of all rational spiritual natures. As Creator, he takes an interest in all and desires that all should be good and happy. His holiness and his benevolence alike prompt and sustain this desire. But this Fatherhood does not save men. "How often would I—but ye would not" was God's exclamation of old: and it is God's exclamation still. The Jews were God's own people, called and chosen. Only this fact is quite consistent with another—that multitudes of them in every generation perished and that he finally rejected the nation because of their rebelliousness and unbelief.

There is indeed a Fatherhood of another kind. It begins when men are renewed in the spirit of their minds, and is connected not with the first birth, but with the second. This does save: but it is a Fatherhood more real and spiritual than the other. Penitent and holy Jews shared the blessings it gives as penitent and holy Gentiles may share or may have shared it. Men who are not penitent and holy, whether Jews or Gentiles, are not God's children in any sense that saves them. Arguments, therefore, based on the general Fatherhood of God, though thought to have force, really prove nothing. Among the Jews, that Fatherhood left multitudes unsaved. To affirm the deeper spiritual Fatherhood of God in relation to the race—the Fatherhood that begins with individual renewal—is to beg the question and to affirm what is contradicted by New Testament teaching and by the experience of us all. The Fatherhood that saves is by faith of Jesus Christ—and all men have not faith: and not to have faith and renewal is to be condemned.

Nor less certain is it that men of our age have juster conceptions of the divine love than some of our fathers had—both of its intensity and of its comprehensiveness. He hateth nothing that he hath made. With an oath he affirms that he desireth not the death of a sinner. And we gladly accept this teaching, only again it must be remembered that as many in the nation to whom these words

were first spoken did not believe, so, now, when the words have wider scope and are enforced by greater tenderness and by more awful sanctions, men still reject the counsel of God against themselves and die in their sins. The love that is not suffered to renew and save becomes, indeed, an aggravation of the condemnation.

The infinite pity of Christ for sinful men is admitted. He was grieved at their hardness of heart. He beheld the city and wept over it. And yet his announcements of the doom of those who die selfish, impenitent, loving evil and hating good, are the clearest and strongest in the New Testament.

Theology is properly the sum of New Testament teaching, and particular texts are to be interpreted by the general spirit and tenor of the New Testament. But this principle tells in favor of the common faith. The preaching of the gospel to the lost, or to those who have another chance, is spoken of, it is thought, in one passage; but it is one passage only (1 Pet., 3 : 19), and that passage is explained in another sense in the same epistle (1 Pet., 4 : 6), nor is the explanation given to it consistent with the context, or with other general statements on the same subject (1 Thess., 1 : 9; Matt., 25 : 41).

That the religion of love only, that milder interpretations of the threatened consequences of sin, may commend the gospel to the sensitive nature of some men, is probable enough. But our sensitive nature is not the entire man. The claims of conscience need to be met and conscience claims that sin must be punished: and continued sin means continued punishment. Nor is this statement a theory only. It represents a great fact. Dr. Watts records his experience that of all the persons to whom his ministry had been efficacious *only one* had received the first effectual impressions from the gentle and attractive aspects of religion; all the rest from the awful and alarming ones—the appeals to fear. And this, it is added, is all but universally the manner of the divine process of conversion. The great awakenings of Jonathan Edwards's time began, as is well known, with his sermons on God's "just right to damn

men." Nor is the explanation difficult. The *gift* of eternal life—the free gift (χάρισμα not δῶρον only)—means that men have deserved the opposite; and to know that is often among the surest means of quickening them to repentance. "That the gospel of speculative philanthropism is carrying just now the vote of the world more and more largely may be quite probable," says Bushnell; "but I have thought much in comparison of the older, more rugged, rough gospel: and I feel obliged to say that it looks more real and capable and great. There is nerve in this and there is none in the other."—*The Vicarious Sacrifice:* Part iii., c. 5.

The very arguments, therefore, which have been used to justify the larger hope tell, when more carefully considered, in favor of the common faith.

5. Nor must we overlook the deeper sense men now have of the divine righteousness and of the evil of sin; though it must be admitted that this deepening sense is by no means universal. Our fathers long since taught that virtue is the love of justice and truth, as well as of the happiness of others: and that men are even better judges of the first and second of these than of the third (Butler); that the love of holiness, not benevolence simply, is the most glorious of the divine attributes (Edwards); that justice and righteousness are essential parts of the divine nature (Booth);—and these opinions are gaining influence. In some quarters, indeed, all virtue, both human and divine, has been resolved into benevolence. Men think that because God is said to be love and is never said to be righteousness, love is the diviner attribute of the two. But unless we include in love the love of righteousness this notion is a mistake. Love, as distinguished from righteousness, delights in the happiness of its objects: righteousness delights in their holiness. Love is only subordinately moral: holiness is essentially moral. And hence it is that some of our modern writers, not generally deemed pre-eminently Christian, have done noble service to Christian morality—Thomas Carlyle, and Matthew Arnold, among them. The former has emphasized in most of his writings

the sanctity of law and the supremacy of truth and holiness. The latter has defined God himself as "a force—a personality—that makes for righteousness."

Side by side with the deeper sense of the claims of holiness there has grown up a deeper sense of the evil and guilt of sin. The God who loves righteousness *hates* iniquity. This is the great lesson of both Testaments. Nowhere is the degree and the desert of human sinfulness more clearly revealed, and experience corroborates its teaching. Even now, the world would be a blessed place, but for selfishness and wrong-doing. Only holiness is needed to make "a new heaven and a new earth."

These convictions are not easily maintained, but they are growing. Philanthropy is beginning to see that what is wrong is not Providence, but man; not his acts, so much as his nature, and philosophy lends support to these views. Our profounder writers see the evil of sin and begin to form juster conceptions of the guilt of it—the love it slights, the holiness it offends, the disorder it introduces, the misery that is inseparable from it. None have written more forcibly on this theme than Maurice, Manning, Martineau: and we cite them as competent and unprejudiced witnesses.

In proportion as these views prevail, sin is seen to be the chief mystery of the universe, not suffering: the punishment of sin is felt to be a necessity; and the continuance of sin means, in fact, the continuance of punishment. They also rebuke a common mistake. Some speak as if God were bound *in justice* to save men: as if they could not love him, unless he put right all the evils which sin has introduced; as if, in short, creatures were largely blameless, and the Creator himself the chief offender. But Scripture and analogy concur in condemning this teaching. Throughout the Bible God repudiates all share in the sin he punishes; he forbids it, condemns it, mourns over it, sends his Son to deliver men from it, and is ever ready to help any who wish to forsake it. In providence and nature, penalty follows sin, and is

largely inseparable from it. Even God himself may find it impossible to make selfish, bad men happy. The only mystery is that men are made capable of sinning and that they commit sin—which from its very nature as their sin must be their own act. But without such capacity, they would perhaps be incapable of holiness. In any case they are judged according to their works and cannot justly complain. And there, with our present knowledge, we may rest content.

6. Two other facts connected with this sinfulness of the race deserve mention: the tendency of every act to become character, the law of habit, as it is called; and the perverseness and power of the human will. "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." "Evil men and seducers wax worse and worse." Single acts not only reveal character, they form it. What was at first hard becomes easy, pleasant, permanent. A "second nature" is the result—a completed holiness in the one case; an "eternal sin" in the other. Such is the law of habit, that is at work in us all. Nor is the mysterious power of a free will to be overlooked. If a man is willing to do His will he shall know and believe. If a man is not willing, there is little knowledge and less real belief. And, worse than this, the strength of unwillingness grows till men successfully resist the Holy Ghost and even blaspheme him. Threatening and promise, wrath and love, are alike powerless to move them. Their hearts are set in them to do evil. If after men have received the knowledge of the truth, they go on sinning willfully, there is nothing more that can be done. All that remains is judgment and fiery indignation.

How much these great facts have to do with the condemnation of men we do not know, but they are recognized in Scripture as potent factors both in our ruin and in our recovery. Men become holy as men perish, by little and little, and their tendency is ever to completeness of character and destiny. Most of the good that is done in a world where virtue is still militant is done by men of

strong will—and most of the evil. Nor need we be surprised to learn that, in the case of a good man, his will becomes so holy that he *cannot* sin—the condition of the blessed God himself: or that, in the case of the bad man, his heart and will are so perverse that he *cannot* cease to do evil even in the land of uprightness.

7. The impression produced on the minds of most of the Baptist ministers and churches in England, so far as I know them, is that the common faith on this subject is sustained by solid reasons, and that the objections brought against it admit of a satisfactory answer. Above all, the feeling is that the question is to be settled by a careful interpretation of Scripture alone. The divine Fatherhood, the divine love, the yearnings of human hearts for a universal salvation,—the supposed practical effects of the doctrine of eternal conscious punishment,—cannot themselves solve the problem. The real, the only, question is—what is the teaching of Scripture? And in that inquiry progress has been made in certain directions, though it may be conceded that we still need a careful exegetical discussion of the whole question; such a discussion as is found in Dorner's volumes on *The Person of Christ*, or, with less satisfactory results, in Müller's *Doctrine of Sin*.

8. Meanwhile, certain facts may be regarded as exegetically proved. If a reader will examine the passages of the New Testament which speak of future punishment, he will find that, in most of them, it is not a single sin which ends in ruin, but a settled habit. Each precept of the law, each principle of the gospel, has been violated by men who are now safe with God. The tenor and the words of Scripture imply, when fairly interpreted, that it is not a single act that destroys men, but a character; not the evil doing of a day, but the drift of a life. Sometimes the truth is concealed by our English version, as when it is said that if we sin willfully, when the meaning is, if we forsake the new way and resume the old, if we *go on in sin;* sometimes, by a misunderstanding of the meaning, as when men conclude that a *word* against the Holy Ghost will condemn them. I cannot further discuss the

question. I only repeat the conviction that future punishment is the result of habits of sin—of ungodliness and disbelief. Men may be saved by *acts*—true penitence and faith, for example, in a dying hour; men are destroyed only by character—by the sin or the impenitence that is habitual.

Not that single sins are other than fearful evils. Under law and in the case of holy beings, a single sin consciously committed is a fall and may leave results that are irremediable. Even under a dispensation of grace, a single sin is ruin, if the sinner appeal to law. Single sins, moreover, in the lives of us all, reveal character and form it. All this is true, only it leaves untouched my previous affirmation.

Further: many strong statements, familiar and accepted for ages, are now regarded as questionable, or even unscriptural. Within the last two hundred and fifty years, there have been creeds or interpretations of creeds that doomed those dying in infancy to eternal conscious punishment. There are creeds now that doom all the heathen and all Christendom, with comparatively small exceptions, to the same destiny. And there are reasoners who press these views, that men may be driven to seek relief in the doctrine of annihilation or of Universalism.

But it becomes us to beware of such language. The creeds which were thought to favor it are now admitted to be capable of another meaning. The Westminster Confession teaches that *elect* children dying in infancy are saved, and the Church of England holds that all *baptized* children dying in infancy are saved. These epithets were long thought to restrict salvation to the elect and to the baptized, respectively. But it is now found that all dying in infancy before actual sin may be deemed elect, and are therefore saved: and that while baptized children are certainly saved, the state of the unbaptized is not revealed. We cannot give them *Christian* burial; but God may receive them after all. Baptists have been charged with denying the kingdom of heaven to infants by refusing to baptize them; but in fact they have generally held

that all dying in infancy, before actual sin, are saved; and this conviction they still hold.

So of Christendom. Avowedly Christian men are still a small minority in almost every community. But there may be many more Christians than those connected as members with our churches. Some men are of Moore's mind and deem it part of their religion to keep it to themselves—a question, as they say, between God and their conscience. Some are drawn to Christ, but kept out of the church, by inconsistencies they witness; or by their own mistakes. Some, like Nicodemus, find it hard to *profess* their discipleship, though, like him, they may be ready to defend his cause when professed disciples desert him. Some are real Christians, though they stand by themselves; nor will they know that they have been doing things for Christ till the Lord himself honors and rewards them (Matt., 25 : 37). Many are better than their creed, make fearful mistakes on lesser questions, and are yet "looking for the mercy of the Lord Jesus Christ unto eternal life." Many are better than their lives: they are of necessity refused admission into our churches, or are excluded from our fellowship; and yet they may have the root of the matter in them. Many there are who, with little knowledge and few advantages, just reach the haven, guided and sustained by a single text, or by the single verse of some hymn. I am not defending the imperfections these facts imply. I even believe that every imperfection brings with it loss and mischief. I am only gathering comfort from the view they give of the number of the saved; and note how they lighten the objections sometimes urged against the common faith.

So of the heathen. Peter had no hope of the salvation of the Gentiles, even after he had studied under Christ for nearly three years and had received the anointing of Pentecost. He could "touch nothing common or unclean," yet he learned from the case of Cornelius—a man whose alms and prayers had come up with acceptance before God, while he knew nothing of Christ—that, in every nation, he that fears God and works righteousness is ac-

cepted of him. In the Epistle to the Romans, Paul affirms that when Gentiles who have not the law do by nature the things of the law, they are a law unto themselves, since they show the work of the law written on their hearts; and he asserts that, to those who, in the way of patient continuance in well-doing, seek for glory, honor and incorruption, God will give eternal life—whether they be Jews or Gentiles.

These are hints only. All may not feel that they justify the belief that many of the heathen are saved. But they give ground of hope: and they rebuke the assertion which aggravates the mystery of future punishment by affirming that *all the heathen* are doomed to it. Of course, this presupposes that there may be efficacy in Christ's work even for those who have never heard his name: and that the Good Spirit has access to the souls of men in ways of which we know little. And both suppositions are rendered probable by the case of children, and by facts in many countries and in both Testaments; or, to put it in another form: whenever God has led men to feel the evil and guilt of sin, and is enabling them to strive after holiness, teaching them to trust in his free mercy for forgiveness and acceptance—there is nothing in the gospel that justifies us in saying, God cannot save them. All they need to be told is how God *in Christ* is at once "just and the justifier of the ungodly": and they are ready to join with intensest rapture in harmony which ascribes to him who died for them, honor and glory for ever and ever. There must have been many in this state under the old economy. Whether there are many, or any, in heathendom, we do not *know*. It is enough to affirm the principle and so far to defend the doctrine of future punishment against an unfounded objection—that it dooms men, irrespective of their character and aspirations,

"To endless woe,
For ignorance of what they could not know." *

* *Letters on Future Punishment*, by Joseph Angus, D.D., 1871.

9. But exegetical studies have gained other results. Among the words that have created difficulty in this inquiry are wrath, vengeance, punishment. We are forbidden to let the sun go down upon our wrath and are commanded to be perfect as our Father in heaven is perfect. Can he cherish the wrath he bids us to put away? Is not vengeance passionateness and retaliation, and can these be right? And surely punishment is intended to reform the offender; a purpose clearly inconsistent with the common doctrine of final condemnation. But these objections are founded on mistakes. It is now admitted that the wrath which is forbidden in Eph. 4: 26 is never used to describe the wrath of God. His wrath is the moral sentiment of a holy nature in relation to selfishness and sin. It is the feeling of the magistrate who vindicates the law (Rom., 13: 4). Intense moral disapprobation, or the expression of it, is the meaning of the word. The quality is, in truth, inseparable from the divine holiness. He who loves righteousness must hate iniquity. "Vengeance" is properly the French form of "vindication"—of law and right or of honor. "Avenge" is truer to the real meaning; just as "revenge" leads us still further astray. The common Scriptural word for vengeance (ἐκδίκησις) means what vindicates outraged justice—once it represents what vindicates outraged honor (τιμωρία, Heb., 10: 29). . . . The notion that the chief purpose of punishment is the reformation of the offender is a mistake. Punishment is intended, primarily, to vindicate law and to protect society against outrage. The recovery of the criminal may be important, but is really secondary and is often disregarded altogether. The New Testament word for loving discipline or fatherly chastisement "for our profit" is entirely different (Heb., 12: 6; Rev., 3: 19), and is never used of the final punishment of the wicked.

Other three words are important—life, death, destruction—

and have been carefully studied. The reward of the righteous, it is said, is life. The reward of the wicked is death—"destruction from the presence of the Lord." And it is added, as life is existence, so death is non-existence, or destruction—the cessation of life. This is the interpretation of English, Irish, and American advocates of Annihilationism—as it was the argument of English annihilationists in the last century. And no doubt those who believe have eternal life *before* them, and are waiting for it; as the finally impenitent have death and perdition *before* them. But these are half-truths only. The believing *have* eternal life now; as the impenitent and the disbelieving are *dead now*. If we have believed, our everlasting is begun. If we have not believed, we are *dead* in sin: dead even though "living in pleasure"; and so long as we remain unbelieving, we "abide in death." Our everlasting life is only the perpetuation and the perfecting of what we have already; and as the present state of death and destruction in the case of sinners is not annihilation, neither is the perpetuation of that state. These ideas of a present and a complete salvation, of death and destruction, present and still to come, are familiar to all thoughtful readers of Scripture. Believers are justified, adopted, saved; and yet they are *looking* for the mercy of the Lord Jesus Christ unto eternal life; are *waiting* for their adoption; and their salvation is now *nearer* than when they believed. So bad and unbelieving men are condemned already, are dead now and are waiting the formal confirmation of their sentence and the completion of their destiny, in the day of God. This teaching pervades the New Testament; as, with less distinctness, it pervades the Old. The life to come is the completion in blessed or awful reality of the life that now is.

10. Among the most important results which have been reached by recent exegetical inquiry are those that refer to the word eternal

or everlasting—forms or combinations of *αἰών*, *αἰῶνες* and *αἰώνιος*—*forever*, *forevermore*, *forever and ever*, *eternal*, *or everlasting*. The following conclusions may be regarded as established. (*a*) Every form of expression used in the New Testament to describe the everlastingness of the blessedness of God and of the happiness of the redeemed is used to describe the duration of the punishment of the wicked. (*b*) Every form of expression (some fifteen in all) used in the Old Testament to describe the duration of the blessedness of God and of the happiness of the righteous is used in the Old Testament to describe also the punishment of the wicked: and generally all are described in the Septuagint by forms of *αἰών*, even when the Hebrew uses different expressions. (*c*) Other Greek expressions which, it is said, would have expressed eternity without ambiguity (*εἰς ἀεί*, *πάντοτε*, etc.) are either never found in the Septuagint or in the New Testament; or they are generally used in the New Testament in a sense purely temporary; and are therefore less suitable than the forms of *αἰών*. (*d*) In the New Testament, *αἰώνιος*, eternal (or its equivalents), which is said to have an indefinite meaning, is used only of God, and the redeemed, and of the punishment of the wicked. There is, therefore, no indefiniteness or ambiguity in the New Testament usage, unless the punishment of the wicked be an instance. (*e*) The duration of punishment is generally expressed in Scripture in the same passages that describe the duration of blessedness. The last is "everlasting life," the first, "everlasting contempt" (Dan., 12: 2). The righteous go away into "everlasting life"; the wicked into "everlasting punishment." The everlasting life (still the same word), the everlasting glory, the everlasting kingdom, the everlasting gospel (Heb., 9:15; 1 Tim., 6:12; 2 Tim., 2:10; 1 Pet., 5:10; 2 Pet., 1:11; Rev., 14:6), have, as their counterparts, the everlasting judgment, the everlasting punishment, the

everlasting fire, the everlasting destruction of the wicked (Heb., 6: 2; Matt., 25: 46, 41; 2 Thess., 1: 9). The fact is, as Moses Stuart put it years ago, "If the New Testament has not asserted the endless punishment of the wicked, neither has it asserted the endless happiness of the righteous, nor the endless glory and existence of the Godhead." (*Exegetical Essays*, p. 45.) As a question of exegetical interpretation, Martensen's conclusion is irrefragable—"*Ex inferno nulla redemptio.*" (*Christian Dogmatics*, p. 482.)

11. The strongest words of Scripture, in relation to the destinies of the wicked, were spoken, it will be noted, by our Lord and Paul and John. He was incapable of exaggeration or temper. Whenever he spoke with indignation, it was righteous indignation and was blended with pity and grief. They mourned over the sins of men and were examples of all that was tenderest and self-denying in seeking to save them. In the day of judgment, it is Christ who will say, "Depart from me, *ye cursed*, into eternal fire prepared for the Devil and his angels." The men, Paul tells us, who are finally condemned are punished with ("pay the just penalty of") everlasting destruction from the presence of the Lord and from the glory of his power, when Christ comes to be glorified in his saints and to be admired by all them that believe. And John, who tells us that the wrath of God *abides* on the unbelieving, has described in the Revelation a condemnation as awful as the everlasting life is blessed and glorious.

The authors of these announcements reveal no suspicion that they were dishonoring God or shocking the consciences of men. They never soften the harshness of the truth by speaking of "a larger hope." They have all described the condemnation of the gospel as destruction. Christ knew that if he were "lifted up" he would draw all men unto him. Paul taught that all things were to be

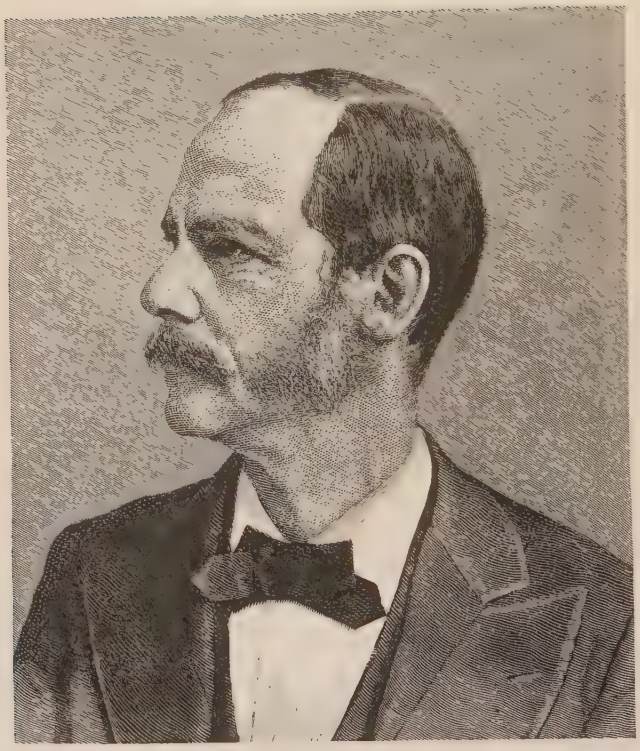
subject to Christ. And John foretells a universal kingdom. But these blessed and glorious results of the incarnation and death of our Lord must be interpreted consistently with the decisions of the day of judgment and the doom pronounced on the selfish and the disbelieving—the rebellious and the ungodly.

And even if we are not perfectly sure how the two are to be harmonized, the only safe course is to deliver the gospel as it was delivered to us by Christ and Paul and John. "We may think that 'destruction' is literal, and that the time will come when all sin and sinners will have ceased out of the universe of God; or, we may think that Christ's supremacy means that all intelligent natures will be at last lovingly subject to him, and that the enemies, 'the cursed,' who become 'the footstool of his feet,' are among his dearest friends. Finding relief in such an issue, we may be tempted to omit, or to tone down, or to explain away the sharp, strong, decisive utterances of our Lord, addressed so often to the selfish, the impenitent, the disbelieving. But this temptation we must resist. Christ, who was love and righteousness incarnate, who knew the meaning of the texts that are quoted in favor of a larger hope, never allowed them to stifle his warnings or to soften his descriptions of 'the wrath to come.' To preach to sinners a larger hope, *i. e.*, another chance, or the final salvation of all men, is not the message of the gospel. It is without sanction in the appeals of inspired men; and it may precipitate the very ruin it professes to deplore. Fear and love are among the motive forces whereby men are won to God; and it is at our peril that we cease to use either of them. Surely, it is not too much to ask that we use Christ's own warnings; and so commend our message to men's consciences, as well as to their hearts. To find offense in him or in his words is not the spirit of faithful servants." *

* *The Expositor*, Oct., 1887, p. 286.

The facts and statements of these latter paragraphs I have reason to believe have found general acceptance with our ministers and churches.

Joseph Angus.



Leon. W. Bacon.

CHAPTER V.

Positive Disbeliefs and Positive Beliefs Concerning Future Punishment.

Six Points that are very common in the Traditional Orthodox Treatment of the Subject, which the Writer positively Rejects:—1. That Punishment is to be without Gradation or Discrimination—the Code of Draco imported into Christian Theology.—2. The False Assumption that the Human Soul is Essentially Indestructible.—3. The False Criterion of Salvation or Perdition set up by the Edwardean Preachers.—4. The Arguments from Utility and Expediency that are set up on all sides of this discussion.—5. The Vicious *a priori* Method of much Orthodox Theologizing, which is, in the worst sense of the word, Rationalistic.—6. The Unchristian Tone and Temper with which the subject is treated: The Serene and Composed; the Violent; the Jocose.

The Subject being thus cleared of Factitious Difficulties, we are prepared to receive Four Points of Scriptural Teaching:—1. The Judge of All the Earth will do Right, in the Human Sense of the Word.—2. The Scriptures, while Distinguishing absolutely between the Righteous and the Wicked, also Recognize Gradations in both Classes.—3. The Divine Judgment includes among the Saved the Righteous Heathen.—4. Some Cases under the Divine Jurisdiction are subject to a Doom which is Final, Irreversible, Eternal.—The Meaning of "Hell-fire."

Various Evasions of the Austerity of the Current Orthodoxy proposed by its Advocates:—1. The "Andover Hypothesis," or Future Probation.—2. The Representation that Punishment is Mental, not Material; and is effected by Natural Causes.—3. The Argument concerning "Æonian."—4. The "Music Hall Hypothesis," or Regeneration *in Articulo Mortis*.—5. The "Princeton Hypothesis," or Salvation of *Fœtus in Utero*.—All these Attempted Theodicies are Valuable as Confessions of Discontent with the Traditionary Doctrine.

By Rev. Leonard Woolsey Bacon, D.D., Congregationalist.

It will be helpful to the clear setting forth of my positive belief on the subject of Punishment after Death, if I begin by indicating some of those arguments and conclusions, familiar to me in my youth, from which my mind has strongly reacted.

1. I reject the notion that the punishment of the wicked is to be without discrimination or gradation. The very principle which Plutarch quotes as absurd in the bloody code of Draco—that the

least crime deserves death, and there is no severer penalty that can be imposed upon the greatest*—has been deliberately laid down as the principle which must dictate the penal code of the divine moral government. "*The legal sanctions of a perfect moral government include . . . the highest degree of natural evil possible, in each case of disobedience.*" "*The legal penalty must consist of the highest possible degree of misery to the disobedient subject.*" "The suffering of the transgressor, *if it be possible*, must be unmingled and eternal."† I do not undertake here to controvert the fine-spun *a priori* reasoning by which such conclusions are maintained. I simply reject the conclusions as being flatly contradicted by the authority of Jesus Christ, who teaches the opposite doctrine.

2. I likewise reject the notion which for so many Christian centuries has been posited as one of the fundamentals of natural theology, and the basis of much argument both in natural theology and in revealed—the notion that the human soul, or life, is essentially indestructible, in its own nature immortal. This thesis (which I recognize as the starting-point of much of the preaching which I used to hear in my boyhood, before the subject of future punishment had ceased to be a subject of systematic pulpit argument) used to be maintained by two classes of arguments: those that prove too little, and those that prove too much. It is really astonishing to look back and see what illogical pages have been written by great logicians on this point, as if any reasoning was good enough to support a proposition which, until lately, none but a

* Plutarch, Life of Solon.

† Dr. N. W. Taylor on Moral Government, Vol. I., pp. 160, 164, 167. Italics as in the original. See also the works of Jonathan Edwards, Vol. IV., sermons ix.—xv., Ed. New York. The theologians and preachers of this school, dwelling on their favorite argument that "sin is an infinite evil and requires an infinite punishment," do not always refuse to notice that "there is as great a difference among infinites as among finites . . . to be forever in hell is an infinite evil in respect of the duration; but yet the damned are not all equally miserable." Bellamy's Works, I., 104, note. Ed. N. Y., 1811. And yet their prevailing tone of instruction implies that the resources of omnipotence and omniscience are to be exhausted in inflicting the utmost possible suffering on every sinful soul for ever and ever.

few very low-grade atheists have thought of denying. The arguments which prove too little are those which show, or tend to show, that for some men there is to be a future life, and from which the prodigious flying leap is taken to the conclusion that all men must have an eternal future life. The arguments that prove too much are those which prove that the soul is in its essence immaterial, and therefore indissoluble into parts or elements, and therefore indestructible—arguments which are not only just as applicable to the life-principle of an oyster or a toad-stool as to the soul of man; but which are just as conclusive regarding the past eternity as regarding the eternity to come. No one has ever yet found an answer to the objection against this sort of argument, which was written down two thousand years ago by Cicero, that whatever can have a beginning can have an end.

I am not at all arguing, at this point, against the proposition that every human being that ever has lived or ever shall live, will continue to live for ever and ever. This is in the power of God, and I am not now denying that it may be in the will of God. All that I am now seeking is to clear the subject, which has difficulties enough of its own, from the factitious difficulties that have been superinduced upon it by this utterly worthless line of arguments, that for so many ages have been let pass unchallenged.

3. The school of preaching and theologizing under which my youth was passed was that which was formed under the influences of "The Great Awakening" of the last century, in the hands of the New England theologians. It has never lost the marks of its origin, not only in the religious revivals that have attended upon it, but in the Revival*ism* which has sometimes dominated it, as if the kingdom of heaven consisted in having revivals, and the only way into it was through "a revival experience." Those whose memory does not go back to the time when that epoch-making book, Bushnell's *Christian Nurture*, came into the world of American theology amid a thunder-storm of denunciations and anathemas, can have little idea of the dominance, not to say the domineering, of that

one-sided and narrow-minded conception of Christianity, over American Christendom. My mind very early reacted from *the criterion* of salvation or perdition which seemed to be set up by the most characteristic preachers of this school, and which, grossly stated, pointed out the escape from an eternity of anguish as being by way of the "anxious bench" or the "inquiry meeting," through a certain sequence of emotions and convictions.* The inference as to the condition of the populations of the world, past and present, Christian as well as heathen, was sufficiently sweeping and awful. But it did not hinder the revivalist from reasserting his scheme of "experimental religion" as the one alternative of infinite and eternal woe.

4. My mind has also reacted against the argument from utility or expediency as applied to this subject. There are many subjects on which theology has had a detrimental effect on preaching; on this subject, the supposed exigences of preaching, especially of so-called "revival-preaching," have had a bad effect on theology; they have been allowed largely to govern the studies of exegetes and the reasonings of dogmatizers. The same people who have been "very jealous for the Lord" in denouncing their fellow-servants for taking counsel with human wisdom, and accommodating their message to the needs of human nature, have constantly urged it as one of the main motives (we may not say, arguments) for holding firmly to the traditionary doctrine, and for tolerating no re-examination of it under penalty of an ecclesiastical boycotting,—that it is a doctrine which does immense execution in revivals, and that to raise any doubts about it is to "cut the nerve of missions." On all sides of this polyhedral discussion there has been quite too much pushing of this consideration of utility. It has its legitimate use as one of the tests of truth; but that use is a very subordinate one, and

* "Thus are all you that never passed under a great change of heart by the mighty power of the Spirit of God upon your souls; all that were never born again and made new creatures, and raised from being dead in sin to a state of new and before altogether unexperienced light and life—you are thus in the hands of an angry God." Jonathan Edwards's Sermon on "Sinners in the Hands of an angry God."

requires to be applied with great caution against mistake. The proposal to insist on certain theological statements in order to stimulate the compassion of the Church, and promote donations, and irritate "the nerve of missions," has been aptly compared to the policy of raising alarms of fire in order to keep the fire-engine companies in active discipline.

5. In like manner, from hearing them reiterated to the point of fatigue, in my boyhood, by the disciples of Dr. Nathaniel Taylor, I have come to dislike as well as profoundly to distrust those wire-drawn, attenuated *a priori* arguments concerning what God *must* do, by which to coerce our interpretation of every declaration or hint that he has given us of what he will do. These arguments are founded in speculations on the nature of government, a subject which (according to Comte's classification of human sciences) is in the region furthest removed from the possibility of exact knowledge ; * and to the uncertainties inherent in this subject are superadded the absolutely boundless possibilities of error involved in the attempt to construct the divine government upon the analogies of this human pattern.† The whole method is vicious. The objection to it is that it is, in the worst sense of a good word, *rationalistic*.

6. Finally, my mind has been revolted by the tone and temper with which this doctrine is commonly set forth, whether in theological treatises or in preaching. I find it impossible to share the admiration so often expressed for the calm composure with which Jonathan Edwards quietly delivered his soul of that frightful sermon on "Sinners in the Hands of an Angry God," while listeners

* *Philosophie Positive*, tom. i., p. 96. See also pp. 101, 102.

† The line of argument by which Dr. Taylor comes to the tremendous conclusions concerning future punishment which I have already quoted is indicated in the analytical Table of Contents prefixed to his *Lectures on Moral Government:* 1. What is a perfect moral government? or, moral government in the abstract. 2. The moral government of God as known by the light of nature. 3. The moral government of God as revealed in the Scriptures.

It is a bold "spider" (to use the favorite word of Edwards) that ventures so far out into infinite space supported by the thread that he spins out out of his own bowels.

were crying out, or falling convulsed, or clinging in terror to the columns of the church; a less complete self-command would have seemed more admirable in the preacher. The gross anthropopathy which describes the fury of God against the sinful in terms of the most savage and unchristian of human passions,* has seemed to me to be imputing to the All-Holy that which is "*un*likest God within the soul." The excited declamations with which, safe behind the pulpit breastwork, the flushed revivalist used to hurl the warnings of this fury into the midst of the people was only less painful to the reflection than the serenity of Edwards. But the argument with which it was sought to comfort bereaved and broken hearts, agonized over the thought of tortures multiplied from age to age throughout endless ages of ages, upon those whom they most tenderly loved, by the promise that they should themselves experience so deep an inward change that the spectacle of the anguish of their friends, their children, would enhance the raptures of their heavenly bliss—let me refrain from characterizing it.†

We ought not to attach undue significance (as many do) to the fact that the most impassioned preachers of the doctrine of eternal conscious anguish, in its most intense form and its most comprehensive application, are nevertheless not incapacitated thereby from ordinary enjoyment and even amusement. Such recourse has human nature in its deepest and most genuine distress. But it is quite another matter, when we recognize, as my experience, at the North and at the South alike, compels me to do, that in circles, especially of the loftiest orthodoxy on this subject, and of the most conscientious intolerance of any variation and mitigation of belief, when casual allusion is made in conversation to the eternal torture of the unbelieving, it is commonly made in a *humorous* vein.

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* *E. g.* In Edwards's sermon on "Wrath upon the Wicked to the Uttermost."

†I do not distinctly remember to have heard this line of argument used in the pulpit, though I am credibly informed of a conspicuous living evangelist who uses it with lively illustration and noticeable effect in his sermons to children. But it has a very important place in the systems and sermons of the earlier Edwardean systematizers and preachers.

Such indications as these, of the tone and temper of much current teaching on this subject, give point, not to say venom, to the sarcasm with which Dr. Holmes speaks of those who press the red-hot end of the doctrine of everlasting anguish down upon other men's souls, while they themselves keep hold of the cool handle.

Having cleared the subject thus of factitious and needless difficulties with which it has been incumbered, I find it easy to come back to the divine Scriptures, and seek the meaning of them without prejudice or prepossession.

1. Among my positive convictions the first and most fundamental is this axiom: that "the Judge of all the earth will do right" [Gen., 18:25], not that whatever he does will be right because he does it, but that he will do it because it is right and ought to be done. Neither is this assurance, coming to us in the forefront of the Scriptures and attending us to the end of them, to be nullified by the pettifogging plea that *right* has a very different meaning when applied to a divine act from what it has when applied to human action—a meaning which quite transcends human apprehension. Throughout the Scriptures, God is continually putting himself on trial before the bar of the human conscience, and demanding to be judged by the criteria of right and wrong which he himself has set up within us. "Hear now," he says, "are not my ways equal? are not your ways unequal?" [Ezek., 18:25, 29; 33:17, 20.] Thus he invites us to read all of his revelations of himself in the light not only of our reason and our common sense, but in the light of our *moral* sense as well. He declares his allegiance to the eternal standard of right to which he demands that we too conform. The allegation that God is under no obligation to love and pity a sinner and seek his recovery—that it would have been absolutely right for him to "cast off forever" without one fatherly thought of rescue—may doubtless be found in sermons and in theological tractates, but it is not to be found in any word of God. It is contradicted by every word of praise that is offered for his moral attributes and acts. Why praise God because his mercy

endureth forever, if it is equally right and praiseworthy to have no mercy at all? We have the fullest assurance that he who changeth not will have the same fatherly heart of love in future ages of ages that he has now, and that whatever of pain may befall in the world to come, even though it should be to each one of the greater part of his human creatures "the highest possible degree of misery" for ever and ever, it will come then, as now, from the hand of one who "doth not afflict willingly nor grieve the children of men."

2. I find most clearly declared in the Scriptures two points, each of which has been missed, in turn, by one class of readers and another: first, that to the divine judgment the human race is cleanly and sharply divided into two mutually exclusive classes, the righteous and the wicked. As I read, this seems to me one of the most constant and characteristic things in all the Scriptures, Old and New. They seem to lend not the slightest countenance, at any point, to the favorite idea of some, that there really is no absolute difference between good men and bad—only a difference of more and less. The Scriptures are astonishingly clear, positive, and consistent on this point. It is not a matter of "proof-texts" (so called because they never prove anything) but of habitual and unvarying usage. I can see how one may miss it through the violence of his reaction from the opposite error; but it is not easy to see how one coming to the Scriptures with an undisturbed mind can mistake it. Secondly, that the same divine judgment which "discerns between the righteous and the wicked" (Malachi, 3:18) will discriminate among the righteous and among the wicked—between the ruler of ten cities and the ruler of five, between the servant that is beaten with many stripes and the servant that is beaten with few. The Scriptures do not countenance the popular notion that there shall be in the future life only the two conditions of supreme bliss and absolute anguish. They clearly and explicitly teach the contrary. There are degrees of guilt among the guilty, and the punishment will be equitably proportioned to the guilt.

Especially will the fullest allowance be made for men's ignorance (Luke, 12 : 48 ; Rom., 2 : 12).

3. The criterion of divine judgment is not such as to exclude from full absolution, forgiveness, salvation, and welcome into the joy of their Lord, those among the heathen, who, loving and serving their fellow-men whom they have seen and known, have therein unconsciously been serving the Lord and Saviour whom they had not known. This, if anything is revealed anywhere in the Scriptures, is declared in that discourse in the twenty-fifth chapter of Matthew which describes the judgment of *the heathen*—*πάντα τὰ ἔθνη*. It would really seem, if men had but ears to hear, as if this discourse of Jesus gave a sufficiently explicit answer to the perplexities of some honest souls as to the doom of the heathen.

4. It is plainly declared that there are cases under the divine jurisdiction the judgment of which is final and irreversible—sins that have never forgiveness, either in this world or in that which is to come—punishments that are eternal. There are some such cases which our Saviour expressly stigmatizes as the object of his own and his Father's peculiar horror and detestation. No class of sins is more often so characterized by him than that which is called in the common version of the New Testament "offending"—the laying of stumbling-blocks to entrap others into sin. It is habitual with him to denounce against this the utmost severity of the divine anger. The character of the tempter, the seducer (he seems to say) purposely infecting other souls with the taint of evil, is one for which God can have no place in his universe. There is nothing for such a soul as that, but to be flung out upon the offal-heap of creation.

I have tried thus to recover the original meaning of that tremendous metaphor in which our Lord likens the destiny of corrupt and corrupting souls to "the Gehenna of fire"—the burning, reeking heaps of the Hinnom-valley. It may not be easy to ascertain whether the metaphor in this application was original with the great Teacher ; and it is not important. The language in which it

is framed (Mark, 9:48) is borrowed from the prophecy (Isaiah, 66:24) which describes the carcasses of the enemies of God and his people, cast out to be consumed on those loathsome heaps, crawling with vermin, where constant fires were maintained. Original or not, it certainly had not been hackneyed by eighteen centuries of theologizing and preaching, bent on extracting from the language every terror that it could be forced to yield. It was the fresh quotation of a verse in which the great poet of the Restoration describes the ignominious and utter destruction of the bodies of the slain, after the victory and triumph; and it was applied to those who set themselves against the kingdom of Christ, and corrupt and seduce his brethren.

Of course, after the Platonic doctrine of the essential indestructibility of the soul had been imported into Christian theology,* it became possible to transform this symbol of utter and ignominious destruction as of a thing worthless, infectious, contaminating, into an argument of the eternal conscious existence of the soul in flames and anguish. Perhaps we ought rather to say, it became impossible to make anything else of it. But this baseless philosophical presumption being cleared away, the metaphor, so long strained out of its place, springs back at once to its proper meaning.

But what then becomes of that "larger hope,"—

> "That not one soul shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete".

Really we need not be "careful to answer" a question like this. It has not been so easy a matter to emancipate the beliefs of Western Christendom from the domineering influence of Dante and Milton, that we should be ready lightly to "give way by subjection" to our contemporary laureate. By one who "testifies of that which he knows," and whose sense of what is righteous and divine many of us would sooner trust than even that of my Lord Tennyson, we

* For the history of the introduction into the Church, of this wholly extra-Scriptural notion, see the great work of Edward White of London, *Life in Christ.*

are warned, with curious similarity in the form of expression, that the soul which proves itself incurably mischievous and noxious shall meet this very punishment—shall be "cast out as rubbish," shall be "destroyed"; and that this punishment shall not be a temporary one, from which some future resurrection may bring back the perished soul in his own identity. It shall be eternal.

It is characteristic of recent writers on this subject, in proportion as their doctrine is austere, first to asseverate that it is in accordance with righteousness, and if not with human standards of righteousness, at least with the inscrutable standards of divine justice; and then to offer some consideration in the way of a theodicy, that shall further "justify the ways of God with men." It is difficult, as we read these various theodicies, to avoid the impression that the writers are conscious of some inward discontent, in the reason or the moral sense, with their main doctrine. *Qui s'excuse, s'accuse.*

1. There is the suggestion, identified with the name of Dorner (illustrious in recent evangelical theology) but known in America as "the Andover hypothesis,"—that since without faith in Christ is no salvation, those who in this world could not believe on him of whom they had not heard, nor hear of him without a preacher, may, after death and before the final judgment, receive the knowledge of Christ, and have the offer of salvation through faith.

I do not find myself called either to concede or to deny a hypothesis the only value of which is to aid in solving a difficulty which does not exist for me. There are arguments for it, and arguments against it, to be adduced from the Scriptures. But I do not hesitate to take my stand, as against the cautious and conservative theologians of Andover, with those bolder and more revolutionary innovators in theology who are opposing them, in the missionary Board, in the civil courts, and in *The Independent* newspaper, and whose position regarding the unevangelized heathen is that the knowledge of Christ and faith in him are not necessary to salvation. I freely admit that this is a far more radical departure from the belief of our fathers and grandfathers, than the other; that it is

an admission into Protestant theology of the Romanist doctrine of *fides implicita;* that where "the Andover hypothesis" seems to wound "the nerve of missions," this cuts it clean across; and, finally, that it is encountered by a most formidable array of "proof-texts." But notwithstanding all this, the authority of such Scriptures as Acts 10:34, 35, and especially the discourse of our Lord on The Judgment of the Heathen, in Matthew 25, seems to me unmistakable and conclusive. Uncongenial as it is to me to take sides, in a current controversy, with a triumphant not to say insolent majority, I am nevertheless constrained at this point to accept their position, which certainly is not orthodox, because I believe it to be true.

2. My own mind fails to apprehend the measure of relief which some seem to find in insisting that the warnings of future punishment will all be completely fulfilled in the operation of natural laws of matter or mind, without any positive infliction from the hand of God. It is impossible to discover any mitigation in the argument which substitutes memory and shame and remorse for the actual fire and gnawing worm, when that argument begins with claiming that the spiritual torment is not less than the material. It does not abate the fierceness of the punishment; it only reduces, for common minds, the effective terrors of the threat. Neither is the divine justice and mercy one whit vindicated by representing that the punitive acts of God, like other divine acts, are wrought through constant laws and second causes. It is a reasonable and probable argument, but has no bearing on the difficulty which it is often adduced to relieve. It only becomes dangerous and ruinous when it goes so far as to allege that the legal bond that binds evil consequence upon the heels of evil doing, can never, by any act of divine mercy and forgiveness, through all eternity, be broken. To this miserable point of despair are men sometimes led when, following the argument from natural law, they find the doctrine of Universal Salvation suddenly lapsing into a doctrine of No Salvation at all.

3. In quite another line of argument is the subtle and painful effort to establish a new definition of the word "æonian" as meaning, not eternal in the common acceptation of the word, but "that which stands in no relation to time." Applied, as it commonly is, to fortify the doctrine of the final restoration of all souls in punishment to the divine favor and blessedness, it seems to defeat itself. A punishment which is discontinued after the lapse of no matter how many ages, and succeeded by glory and bliss, is very far from being æonian in the proposed sense of the word. It is temporal, not eternal. Its relation to time is distinct and definite.

4. A singular expedient has been suggested, by which the austerest and most sweeping doctrine of future punishment may be reconciled with our human affections and sympathies on the one hand, and with the divine perfections of mercy and love on the other hand. Mr. Joseph Cook, among others, while stoutly maintaining that salvation is impossible except on condition of the conscious act of repentance and faith, while recognizing that only in an infinitesimal part of the human race is any evidence of such an act to be found during life, and while rejecting with indignant eloquence the hypothesis of an opportunity of salvation after death, has suggested that in the interval, however momentary, between the loss of consciousness and of the power of speech, and the very "article of death," there are unknown and absolutely boundless possibilities. Not only may bereaved parents and friends console themselves in view of the decease of the most depraved wretch who "dies and makes no sign," and comfort themselves with the hope of his entrance into glory; but the cheerful peradventure, with its "larger hope," is equally applicable to the entire race of man, from creation to consummation. This eccentric form of hypothetical Universalism, to distinguish it from "the Andover hypothesis," may be characterized as "the Boston Music Hall hypothesis." It is believed, by its advocates, not to "cut the nerve of missions." It does not depend on Scriptural proof; the only quotation in its

favor being the alleged epitaph over some reprobate who broke his neck in a steeple-chase:—

> "Between the saddle and the ground,
> I mercy sought and mercy found."

But considered as a proof-text this seems insufficient.

5. Perhaps the most whimsical attempt at a theodicy on the part of any recent advocate of the Edwardean doctrine is that of the late Dr. Archibald Alexander Hodge of Princeton. Calmly and distinctly recognizing as a fact the everlasting anguish, not only of all the heathen nations, but of the enormous majority of Christendom, he proposes that divine mercy shall recoup itself with infants and idiots. Claiming, contrary to the clear implication of the Westminster standards, that all children dying before a certain indeterminate "age of discretion," whatever their general or individual heredities, are become heirs of salvation, he builds up on this assumption a mathematical computation as to the proportion of the human race who die in infancy. Adding to these the number of abortive *fœtus in utero*, he claims to have made out a considerable not to say a large majority for heaven over hell, and so to have triumphantly "justified the ways of God to men."* The great evangelists of the world are measles, scarlatina, and *cholera infantum*. The real enemies of the human race and of the kingdom of heaven are the missionaries who go to India and China to dissuade the people from infanticide, and the legislators at home who try to punish and suppress the practice of abortion. But for some reason this "Princeton hypothesis" has never been accused of "cutting the nerve of missions."

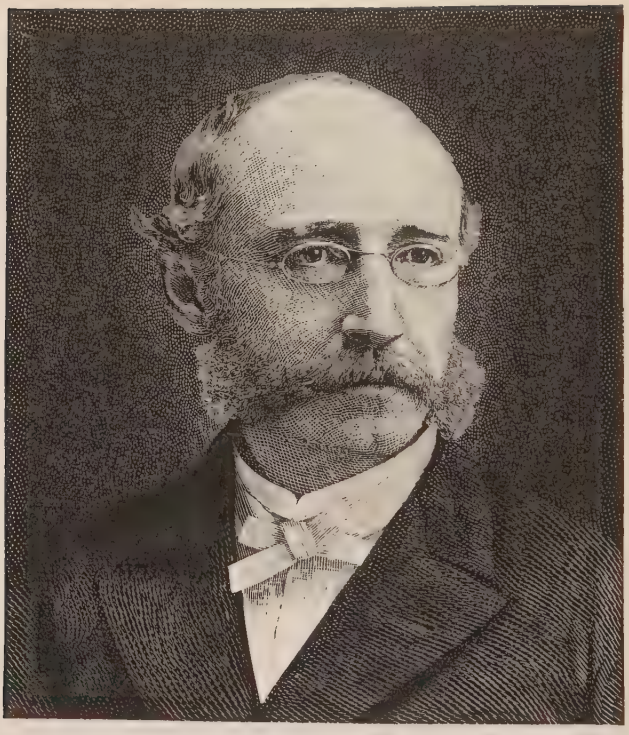
I would not unduly disparage any of these attempted theodicies. The most irrational of them is not without value. The value of it consists in the evidence it gives that the author is more or less vaguely conscious of holding an eschatology which is unsatisfactory to the reason and moral sense.

**Popular Lectures on Theology.* 1886.

For the few distinct points which come to my mind as positively declared by revelation of God, I find no need of apology or defense. That eternal life, the gift of God, should be bestowed by him on every sinful soul that is willing to return to him and trust in him, is no more than might be expected of the infinitely patient love revealed in Jesus Christ. That it should be withheld, with every expression of fatherly displeasure and grief, from the obstinately, hopelessly froward and irreconcilable soul, that remains amongst living souls only to corrupt and poison them, is not less like Christ, like God. The consciousness of parental love and duty is that which brings us nearest to the apprehension of him "from whom every fatherhood in heaven and earth is named." The tenderest love of father and mother, towards the children whom God had given them, could do no more, no less, in the case of one whose corrupting influence had been spreading contamination through the home, when hope of recovery at last was gone, and the habit of disobedience had settled into fixed, irreconcilable, insolent rebellion, than pronounce the heart-breaking word of exclusion and renunciation. It is in analogy with the teachings of the human affections at their best, and with the methods of nature, that the ultimate sanction of the law of our Father in heaven should be nothing less than final, eternal exclusion from his family—that is, from the universe of God.

Wherein do these teachings need to be "justified to men," or evaded by cunning little devices of theologues? They satisfy that divinely sanctioned "hunger for righteousness" which cannot be content in contemplating those inequalities of retribution in this life that burdened the soul of Asaph when he saw the prosperity of the wicked: and which craves the promise of another life in which these inequalities shall be redressed by the Judge of all the earth. And in nothing do they offend the tenderest compassion that ever pitied human suffering. No created spirit has immortality in and of itself. It lives forever only as it "lays hold of the eternal life" of God. The sons of God alone are heirs of their Father's immortal-

ity. The faithless and ungodly have no lasting tenure upon life. With what argument could pity itself intercede before him who only hath immortality, for this petition, that the future life of utterly worthless, noxious, and finally incorrigible souls should be made a life eternal? And why should we continue to perplex this whole subject, and bewilder simple minds, and give occasion to adversaries to blaspheme, by gratuitously assuming that, for persistent malefactors in the realm of God, hateful and hating, corrupting and corrupt, "like natural brute beasts made to be taken and destroyed, utterly perishing in their own corruption," the divine omnipotence will in every case and forever intervene to hold them up from that final and everlasting destruction to which they tend, and which the divine Scriptures solemnly declare to be their doom?



L. C. Baker

CHAPTER VI.

The Solvent Principle.—Resurrection, as the Recovery of Man from that Death-State which is the Wages of Sin, has Always a Redemptive Value.

A Promise of Future Blessing Underlies the whole Retributive Scheme of Revelation.—Grave Mistake of Modern Theology in Disregarding the Old Testament Conceptions of this Subject.—Germinal Promise in Genesis, that in a Chosen Seed all the Families of the Earth should be Blessed.—The "all" Embraces the Dead.—Hope of Deliverance and of Renewed Opportunity in Life Foreshadowed.—The Penalty of Sin is an Impending Loss of Body and Soul preceding Resurrection.—The Redeeming Power of Christ to Reach all the Regions of the Dead.—Through Him, the Primal Curse to be met by a Fair and Just Probation for all, after Judgment is Rendered, Penalty Executed, and the Law Satisfied.—Man not Inherently Immortal, but a Future Life secured for all through Resurrection from the Dead.—"Every Man in his Own Order."—Even the Inferior Resurrection of the Unjust is a Rescue and a Benefit.—Endless Torment not one of the Alternative States of Future Existence Announced by Christ.—The Soul Perishable as well as the Body, and Torment can Continue only during such Process of Destruction.—Renewed Life must Bring Renewed Opportunity as well as New Risk.—All Phases of Religious Thought on this Subject may be Reconciled under this Principle of the Penal Character of Death and the Redemptive Value of Resurrection.

By Rev. L. C. Baker, A. M., Presbyterian, Editor of *Words of Reconciliation*, Philadelphia, Pa.

The mind of the Church is in painful suspense in regard to the mysteries of future punishment. Biblical criticism and science have each shed such new light on old faiths that the old formulas on this subject no longer satisfy. They are no longer preached nor sincerely believed. Intelligent Christians are perplexed and confused by what seem to be two opposing lines of Scripture teaching,—the one of which sets forth the love of God, the other his treasured wrath.

The prevalent doctrines on this subject are :—

1. The orthodox view. The confessional statement of it is that the wicked at death are consigned to hell to suffer in soul its tormenting fires, and after resurrection they are again cast, soul and body, into the same pit of woe, to be "tormented without intermission, with the devil and his angels in hell-fire forever." * This severe doctrine is now generally softened into the view that death ends opportunity, the results of evil character are fixed, and the sinner's heritage of woe made perpetual.

2. The view that man is not inherently immortal, and that, after adequate punishment, the end of all who are not made partakers of eternal life through Christ will be destruction.

3. The restoration view,—that all men will at some time be brought back to God and be eternally blessed.

To these may be added what is now known as the "New Theology" view, which is that no man will be finally condemned before he is tested by the gospel, and that, in an intermediate state, those who have not definitely rejected Christ in this life will have their opportunity.

Each one of these views gathers up some phase of Scripture truth. There is, however, a Scripture principle, underlying the whole scheme of revelation, which enables us to combine whatever is true in each of these partial views into the one perfect system of the gospel. That principle is that *resurrection, as the recovery of man from that death-state which is the wages of sin, has always a redemptive value.* By resurrection we mean essentially the provision for man of another life beyond his captivity in death. As to the time and nature of this change there are differing opinions. But, whenever it occurs, it is essentially a deliverance. No principles are more firmly rooted in Scripture than these. 1. The death-state, so long as it continues, is a penal state. 2 Resurrection is an opening of the prison door to those who are bound. 3. It is due to the

* Westminster Confession, chap. xxxii., quest. 89, L. C.

redeeming work of Christ and is therefore a boon to all the subjects of it. 4. It is a process of sorting and judgment as well as of deliverance.

Our Reformed Theology, as shown in the previous quotation, strips the resurrection of the unjust of every redemptive feature, and makes it the prelude to an endoubled and endless retribution. St. Paul, however (Acts, 24: 15), includes it in his "hope toward God." And we are sure, from a careful study of Scripture, that, however inferior and long delayed and fraught with new perils it may be in contrast with the "resurrection of the just," it opens even to this class a door of hope.

To prove this it is only necessary to go back to the Old Testament and search out the underlying principles of its redemptive plan. It has been the grave mistake of modern eschatology to make up its doctrine from proof-texts in the New Testament, without a previous study of the Old Testament conceptions upon which these expressions are based.

Turning then to the Old Testament, we find that, while it begins with a sentence of pain and death upon man for sin, and while it shows on all its pages how inexorable is this law of God that "the soul that sinneth it shall die," it begins also to trace the outlines of a great plan of redemption. Several times in Genesis is the germinal promise given that in a chosen seed all the families of the earth should be blessed. The simple question now before us is, does this promise relate merely to some remote living generation of men, or are the countless generations who have died without the sight a part of the "all"? Is he the God of the dead also, as well as of the living? To say that he is not is to throw away the only key to the right interpretation of Scripture.

For no sooner were these promises made than God began to show men that their fulfillment reaches over into the realms of death. Abraham must receive back Isaac from the dead in a figure. He must look for the full heritage of blessing across the borders of that unseen country. In Deuteronomy, 32, we have a key-passage—

the song of Moses—in which all God's dealings with his people are summed up, their sins recounted, and their future forecast. The story would be one without a key and without hope, except for the glimpses given of a future intervention in their behalf by him who wounds and heals, who kills and makes alive (v. 39). But so radical and far-reaching would be this deliverance that, in anticipation of it, the nations are summoned to rejoice with his people (v. 43). This profound chapter furnishes the key-note for all subsequent psalm and prophecy. The limits of this article will not suffice for the complete proof of this. But we can assure our readers that the whole of the Old Testament will shine with a new light, when they come to see that the ultimate captivity into which men, both Israel and the nations, were cast for their sins, is bondage to death, and the ultimate deliverance promised is release from sheol, the prison-house of death. Bondage in Egypt, in Assyria, in Babylon, were but forecasts of that deeper bondage, the wages of sin, into which Israel must pass, and where they must abide under the chastising hand of God until he might redeem them.

The Hebrew sheol is therefore always conceived of as a place of darkness, of privation, and of penalty. This point is well proven by Professor Shedd, in his recent book, *The Doctrine of Endless Punishment*. He fails to see, however, that even the unjust are not viewed in the Old Testament as shut up against all hope of rescue. Such hope is foreshadowed in such passages as Leviticus, 26: 25, 38–45; Deut., 30: 4. Although "delivered into the hand of the enemy," and "driven out unto the outmost parts of heaven," yet, if they should "accept the punishment of their iniquity," the Lord their God from thence would send and fetch them. The primary reference in such passages is doubtless to an earthly exile. But the same principle of divine dealing applies to that deeper bondage in death of which all minor captivities were a figure. And no deliverance would meet the case which should fail to reach this final need. It would leave Jehovah's enemy master of the field. It would not vindicate the honor of his name. Hence

he says, "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone and there is none shut up, or left" (Deut., 32: 36). "Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children" (Is., 49: 25). In the Psalms, these captives are described as "the children of death" (79: 11; 102: 20), prisoners whose sighing he would hear. In Jeremiah, 31: 11, 16, they are *captives in the land of the enemy*, whom the Lord would ransom from the hand of one stronger than they. Certainly, in the application by St. Matthew of this passage to the slain infants of Bethlehem, the lost ones who were to "come again to their own border" had gone down to death. These are but a few instances from a very numerous class of passages of which we shall miss the full meaning, unless we discover in them a purpose of God to follow his people, even his sinful and wandering ones, into the realms of death, there to vanquish and destroy their chief enemy and destroyer, and to bring them release when they had received of the Lord's hand double for all their sins. The righteous were indeed to be shielded and saved from going down into the pit. But even the unrighteous of his people were not beyond the pale of his conquering and redeeming power. For this is the class in view in most of these passages. Especially is this true of the passage which most plainly affirms that his deliverance would extend to the spoliation of sheol and the destruction of death. The prophecy of Hosea relates throughout to a debased and apostate Israel, an Ephraim joined to his idols. And yet it is of this Israel, who had destroyed himself, that the Lord declares (13: 14), "I will ransom them from the power of the grave (sheol); I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

But not only the unregenerate of *Israel* were ultimately to be reached. Sinful nations who had debauched and oppressed Israel, and who had been destroyed under the heaviest hand of God's judg-

ments, are mentioned as to be restored from their captivity in the latter days. This is declared of Moab (Jer., 48: 47), of Ammon and Elam (49: 6, 39). Egypt and Assyria were to receive blessing with Israel "in that day" (Is., 19: 18–25). Even Sodom, whose inhabitants were all destroyed, and whom Jude refers to as an example of "suffering the vengeance of eternal fire," is declared by Ezekiel (16: 48–63) to have been no more wicked than Jerusalem, in the blessing of whose restoration Sodom should share. In this instance, at least, nothing but a recovery from death would meet the terms of the promise. And indeed all Old Testament promise becomes paltry and meager, unless it contemplates the raising up of a Redeemer for mankind, who should deliver it from this last enemy, and manifest God's redeeming grace and power not only toward the living, but through all the regions of the dead, where the vast majority of the race lay bound and helpless. In brief, a resurrection of all the dead, each in his own order, is implied. His purpose in this way to baffle the enemy who brought sin and death into the world is the granite foundation on which these Scriptures rest; although it may seem to crop out but here and there above the torn and jagged surface of its human history and its forebodings of wrath against sin.

When we turn to the New Testament, the outlines of this great plan grow clear and definite. The Messiah was now born. As the Old Testament had begun with terms of universal blessing, so the New proclaims the birth of the promised Deliverer as "glad tidings of great joy which shall be unto all people." He was to be a light to lighten the Gentiles, as well as the glory of his people, Israel; to give light unto them that sit in darkness and in the shadow of death (Luke, 1: 77–79). He had come to "take away the sin of the world," "not to condemn the world," but to save it. Now one of two things must be true. Either these expressions look forward to the final salvation of all men in eternal life, or they relate to such a salvation from the primal curse and its disabilities as would put all men under a fair and just probation for it. It is

the second of these alternatives which we adopt. For the Scriptures do not warrant the supposition that sinful man is inherently immortal, or that all the material of humanity will finally prove worthy of being wrought over into the fashion of that divine manhood in which Jesus was raised, which is the only fit receptacle of eternal life. But they do bring to all men the hope of another life beyond this pit of death into which sin has cast the race, through a resurrection from the dead.

This much of universal salvation then is required to fulfill the ancient promises and to satisfy that line of New Testament teaching which declares that Christ is the propitiation for the sins of the whole world (1 John, 2 : 2), that he is the Saviour of all men, tasting death for every man, and giving himself a ransom for all men, the testimony to be borne in its own times (1 Tim., 2 : 5, 6). And it is definitely declared in such passages as Rom., 5 : 12–20, 1 Cor., 15 : 21–23, that in respect to this recovery from death at least, the more abounding grace of God has secured for all men a "justification to life." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in the Christ shall all be made alive. But every man in his own order."

These last words, "But every man in his own order," suggest the principle by which this universal blessing is limited. And this leads us to notice an important line of Scripture teaching relating to it.

The type of humanity, in which is eternal life, and which is the heir of all things, is the risen and glorified Christ. And he is preeminently the promised seed in which all the nations of the earth are to be blessed. But he is only the firstborn among many brethren, predestinated to be conformed to his image, and joint heirs with him. This elect company under him constitute in its fullness the chosen seed of blessing, the firstfruits of God's creatures. The Old Testament, especially in the visions of Isaiah and Daniel, and in the Psalms, constantly looks forward to the time when an anointed race should fulfill all God's promises of blessing to mankind

and possess the kingdom. Daniel's conception of this coming kingdom (chap. 7) is expanded, in the New Testament, into that of the "kingdom of God." Jesus began his teaching by declaring to men, and especially by instructing a chosen company of disciples, how one can become an heir of that kingdom. He laid the axe at the root of the tree. It was only by a complete denial of self, a mortification of "our members which are upon the earth," that one could enter it. To Nicodemus he said that there must be a new birth into a new life. In the epistles this requirement is further amplified and explained to be a complete death out of this old human nature, with its affections and lusts, and a resurrection into the same sphere of pure and eternal life as that into which Christ was raised.

Now, the common mistake of New Testament readers is in taking this line of teaching, with its radical tests, as defining for all men alike the sole conditions of blessing under the Messiah's kingdom; whereas they prescribe the conditions of *heirship* in the kingdom. There are subjects in every commonwealth as well as heirs. The fact is that the mission of Jesus was first to gather this chosen seed, the ancient seed of promise, the little flock who should with him inherit the kingdom, and unto which many should be called but few chosen. But the rest of mankind were not forever shut out from all blessing, as the old doctrine of election maintains. This chosen company is gathered for the very purpose that they may become the center of blessing to a far wider circle,—that they may be associated with the Head, as that Christ-Body which is to carry out to completion God's cherished thoughts of love toward the world.

We are thus prepared to understand the teachings of our Lord and of his apostles upon these dark themes of eschatology, over which the mind of the Church has so long stumbled. We discover that those proof-texts from which she has derived the doctrine of the endless torment in hell of wicked men were spoken for another purpose. They define the conditions of entire self-sacrifice upon

which a man may now become an heir of eternal life and of the kingdom. In doing this they describe the punishment which awaits sinful men in death and beyond it. But they were never designed to exclude this class from all hope of resurrection out of this death. It was not indeed in the purpose of Jesus to let in the full light of resurrection-hope upon the world until after his own resurrection from the dead. This relief to his "hard sayings" did not come until after that event. But in the light of it we now see that the penalty referred to is that immediate loss of body and soul which lies this side of resurrection. Let us turn, for example, the light of this interpretation upon Mark, 9: 43–50. This conversation as here reported, and as also referred to in St. Matthew, supplies the basis for the current conception of a hell of unquenchable fire, and of an undying worm, prepared for the sinner's endless torment. But we observe, first, that these words, and this is true of all this class of our Lord's teaching, were spoken in private to his disciples (v. 33–35). They were designed to teach them the law of perfect self-surrender and mortification of sinful passion—such as they had just shown in the desire to be greatest—to which they must submit in order to enter into life. Every one, who would yield himself in sacrifice on God's altar, must be salted with this fire.*

But what is the nature of the peril described, and which doubtless is one common to all men?

*So able an interpreter as Dr. A. A. Hodge, in his late Popular Lectures on Theology, stumbles here. He founds a main argument for the doctrine of everlasting punishment upon the fact that Jesus addressed this kind of teaching to the *multitude*, warning them in terms familiar to them of the awful fate before them if they died in their sins; whereas, all this class of teaching was addressed to *disciples*, and frequently after pains were taken to withdraw them from the multitude. Even that crucial passage, the pillar-text of this doctrine, Matt., 25: 41–46, which tells of the eternal fire prepared for the devil and his angels, and the eternal punishment into which the unrighteous depart, is esoteric. It occurs in a discourse which Jesus spake to a few of his disciples who came to him privately to ask him about the end of the age. See Matt., 24: 3; Mark, 13: 3. If the inconceivable danger defined in our current theology were in the mind of Jesus throughout his ministry, how shall we account for it that all his severest words were not spoken in the ears of the crowds that thronged him, but privately to disciples?

Man is conceived of throughout Scripture as a composite being, made up of body, soul, and spirit. The body goes back to dust. But the soul also is perishable and may be destroyed in hell (Matt., 10 : 28). "Hell" is a concrete expression for the destructive forces of nature which make havoc of man's embodied being and which are already at work upon it. The parable of the rich man and Lazarus plainly teaches that the soul does not die with the body. It may go into torment in hell (hades). But if it is destructible, this torment must be experienced during the process of its destruction and cannot therefore be endless. The "soul" would seem to be an intermediate structure between the spirit and the body—the more ethereal vesture of the spirit. And when it also dies,—for Jesus plainly teaches that it may be so lost or saved—the spirit becomes a homeless outcast in this created system. There is destruction *qua homo*. That the unclothed spirit retains the individual, personal, consciousness of the man is scarcely probable. A bodiless demon is not a man. Nor can it rise into the prerogatives of manhood except through another investiture in embodied life. Lost spirits of men must retain the potentiality of such recovery. However, whatever of speculation there may be in all this, the Scriptures speak of a possible, immediate, loss overhanging sinful men, and which it constantly defines as "destruction," "perishing," and by all the terms of death. It is this *immediate* peril then which Jesus here refers to. When he warns disciples that they might far better cut off a hand, or pluck out an eye, than suffer the loss of the whole body in hell-fire, there is not the slightest warrant for locating this penalty after the resurrection. For it is not a remote risen body of which he is speaking, but this present life fabric which must be consumed by the fire that sin has already kindled in it, and which can be saved only in the way of complete self-surrender to him. The monstrous mistake of modern eschatology is in referring all this class of passages to a punishment to be inflicted on the sinner *after* his resurrection. And yet the rich man passed at once to hell and its torment. Even the

judgment scene of Matt., 25, belongs this side of resurrection. It describes the consummation of that work of ruling and judging the nations upon which Jesus declares he should enter before that generation passed away. It corresponds, therefore, to that single parallel passage from St. Paul's writings (2 Thess., 1 : 9), which speaks of the eternal destruction to be visited upon those who know not God and obey not the gospel of our Lord Jesus Christ. But the context of this passage shows that it is a generation of men living on the earth who are thus overtaken, and not dead men raised. It is surprising how much more easy and natural is this interpretation which views all these passages as defining the death and banishment to be visited upon the ungodly before their resurrection. It is this alone which adapts itself to all the Old Testament promises, and the grand inspiring hopes of the New. And this alone explains why, after the light of Jesus' resurrection had illumined these promises and explained his own words, we find the apostles so reticent of any doctrine of endless torment. Not once is it presented, or even fairly alluded to, in any of their recorded sermons. Prof. Austin Phelps has sought to account for this by supposing that this view of hell was a fixed and familiar belief in the minds of their hearers. But familiar beliefs are those we most rely upon in urging men to duty. Moreover, if we admit that some of their audiences had become acquainted with the teachings of Jesus upon this subject, this certainly could not have been true of the rude Lycaonians, or the cultured skeptics at Athens, who, if a doctrine of Tartarus was embraced in their mythology, had come to treat it as a mock and jest. There is no possible way of accounting for the absence of this doctrine of an endless hell from all these apostolic addresses, and from their subsequent epistles, except by the fact that they did not put that construction upon the words of Jesus which the Church afterwards embodied in its creeds. We have seen that all the leading proof-texts of this dogma quoted from the words of Jesus occur in warning addresses to disciples, and speak of dangers to which *they* were exposed. The same

flagrant misuse is made of the apostles' words, as, for instance, in the case of such texts as these from the book of Hebrews: "For the Lord will judge his people." "Vengeance is mine, I will repay, saith the Lord." "It is a fearful thing to fall into the hands of the living God." "For our God is a consuming fire." The popular misquotation of this last passage illustrates what we mean. We constantly hear, "For God *out of Christ* is a consuming fire"; whereas the whole doctrine of the book is that *our* God, God *in* Christ, is a consuming fire.

Did our limits allow we could show that the whole eschatological teaching of the New Testament, including that of the Apocalypse, adapts itself much more readily to this principle—that the judgments of God for the sins of this life are immediate and lie this side of resurrection, and that that change, whenever it reaches man, is a deliverance. It was this hope of resurrection which the quickened Christ proclaimed to the "spirits in prison" of 1 Peter, 3:19–21. The message heralded (ἐκήρυξεν) could not have been that gospel offer which promises eternal life to all who now believe on the Lord Jesus Christ, and which, so far as we know, is a crown which can be won only on the arena of manhood. These spirits were given a hope of restoration to this arena through their release from the bands of death. If there be any probation in hades, it is a corrective trial for this boon of resurrection, the time and nature and potency of which must all be determined by the harvest law which prevails in all God's realms of life, that all must receive in body according to the things done.*

And this leads us to notice another class of passages which doubtless has occurred to the minds of our readers during this examination. Of these, John, 5: 21–29 is the most marked. We are there told, not as in the Old Version, that a portion of mankind will be raised to be damned, but, as in the New Version, to be judged. The Lord declares that the Father had given him power

* See the Greek of 2 Cor., 5: 10.

over all the realms of life and death—that even the dead should hear his voice and live. This power of judgment was given in order that all men should honor the Son, even as they honor the Father. In the execution of it, men were now being quickened into life. And hereafter all men should come forth from their graves. But this judgment is plainly not the final assize of mediæval theology. The reference is to that large Old Testament conception of his office as the Judge of the world in righteousness—a world which includes both the living and the dead. The Old Testament always invests this office, even on its retributive side, with a beneficent character. It does not appear to us that the resurrection of his body, the Church, is at all in view in verse 29. They are of the class already quickened and risen with him, referred to in verses 24 and 25. But other men have also a resurrection according to their deeds. If these have been good their resurrection is "of life." It brings with it the potency of eternal life and starts them on the path that leads to it. If they have done ill, their resurrection must gather up the fruits of wrongdoing and bring them again, *as men*, under judgment. Under such condemnation men now are, the wrath of God abiding on them (John, 3 : 18, 36). Sin always keeps men under the judicial and corrective hand of God. Only one form of created life rises above all judgment and inherits all things,—that which is conformed to the risen Christ. All this class of mankind, therefore, remain under the control and discipline of the universal Judge. The question of their eternal life, or of their final loss of all life, and ejection from the noble heritage of manhood in a second death, remains to be settled. We are plainly taught that at least one form of sin is incorrigible, and that no forgiveness is provided for it in the world to come (Matt., 12 : 32). All this accords with the view that the judging and redeeming administrations of the Messiah go on in the ages to come, and that resurrection under these is always a redemptive blessing, although it can reach men only in their own time and order, and must still keep under judgment

those who do not submit to the transforming grace of Christ, and so pass out of death unto life. We have only room to glance at some of the important bearings of this doctrine.

1. It furnishes a common ground for the reconciliation of the principal phases of religious thought on this subject.

(1.) It makes room for all that is essential in the orthodox doctrine, in the mollified form in which it is now held. The harsh literal terms of the old dogma of endless torment are now exchanged for the terms "fixity of character," "eternal shame and loss," etc. So a resurrection which is redemptive may gather up the results of previous character, and restore the unjust only to those outer circles of life and blessing which are far removed from the central light and glory of God's presence. It is precisely such a solution that Dr. E. D. Morris gives of the possible fate of the heathen in his recent book, *Is there Salvation after Death?* (p. 191). And although it is irrational to assume with him that there is no *vis medicatrix*, no power of recovery and progress, in their possession of a restored life, we can well accept the general principle that there are blessings and dignities connected with this present opportunity of life which, if once lost, are lost forever.

(2.) It concedes to the conditionalists that man, the sinner, is a perishable creature and can receive eternal life only as the gift of God through Jesus Christ. It shows how a destruction of body and, after bodily death, of soul, awaits him, unless the soul be saved in Christ. It maintains, however, that the outcast spirit must retain, if not consciousness of its former personality, that potentiality of it which makes a resurrection possible. But, as it connects eternal life for man only with his investment in the glorified manhood of the Christ, it denies that any such monstrosity is possible in creation, or is conceived of in Scripture, as an evil being immortally embodied. And as no resurrection is promised out of the second death, it is fair to presume that the opportunities of the second gift of life in manhood are final, and that to the incorrigibly evil the second death will be their end.

(3.) Room is thus made for that phase of Scripture teaching which represents that in the end God will be all in all,—all things being reconciled to him, whether they be things on earth, or things in heaven.

(4.) It especially provides a more reasonable and more Scriptural hope for the countless masses of mankind, heathen and infants, than that which ordinarily goes under the name of "future probation." It is a grave mistake to suppose that the bulk of this class have here any true probation for eternal life. For this is defined to be the knowledge of God in Christ. The race-probation was in Eden. But the Christian heart refuses to believe that God will forever damn any man without opportunity of this saving knowledge. And hence the growing belief that death does not end all opportunity. The objections however to locating this opportunity in the "intermediate state" are serious. The view is without warrant in Scripture. It contradicts all that we have referred to concerning the immediate loss of the soul, and the abyss which now yawns beneath the feet of sinful men. It is only after judgment is rendered, and penalty executed, and the law satisfied, that the grace of God can interfere to again take up their case. This is the meaning of resurrection. It is another opportunity in life. And therefore the probation for *eternal life* of those who have not known Christ here, and therefore have had no such probation, lies beyond their resurrection. This view, on every hand, is free from the objections which lie heavily against what is known as the Andover view. At the same time it preserves the force of those Scriptures which warn men of their present peril, and urge them to fly to the only refuge. It does not teach that resurrection, to the unjust, is assured salvation. It only launches them again, after their loss of life, in another barque upon the perilous sea.

2. It supplies a double motive for missions, in that it reveals the immediate danger of sinful men everywhere of sinking into that pit of death and hell to which they must be consigned under the just judgment of God, and sets before them Christ as the only Name by

which they must be saved. At the same time it opens the gospel door of hope for the generations of their dead, but shows how this grace must reach them through the gathering out of a chosen seed from amongst themselves who are willing to put on Christ and so to be "baptized for the dead." The law of the firstborn as holding a priestly relation to their kindred and to the later born is thus shown to be a law of the human race, and the necessity is seen for the gathering of a "church of the firstborn" out of every nation, who shall recover for their brethren their lost heritage in life and raise up the name of the dead. Modern missions have thus far largely failed because they have shorn the gospel of its large human hopes, and converted the God of all the families of the earth into an arbitrary sovereign in whose breast justice is ever at war with love. A right view of resurrection as a gracious boon, and not an untold curse, to these multitudes of quick and dead would go far to remove the "face of the covering that is cast over all peoples," and lead them to say, "Lo, this is our God, we have waited for him, we will be glad and rejoice in his salvation." (See Is., 25: 6–10.)

3. It is manifest that this doctrine would furnish the Church a good and consistent working-doctrine of future punishment, a thing which, in her sad bewilderment, she greatly needs. At the same time it would satisfy that growing instinct of the larger hope which is the inevitable outcome of her increasing sympathy with the compassion of Christ toward all sinning and suffering men.

4. It would greatly aid in harmonizing the teachings of science and of revelation. Resurrection, or the birth out of death into another life, seen to be eclectic and progressive, fits in with that doctrine of evolution to which every class of scientists have given their assent, and is itself an assertion of the law of the "survival of the fittest." It surpasses science, however, in showing how the fittest are saved, not merely on their own account, but as channels of a subsequent recovery to life of the less fit.

5. It would do more than anything else in the circle of truth to harmonize the conflicting conceptions, in the breasts of Christians, of the character and purposes of God, of his righteousness and love,—a conflict that throws into confusion their knowledge of God, and so

dwarfs and distorts their Christian experience, and introduces confusion into their testimony, a confusion that betrays even our pulpits into inconsistent utterances and dishonest evasions and suppressions of what the Church really believes. And it would aid immensely in saving those who have been brought up under her influence, and even in her households, from infidelity and ignorance of God.

6. It would be the most useful factor in promoting the unity of the Church. She is now distracted and divided mainly because she does not perceive the true goal of humanity under the redeeming plan of God, and of her own priestly calling under it,—a calling which cannot be fulfilled until she attain that unity of the faith which shall convince the world that the Father sent the Son to be the Saviour of mankind.

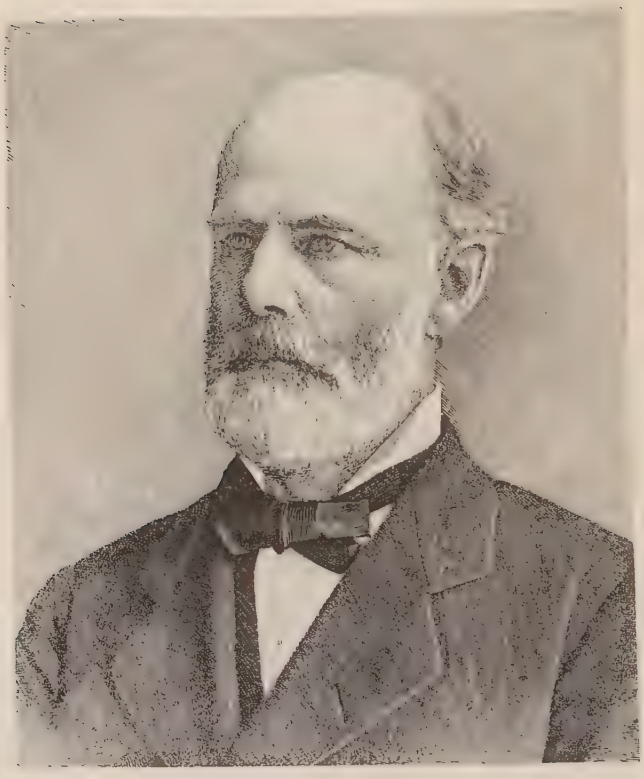
7. It would tend to adjust the strained relations between the Church and the masses who have become alienated from her because they believe she does not understand them. Our doctrine shows that while the Church is a priestly class, it is made so as a present and future channel of blessing to all men, who, as having the promise of a future life, are viewed not as doomed to endless despair, but as within the circle of God's love and care, and as under his judicial training for a life to come.

8. It would remove from Christian doctrine an incongruity which has repelled from it many thoughtful and even honest minds, in that, while it maintains in its integrity the doctrine of salvation to eternal life in the way of faith in Christ alone, it yet shows that all men have been saved to another opportunity in life, and that their standing in this life to come must be according to character. Christianity, as commonly preached, has no system of future rewards for good conduct in this life, unless that conduct springs from the new birth in the soul of a divine nature. And yet, if the Bible, Old Testament and New, is emphatic upon any one point, it is that *every* man must receive according to his works. Now, a resurrection which shall restore the unjust to such plane of being as keeps them under judgment, but which gives them still the opportunities of renewed life in manhood, will make room for every grade and potency of embodied life, and so yield the amplest

opportunity for the operation of God's great harvest-law of life, "To every seed his own body," and, "Whatsoever a man soweth that shall he also reap." And every motive to right moral conduct and self-discipline in this life is preserved, even though moral men and devout heathen may fail of immediate entrance upon eternal life. Such may come forth to "the resurrection of life,"—that is, their recovery from bondage in death will precede that of others doomed to a deeper and more bitter bondage in hell, and will lift them to such an endowment of life and such a rank in manhood as shall make sure their success in the new race in life upon which they enter, while evil men may be so loaded with the weight of former sin, as to make its beginning with them long delayed and far down the scale, and with a painful and fearful gravitation toward that second death which, so far as we know, is final. We are persuaded that the time is not distant when the great judgment passages, Matthew, 25 : 31–46, which represents the judgment by the Son of man of the living generations of men, and John, 5 : 21–29, which speaks of his judgment of the dead, will be explained upon this broad principle, as not bringing to view primarily the division of mankind into the two classes of saints and sinners—the saints are already judged and have entered into life—but as dividing mankind at large, with special reference to the heathen who had not heard of Christ, into the classes of just and unjust, and on the basis of a test which does not presuppose their knowledge of the gospel, but their practice of "good" or "ill," of humanity or inhumanity, in the light of the law written on every man's conscience, and universal in the government of God.

From every point of view, therefore, it will be seen that this principle of a redemptive value in resurrection is the only one which properly adjusts the promises of the Old Testament to the gospel in the New. In it both sides of the divine character and dealings meet and blend. The judgments of the Lord are seen to be true and righteous altogether. And at the same time it is seen how goodness lies at the very heart of things in this system of the world.

L. A. Baker



S. C. Bartlett

CHAPTER VII.

"What Shall Come After Death?" is a Question Admitting of No Human but Only a Divine Answer; the Character of One's Present Life is Decisive of Future Destiny; no Probation After Death, not even for the Heathen.

God's Word Alone Enlightens Us.—The Difficulties Environing the Subject Do Not Alter the Declared Fact.—Sin, Responsibility, and Penalty, Inevitable.—They Constitute an Inherent Part of the Almighty's Governmental System.—Calls to Repentance Fill the Old and New Testaments.—Free Pardon, through Christ's Atonement, to Every Penitent.—This is Offered to the Living, but Nowhere to the Dead.—The Issue Presented, Met, and Irreversibly Determined Here.—Cumulative Trend of Scripture Showing God's Treatment of Sin Here and Hereafter.—Disregard of Christ's Emphatic Assertion of the Continued Conscious Existence and Suffering of the Impenitent.—Vain Assumption that God's Character is More Tender than His Word.—Fallacies of "Progressive Orthodoxy" Speculations.—Its Revolutionary Attitude Toward Inspiration and the Fundamental Doctrines of Revealed Christianity.—Disastrous Progress of this System of Naturalism.—Imminent Danger to the Church.—A Great Conflict and Defection Impending.

By Rev. S. C. Bartlett, D.D., LL.D., President of Dartmouth College.

The question, "What shall come after death," is natural and almost inevitable to the rational mind. It has spread through all nations and all ages. Only a willful determination can banish it from the thoughts,—a determination confined almost wholly to the artificial conditions of human life, and, singularly enough, to the regions of special religious light. But, as all history shows, it is a subject that will not down.

Momentous and urgent as is the question, no human being can answer it decisively. It is a question of *fact*, on which no man can

testify, because no man has been on the other side and returned to tell. Unless there be some superhuman authority, we are shut off from any certain knowledge on the subject; and, whatever their speculations, the philosopher and the savage are equally ignorant of the facts.

We claim to be lifted out of this state of absolute ignorance by a Divine revelation. All that we *know* on the subject comes from that revelation, the Word of God. Our instincts and reasonings, and our observations of God's ways and human action, may indeed confirm these teachings,—as it has been often and powerfully shown that they do; but the declarations of that word are and must be the sole authority. Our wishes, hopes, notions, speculations, reasonings, cannot for an instant be put in the place of that authoritative utterance. They cannot supplement it with additional facts. Outside of its express teachings and what they clearly involve, all other utterances are alike valueless; and the ignorant or "intelligent Zulu" knows as much as the learned German.

The main teachings of the Scriptures as to future retribution have never been matter of doubt, either to the great body of earnest Christians or to the great body of unbelievers and opponents. The doctrine of a twofold endless retribution, after and dependent on the present life, has been a constant theme of reproach and ground of hostility on the part of open opponents; while the Church in all ages, with only minor and sporadic exceptions, has recognized this doctrine as the transparent teaching of the Sacred Word, and the steady trend and outcome of its whole scheme of Divine government. Earnest believers have, indeed, often felt pressed and oppressed, and their sensibilities have been tried with difficulties and perplexities attendant on the doctrine of future punishment, as was the case notably with John Foster, and many others; but they have been obliged to admit, as did Foster, that the Scripture is "formidably strong" on the subject. No thoughtful and tender mind can fail to contemplate this exhibition of the Divine government with the profoundest awe; and undoubtedly there are aspects

of it which can be viewed with equanimity only under the fullest sense of the terrible evil of sin, and with the deepest confidence in the wisdom, goodness, and justice of God, the Sovereign Ruler. They are as harassing to the sensibilities as are the details of some plague, famine, earthquake, flood, or cyclone, or the numberless cases of collective or individual agony, which are yet facts under the government of the same great Ruler, and which, however unendurable in the contemplation, we are compelled to accept; which, moreover, are in some respects more mysteriously awful than the punishment of sin, because so often they cannot be traced directly to any ill-desert. But in neither case can the painfulness of the contemplation or the difficulty of explanation affect the evidence of the fact.

Penalty is not the only ground of difficulty in this connection. Responsibility itself is equally perplexing in its relation to final justice. For it cannot be shown that, through all the world and through all its history, any two persons have had precisely the same or *equal* opportunities. In Christian lands, as well as in pagan lands, human privileges have differed by every shade of gradation from the lowest to the highest. How to deal justly with all these degrees of opportunity and responsibility is a question entirely confounding to the human mind. But the fact of universal responsibility remains. Indeed the most formidable and insoluble of all the difficulties connected with the Divine government is the primal fact that sin itself should have made its way into a world governed by a wise, holy, mighty God.

But sin is here, and God has told us how he will deal with it. Responsibility is also here. Men know that they are responsible, and God has also declared that he will hold all men responsible. These two great facts of sin and responsibility are known and read of all men. The third great fact of penalty hereafter, as we have said, is definitely known to God alone, and is definitely made known by him alone. It lies on the surface and is embedded in the substance of his written word. It offers itself there to the unhesi-

tating apprehension of plain people, and abides the careful analysis of the scholar. It is found not alone in separate declarations and single forms of speech, but in every varied mode of utterance, and is part and parcel of the whole coherent system. From beginning to end the gospel presents itself as a message of salvation offered to this *lost* world. It pronounces all men sinners, responsible, condemned for their sin, and answerable for just the light they have. It sets forth Christ's atonement as the sole ground of forgiveness and hope to the penitent sinner, and on the basis of that redemptive work it offers free pardon to every penitent, trusting soul. Its declarations and implications constantly set forth that work as taking effect, if at all, in this world,—an offer for the living and not for the dead. Its constant burden is that "Jesus Christ came into the world to save sinners," and that what he accomplished for them was a transaction in this stage of existence, the results only to be reaped hereafter.

The ground on which the great creeds of Christendom have excluded the notion of any decisive probation after this life, has been far broader than the statements of individual passages of Scripture, explicit as these are. It underlies the whole system of revealed truth. All proceeds on this supposition. This world is assumed to be the scene of responsible activity and critical opportunity. The whole pressure of obligation is brought to bear on this life. So heavy is that pressure that some, like Warburton, have wrongly held that the Old Testament recognizes no other world than this. Around this same sphere are accumulated, in that older dispensation, the precepts of duty, the warnings against sin, and, what is especially to the point, the calls to repentance. To men who never in the remotest form had heard of Christ, God was addressing, age after age, his stern rebukes, his perpetual summons to turn from sin, and his denunciations for disobedience. The obligation to repentance now and here in this life was complete and absolute. Wherever sinners were, there were men wholly inexcusable in sin, and wholly inexcusable for not repenting of sin. It would almost

seem that this stringent pressure upon sin, this uncompromising demand for duty and repentance in this life, with scarcely a reference to another life, may have been especially designed to rule out beforehand any thoughts of a future probation.

The same uniform recognition of this life as the scene of critical moral agency, of opportunity, and of effective achievement for good or ill, runs through the New Testament. The Saviour even identifies the limitation of his own redemptive labors with the common lot of men (John, 9:4, 5).

To the same purport is the great body of representations as to the scene of the Saviour's redemptive activity and its influence. It is this world. As Logos, "There was the true light which lighteth every man, coming into the world. He was in the world and the world knew him not." "The light has come into the world and the world loved darkness." "God sent not his Son into the world to condemn the world, but that the world through him might have life." "I am the light of the world." "For judgment am I come into the world that they which see not might see, and that they which see might be made blind." "I am come a light into the world, that whosoever believeth in me should not abide in darkness." "I came not to judge the world, but to save the world." "For this purpose came I into this world, that I might bear witness to the truth." "Christ Jesus came into the world to save sinners." "Seen of angels, believed on in the world." "He sent his only begotten Son into the world that we might live through him." "He that hateth his life in this world shall keep it unto life eternal." Such is the steady utterance—a work in this world. It is a perpetual and solemn strain on this one string.

The same unmistakable impression is made by the extreme urgency of the calls to immediate repentance. If not always formulated in words, the undertone of all the calls and warnings is, "Now is the day of salvation." It is vain to say that this urgency is on the ground of the hardening nature of sin. The New Testament does not ground its appeals on metaphysical principles and

general dangers. Behind all these warnings looms up the thought of an offered opportunity, limited to this life. If it be said that these calls are to men to whom Christ has actually been preached, we reply, they are no less urgent upon those to whom he had not been preached. Before his special announcement of Christ, John was proclaiming to vast crowds the same uncompromising call to repent and to flee from the wrath to come. The first message with which the twelve were sent forth, while they do not appear to have mastered in any degree Christ's atoning work, but simply declared that "the kingdom of heaven is at hand," was nevertheless a preaching "that men should repent." And in singular contrast to the notion that "no one can be lost without having had the knowledge of Christ," is the Saviour's command to the twelve, on their first journey, to go "unto the lost sheep of the house of Israel."

On any other supposition, also, how is it possible to explain or justify the extreme urgency of Christ and his apostles for the preaching of the gospel, at whatever cost? Paul could exclaim, "Woe is me if I preach not the gospel." And yet in his sphere of labor there were thousands to one who gave no heed to his message. Those who heard him, did so under such prejudices and such conspicuous disadvantages of education, race, environments, such difficulties and dangers, that it is a pertinent inquiry, why endure such toils and trials, and why subject the thousands and tens of thousands to the imminent liability of fatally rejecting the message here, when they might have it hereafter, free from all these distractions, hindrances, and misapprehensions? "Their conduct," it has been well said, "is capable of no rational explanation, except on the assumption they believed themselves to be offering to men their only chance of escape from eternal perdition." And when the modern missionary proceeds, with his foreign ways, stammering speech, and awkward methods, to carry the message, how does it appear that he is not imperiling the highest welfare of the heathen, by depriving him of a better chance hereafter,—if there were such a chance,—and why was not the sneering secular journal right,

when it spoke of those heathen as fortunate who kept out of the way of the missionary?

All these things proceed on the assumption that there is no provision for the rescue of the sinner, except it be done in this world. So do all the more general declarations of the Saviour. Lazarus and Dives, in their respective states of retribution, had had but "Moses and the prophets." Those on whom the door will have been shut and who will knock in vain, refer only to the events of this life as the ground of their appeal for mercy, "We have eaten and drunken in thy presence and thou hast taught in our streets." It is too late for the foolish virgins when the bridegroom comes. The retribution for the use of the five talents is at the coming of the King.

And that this *twofold* retribution may take place with those who have had no conscious knowledge of Christ and who explicitly disclaim any doings with direct reference to him, clearly appears in the passage, Matt., 25: 31, "where all the nations" are gathered before the judgment seat. As Alford says (after Stier and Olshausen), "These [blessed of the Father] who are judged, *know not* that all their deeds of love have been done to and for Christ, and are overwhelmed at the sight of the grace that has been working in and for them; it is a *love* which was their faith, which felt its way, though in darkness, to him who is love." The Saviour thus recognizes a virtual, implicit, or inchoate faith without the knowledge of his person or work. And in case of both the accepted and the rejected the decision is founded on the deeds of time.

These general aspects of the gospel system are cited to show how thoroughly the more specific assertions that probation is limited to this life are sustained by the whole scheme. It is unnecessary here to cite or defend those texts. We can unhesitatingly affirm that the Scriptures nowhere contain a clear allusion to any offer of forgiveness through Christ being made for the first time to the inhabitants of any other world than this. The heavily overworked passage, 1 Pet., 3: 19, is no contradiction to this statement; for

were we to concede—as we do not—its reference to a transaction in the other world, it contains no word concerning repentance, forgiveness, faith or salvation, or the preaching of *the gospel.*

In accepting the Scripture doctrine of an endless penalty following the unrepented sins of this life, the great body of Christians have rested their belief not upon inferences, speculations, or supposed exceptional implications, but upon explicit assurances, numerous, varied, and concurrent.

The Scripture doctrine has been abundantly resisted and denied, and by some who profess to receive the gospel. But their objections, when thoroughly analyzed, prove to rest on other foundations than the gospel, fairly dealt with. The proposed substitutes for the Scripture doctrine have been immediate universal salvation, final restoration, extinction of the wicked, and probation after death. But the most respectable body of advocates of final restoration, the Unitarian Convention of the United States, were obliged to express in their carefully considered declaration in 1853 (May 24), their "firm conviction that the final restoration of all men *is not revealed in the Scriptures,*" but they regard it "as a glorious hope" which seems to them "a warranted *inference* from the cardinal principles of Christianity as well as from the great verities of moral science." The advocates of universal salvation, while ostensibly resorting to various texts of the Bible, have always made their most effective appeals to certain notions of God's character, drawn from human parallels, and certain postulates as to what such a Being must do and must not do; and several of the earlier prominent writers have not hesitated to intimate that a book affirming the eternity of punishment could not be received as authority. Those who maintain the final extinction of the wicked, do so by resolutely disregarding the many declarations involving continued conscious existence and suffering, and by an equally resolute wresting of certain forms of speech into meanings singularly at variance with their idiomatic signification in similar connections, and grossly inconsistent with their constant usage elsewhere in the sacred writ-

ings. The speculators for a probation after death, when challenged to produce distinct Scriptural declarations in its support, have been obliged to decline the attempt.

All these several theories of the future which stand in conflict with the received doctrine of the churches and the creeds, will be found to be the offspring of supposed emergencies, philosophical, ethical, theological, or sentimental, rather than the outcome of divine revelation. Thus Mr. C. F. Hudson, the ablest advocate of annihilation, claimed that his theory gave us "a valid Theism," and he "doubts if an exclusively Scriptural argument will prove satisfactory to very many." It was the constant claim of the earlier Universalists that "first principles should govern all our investigations," that "we should reject every principle that stands opposed in its nature or tendency to love," and, in the same spirit, "if God is the Father of all men, endless misery is false; or, if endless misery is true, God is not the Father of all men, and the Bible is false." Thus also, as we have seen, the American Unitarian Association argued from "the cardinal principles of Christianity and the great verities of moral science," and not from the affirmations of Scripture. In like manner the representative American volume which argues for probation after death, *Progressive Orthodoxy*, is throughout, actually and avowedly, a series of conclusions following "for the most part a single line of inquiry, under the guidance of a central and vital principle, * * * the principle of the universality of Christianity" (p. 3), "the general philosophical conception of God and his relations to this universe, which underlies these essays" (p. 16). It was a similar supposed emergency which induced a well-known divine, some years ago, to publish a volume in advocacy of a pre-existent state, a vagary which appears to have found no following.

These various unscriptural theories all belong in the same category, as different human devices to solve the underlying and indisputable, and perhaps insoluble, difficulties attendant on the present moral condition and prospects of the human race. No one of them,

were it true, makes much progress towards a full solution. Back of them all rises the question, why was this state of things permitted to be? Temptation, danger, and sin, why were they suffered to enter? The final answer perhaps must be mainly, "Even so, Father, for so it seemed good in thy sight." The difficulties attendant on the subject of Scripture penalty can be abundantly shown to be not exceptional in God's government nor novelties in human experience. And all the extra-scriptural objections to the Scripture doctrine—objections which have constituted the staple argument of Universalism—are effectually demolished in two pages of Butler's *Analogy* (ch. ii., part i.), at least for any consistent thinker who holds that the present system of things is under the management and control of a personal God.

Doubtless the ultimate ground of entire rest and peace is the simple assurance that God will do right. To a certain extent we can see the rectitude of his dealings with the heathen. The Scriptures clearly indicate, in general, what that method will be. Men will be judged according to the light they had. They that have sinned under the law and under the gospel, will be judged by the law and the gospel. They that sinned without the written law, will be judged without the law. No doubt the moral condition and prospects of the great mass of the heathen are sufficiently forbidding, and none the less so by reason of the fact that they so long refuse and resist the gospel when offered to them. But their sinful character and life are voluntary, and they stand condemned both by God's law and their own consciences. They have some light, "the light that lighteth every man" (John, 1 : 9), that light of nature which renders them "without excuse" (Rom., 1 : 20). The work of Christ, whether known to them or not, is sufficient to secure their pardon on repentance; and well-known facts, both within and without the word of God, show that the influences of the Spirit moving towards that repentance are exerted beyond the regions where Christ's work has been made known. In proof of such a salvation we have but to remember the great company of

Old Testament saints, recognized in the New Testament, as possessors of a "faith" that "wrought righteousness and obtained promises" (Heb., 11), and therefore were saved through Christ the "only name," although clearly without the definite knowledge of him and his work. When Abraham "believed God" it was "accounted unto him for righteousness," and that generic faith in God was manifestly identical in character with the specific faith in a revealed Christ. Even *Progressive Orthodoxy* is constrained to concede that "it is argued, and with justice, Abraham and multitudes of his descendants before the time of Christ were saved by faith, and of course without the knowledge of Christ." It avails nothing to call these *multitudes* "exceptional cases." They are admitted facts in the economy of redemption.

For the further fact that so it may be with many heathen, we have indications in the word of God, and occasional apparent instances in the history of missions. Thus Peter declares to Cornelius (Acts, 10 : 35) that "in every nation he that feareth him and worketh righteousness is accepted with him"; while Paul informs the Athenians (Acts, 17 : 27) that God had made his providential arrangements for all nations, "that they should seek the Lord, if haply they might feel after him and find him." In Romans (2 : 14, 26–27) we read that "when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves," and "if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?"

Accordingly, we are not without instances, apparently illustrating these conditions—actual repentance and the germ of faith in the gentile world. We need not fall back on the stock names—some of them sufficiently questionable—of "Socrates, Cato, Aurelius, Buddha," and the like, but certain clearer instances of seeming sorrow for sin, and of an entire readiness to accept the offered Saviour, existing already when the offer was made. We have in mind such cases as the remarkable Indian who puzzled Brainerd, who

would remonstrate with his people for their sins and flee mourning to the solitude of the woods. The Hottentot Cupido, accidentally hearing Vanderlingen as he proclaimed that Christ Jesus could save sinners from their sins, said at once, "That is just what I want, just what I want," went to the missionaries, heard of Jesus, and immediately began to preach the gospel. There is an account of a Chinaman so pressed with a sense of his sins, that after long and vain efforts to get relief by various acts, including the building of a temple, he yoked his oxen and rode some eighty miles to the missionaries, to seek and to find Christ. Dr. Legge was visited in Hong Kong by an aged Chinese, longing for the truth and almost in despair over his condition, and so "prepared for the Lord" that, on reading a Christian tract, he said it was "as if scales fell from his eyes," and he at once accepted the offered salvation. The first known convert in Japan was a man who had sent to China for a copy of the Scriptures, and to the missionary Verback to come and explain it, and who said of himself, "I cannot tell you my feelings when I first read of the character and work of Jesus Christ. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and the life of Christ." He yielded at once. Other cases equally striking might be cited, showing a genuine yearning of the heart for pardon and deliverance from sin, and an existing readiness to accept the very conditions of the gospel, a spirit needing only the opportunity to pass forth into act. We may fairly call it a true repentance and an inchoate, or implicit, or germinal faith. And the belief that such heathen are in a saved condition, and that Christ's work, though unknown, avails for them, is a Scriptural position, substantiated by the facts of the ancient dispensation, and justified by the utterances of the gospel. How many or how few of the heathen will be found at last so to have met their responsibility, and used their natural light, as to have been thus reached by the redemption of Christ, no man knows, and it would be presumptuous, as it is unnecessary, to conjecture. Some have applied to them the passage in Rev., 5: 9–11; but without warrant, since the

passage apparently describes the total result of the preaching of the gospel. There is, however, no good reason to doubt that such instances of penitent heathen may be far more numerous than we have the means of ascertaining. The worst aspect of the case, undoubtedly, is the extreme difficulty which the missionaries ordinarily find in inducing the heathen to abandon their sins and accept the offered Saviour. And while it must be added that their relative disadvantages are very great, it is to be remembered that they are hardly greater than those of vast numbers in Christian lands.

We thus find a thoroughly Scriptural answer to the inquiry, What are the responsibilities and possibilities of the heathen? and we reach a solution of the moral problem, to this extent, that we can refer the case to the general acknowledged methods of the Divine government. There is therefore no occasion to resort to any theory of post-mortem probation. It is not only extra-scriptural, but, in its method, anti-scriptural. Its lack of valid basis is by no means the worst thing about it. Its most dangerous feature is its revolutionary mode of dealing with not only the entire redemptive system, but with the authority of the Scriptures. In the face of the constant teaching that Jesus Christ came into the world to save sinners, it affirms (*Progressive Orthodoxy*, p. 45) that the Incarnation would probably have taken place had there been no sin in the world. In defiance of Scripture and human consciousness it declares that men could not even be lost without having had the knowledge of Christ (p. 250). In equal disregard of admitted "exceptional cases" of Old Testament saints, it still persists that men cannot be saved except as they have heard of the historic Christ (p. 248). It presumes to declare (p. 74) that "all men are to be judged under the gospel," though Paul declares quite otherwise concerning those who have sinned without law, and those who have sinned in the law (Rom., 2:12). In direct conflict with the Scripture teaching that salvation is of grace and not of debt, it holds that justice absolutely requires the exercise of mercy (p. 63),

and avers that "it would not be just for God to condemn men hopelessly who have not known him in Jesus Christ" (p. 64), and sets forth "the divine right of every individual of the human race in Christianity" (p. 136). In derogation of the Divine resources and the power of the Holy Spirit, it maintains on the one hand that historic Christianity alone furnishes sufficient material for the natural and efficacious work of the Spirit (p. 116), and, on the other, that no sinner will be given over to final darkness, till all the resources of God to convert him are exhausted (p. 74).

In these and other particulars the so-called Progressive orthodoxy offers quite "another gospel." So great is the transformation, inasmuch as the great majority of the race to the present time have never heard of Christ, that this scheme would transfer his redemptive work chiefly to another world than this. Indeed, the *Andover Review* has gone so far as to declare (Aug., 1887) that "opportunities of grace" in another world "will be granted to those who had been reached by no motive of redeeming love here" —not *message* but "motive." This declaration sweeps so wide that, as was well said by an eminent missionary secretary, it would include four-fifths of the inhabitants of this Christian country. It required but such a proposition to reveal the fog-like character, indefinable boundaries, and measureless inclusiveness of the speculation, and to become its *reductio ad absurdum*.

It would be in order also to call attention to the inherent inadequacy of the speculation to the end proposed. What possible relation, or analogy even, could such a post-mortem condition have to human probation towards Christ in this world? A set of disembodied spirits on the one hand, shut off from all the conditions and environments of this life,—Christian society included,—with evil propensities matured, and the alleviations and gratifications gone, with possibly a desperate brooding over the past and the present, and, on the other hand, no longer the Son of man, as once on earth, mingling in all human activities and sympathies, sweetly and winningly taking them by the hand in the walks of daily life, with the mild radiance of the incarnate God, but now the Son of God necessarily divested of those relationships, and unavoidably seen in his

fully revealed Divinity. The conditions are wholly unlike. The proposal will not abide analysis.

But in order to indulge in these speculations, which are chiefly a web of what the Germans call brain-spinnings, their advocates are preparing the way for "another gospel" by "progressive" views of the old gospel. Here, after all, is the radical and fatal defect of the whole movement. Its deliverances on the subject of inspiration, though naturally cautious, are somewhat definite and quite significant. *Progressive Orthodoxy* asserts (p. 194) that we have no right to affirm "a special operation of Almighty powers" to give the Bible "its highest qualities"; but that "the forces visible in sacred history appear to the best human vision to have produced the Bible." The words "supernatural gift" and "revelation" are indeed used, but we are told (p. 201) that "the revelation of which each apostle was the bearer is not to be thought of as a set of religious ideas made over to him to be held as an external possession. The man could not be himself without having it." Again (p. 203) "the apostolic teaching is the expression of the spiritual life of its authors," and much more to the same effect, namely, that the doctrine rises no higher than the "personality" or character of the man. The unavoidable conclusion that it must have been tinged with their remaining sin meets an ineffectual caveat (on page 207), and we are distinctly informed (p. 208) that "we can hardly believe that the truth as revealed through the apostles had such absolute purity as if perfect beings had been the media of revelation," also (p. 209) that "we may dismiss the question of absolute perfection in the apostolic teaching as having no living interest." To make sure the meaning, we read on the same page "that not the apostles alone possessed the spirit of wisdom and revelation," but "every soul in which He dwells," and that "some souls in ages since the apostolic have been the spiritual luminaries of their own and the following centuries," for "in this matter of revelation man is never isolated from his fellow," and inspiration "is not a constant quality, but varies with the individual." That is, revelation and inspiration belong to all good men, as to the apostles, in proportion to their goodness. This is following very

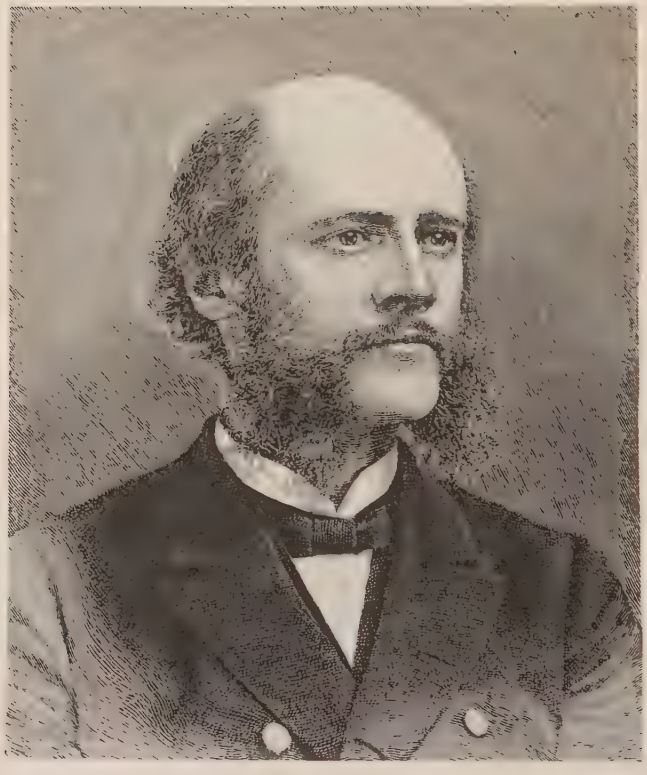
close in the steps of their master, Dorner, who has taught that "the supreme fact in the contents of faith is the Christian idea of God, and from it, as the highest unity and truth, are *all statements of faith and all Christian truth* immediately or mediately derived." It is the same dogma which has recently asserted itself under the already cant phrase of the "Christian consciousness," with its power to adjudicate the Scriptures.

These unscriptural teachings have already begun to bear bitter fruits upon young men subjected to them. Probably they will make further progress in the same direction. As a scheme of naturalism this movement has developed its inherent tendencies more in a few years than Murray's Universalism or Channing's Unitarianism in a generation. The *Christian Leader* (Universalist) calls it "incipient Universalism." We may well stand prepared for any result. For the vital issue, we repeat it, is the inspiration and final authority of the Scriptures.

The great danger to our churches lies in the excess or abuse of charity, in extending aid and comfort to a system that contains growing germs of entire antagonism to the evangelical system. And, most unfortunately and singularly, men who openly repudiate the system are gaining for it a welcome by demanding that it shall have the free range of the churches and the missions. It does not relieve the case that good men have broached the error. Bad men cannot propagate a heresy in the Church.

Future probation, be it remembered, is but an incident to a deeper conflict. And that conflict apparently is at hand, and upon us. For it would seem clear from the lessons of ecclesiastical history and theological drift, that this movement, unless arrested, will issue in a grave defection, into which the ministry may be drawn more extensively than the Christian laymen—a defection in many of its circumstances not unlike that of three-quarters of a century ago, and probably with similar results. For there will continue to be, as heretofore, an evangelical Church ready to accept God's Word and strong to do Christ's work.

S. C. Bartlett



J. M. Buckley

CHAPTER VIII.

Those Who Love Darkness Rather than Light Cannot be Saved. The Doctrine of Eternal Punishment for Such is Awful, but Jesus Christ is its Authority.

The Ground of Doubt with Some.—Human Freedom, the One Mystery of the Universe.—This World the Scene of its Action, and the Consequences Never-ending.—Explicit Utterances that the Punishment of Some Will Not Cease.—Unwarranted Methods of Interpretation Resorted to.—Exclusion and Misery on the One Hand, and Acceptance and Bliss on the Other Hand, Unequivocally and Concurrently Taught as Eternal.—Two Classes Distinctively Described by All Sacred Writers.—Review of Various Passages Claimed to Teach Salvation for All at Last.—Opportunity for Repentance After Death a Strained Hypothesis.—A Reverent Estimate of the Gospels Essential to their Correct Understanding.—The Fruits of Faith, and How Brought Forth.—Effect of the Suggested Possibility of Continued Choice Beyond the Grave.—No Reason for Assuming that the Majority of the Human Race Will be Lost.—His Righteousness, Truth, and Love, Toward All, Made Manifest.

By Rev. James M. Buckley, D.D., Editor of the *Christian Advocate*, Methodist Episcopal, New York.

I understand the purpose of this volume to be to present the views of its contributors upon the most solemn question propounded by man to his own soul, his fellow man, or to the religion which claims his reverence and faith: "What fate awaits us when we die?" and that the inquiry is limited to the condition of those who reject the gospel. Further: that it is the desire of the editor that the belief of the respective writers should be clearly stated, with an outline of the grounds of their convictions; but that a full discussion of them is not expected or desired; for even in the absence of express intimations, the limitations of space would compel this view of the work.

In this instance, what is believed is no new doctrine, but simply

that human life to all rational beings is a probation which may practically end before death, but by a decree of God ends at death. That salvation depends upon the soul's being in a state of submission to God, accepting what it believes to be the truth, and obeying what it believes to be the will of God. Where the gospel is preached, it implies accepting and obeying the gospel; where it is erroneously set forth, or where it is not known, the condition of salvation is living in obedience to the light which has been given. Further, that persons who have lived a sinful life, and have like the prodigal "come to themselves," and like the publican cried, "God be merciful to me a sinner," are subjects of salvation through the mercy of God, who pardons their iniquities and graciously receives them. This implies that the writer's view does not confine the number of the saved to any sect of Christians, nor to the whole Christian Church; but speaks of Protestants, Christians, Romanists, Mohammedans, Pagans, and those who make no outward profession of religion: all who answer the description above given, who are trying to "work out their salvation with fear and trembling," and are in such a state of mind that all truth, seen to be truth, will be gladly accepted, and the life faithfully conformed thereunto, belong—whether ignorant or learned, in doubt upon some points or clear upon most—to the fold of Christ. It is further believed by the writer that all children and irresponsible persons, though they have had no probation, as a part of the plan of God are admitted as personally innocent beings, are purified and numbered among the saved. A more condensed statement is that all persons who love darkness rather than light, and who die in such a state, will not be saved; and that all who love light rather than darkness will be saved.

The grounds of this belief at the last analysis depend upon the interpretation of the New Testament. Believing those writings to contain the only final revelations from God to man, the province of reason is to ascertain what they mean. To profess to believe the New Testament to be of God, and to reason away its obvious teach-

ings, or, failing to do that, to reject them, is inconsistent to absurdity. The saying, attributed to Theodore Parker, that he "believed that Jesus Christ meant to teach eternal punishment, but he would not accept it upon his authority," is fearlessly consistent, but it involves the rejection of Jesus Christ as a teacher come from God. I believe that Jesus Christ was a teacher come from God, and, though the doctrine of eternal punishment is awful, I accept it upon his authority. If it were possible to believe otherwise I would gladly do so, nor can I comprehend the state of mind of any one living upon the earth who can take any other ground.

This thought has been employed by some to cast doubt upon the doctrine, for they have said: "How can that be true which all Christians would be glad to see proven false?" This, though plausible, is a sophism. There are no Christians perfect in knowledge, much less in wisdom or purity; therefore there is no Christian upon the earth competent to decide the demerit of sin, or to frame a system of laws for the universe, or to determine the necessities under an infinite administration growing out of the one mystery of the universe,—human freedom. That the mother's heart will not see the justice of the punishment of her son for a crime, while all others assign the necessity thereof to the welfare of humanity, reflects no light upon either law or equity. If Jesus Christ announce a fact, those who believe him to be divine must not make that fact the standard by which to judge his wisdom or ignorance.

Two propositions seem to me incontrovertible, namely: Jesus omitted to say those things that he would naturally have said if he designed to teach "eternal hope"; and he said those things that he would naturally have said if he had designed to teach that this life is a probation, and man's only probation.

In Matthew, Mark, and Luke, I cannot find a word of hope for those who die unsaved. The answers to questions, and the constant assumptions, contain the implication that they are lost, and the parables are constructed as they would have been if that view were in the mind of Christ, while there are positive statements that

the punishment of some will not end. In Matthew 5 and Mark 9 occur the passages concerning the whole body being cast into hell "where their worm dieth not and the fire is not quenched." The ground of the terrible appeal concerning the right hand and the right eye would be destroyed if hope existed in hell. In Matthew 10 is the declaration to the apostles that they are not to fear them which kill the body, but rather fear them which are able to destroy both soul and body in hell. The original of this passage is stronger than the English. Some have quibbled, declaring that he hath indeed power, but the text does not declare that he will exercise it. Then the ground of the appeal is destroyed. The manner in which Luke states this is even stronger (12:5).

"But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

The Sermon on the Mount closes in a manner which leaves no hope for the finally rejected. Matthew 10:32 represents Jesus as denying before his Father which is in heaven those who deny him before men. Matthew 12:31, 32 speaks of the sin against the Holy Ghost, which is not to be forgiven in this world nor in the world to come. From this some have tried to infer that some sins would be forgiven in the world to come, an intimation which, if not plainly contradicted elsewhere, might contain a germ of hope. Mark 3:28 states this in another but equally positive form: "hath never forgiveness, but is in danger of eternal damnation." Luke's version dispenses with the controverted word translated "eternal" in Mark, and declares that "unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

Matthew 13 abounds in statements of separation and exclusion which derive their meaning from the idea that the separation is eternal. The parable in the same chapter beginning with verse forty-seven is unequivocal. The declarations of Christ in Matthew 16:24–27, concerning those who lose their lives by trying to save them, even though they gain the whole world, taken in connection

with the reward of every man according to his own works, find their most natural interpretation in the same view of the condition of those excluded. In the twenty-second chapter of Matthew is the parable of the marriage of the king's son which ends with the command to "bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth." The parable of the ten virgins, and of the talents, and of the judgment scene in the twenty-fifth of Matthew can be explained by no natural method except by the teaching which, in the new version, completes the series, "and these shall go away into eternal punishment, but the righteous into eternal life." Matthew 26:24 speaks of the man by whom the Son of man is betrayed; "it had been good for that man if he had not been born." The attempt to make this a mere proverbial expression belongs to a method of interpretation which can make the Bible mean anything or nothing.

In Luke 13 the question is plainly propounded to the Lord, "Are there few that be saved?" He does not directly answer, but explicitly affirms that some will not be able to enter in. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." The parable of the excuses ends with the declaration that "none of those men which were bidden shall taste of my supper." That of the rich man in Luke 16 represents Abraham as saying, "And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." It is common to say "this is but a parable, and no discriminating person would attempt to prove a doctrine by a parable." Certainly not; but the parable derives its value for instruction and as an incitement to holy living from certain underlying truths; and if all the parables are such as one who meant to teach eternal punishment would use, and such as one who did not hold that view would not naturally employ, the cumulative force of these parables—though not to be used as proof-texts—is great.

In the Gospel of John, our Lord makes believing upon him necessary to save from perishing, and as the condition of eternal life. "They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 8:21–24 is a passage of great importance because in the original it contains no words of indefinite or doubtful signification.

"He said therefore again unto them, I go away and ye shall seek me and shall die in your sin: whither I go ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins."

"*Whither* I go ye *cannot* come" is declared to be the consequence of dying in sin.

When the apostles went forth to preach this was the doctrine which they taught. St. Paul declares that they which commit such things are worthy of death; that God "will render to every man according to his deeds; eternal life to them who by patient continuance in well-doing seek for glory and honor and immortality; but indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." This is to occur at "the day of wrath and revelation of the righteous judgment of God."

In the Epistle to the Corinthians Paul demands, "Know ye not that the unrighteous shall not inherit the kingdom of God?" and the second epistle divides the whole world into two classes, those who are saved and those that perish. To the one his preaching was a "savor of death unto death"; and to the other of "life unto life." In the Epistle to the Galatians the works of the flesh are specified, and those who do such things "cannot inherit the kingdom of God." "He that soweth to the flesh shall of the flesh reap corruption." The end of certain persons is "destruction" because they are "enemies of the cross of Christ" (Phil. 3:18). "No whoremonger nor unclean person, nor covetous man, who is an

idolater, hath any inheritance in the kingdom of Christ and of God." In Hebrews the warning is (4 : 1), "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." And in the sixth and tenth chapters it is taught that persons under certain circumstances are in a condition from which it is impossible to deliver them.

These passages seem incapable of sustaining any other conclusion than that Christ and his apostles meant to teach the endless punishment of some sinners. The passages which are alleged as laying a foundation for eternal hope I have examined many times under the guidance of those who claim to find underneath all a ground to expect the entire destruction of moral evil, and the happiness and purity of all rational beings. To me they seem to be special pleaders, finding what they go forth to find. "Behold the Lamb of God which taketh away the sin of the world." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "And I, if I be lifted up from the earth, will draw all men unto me." It is necessary only to read the rest of the chapters in which these passages are found to see that Christ did not mean that all men would accept him, and that he did mean that those who did not accept him could not be saved. All passages of this kind teach universal redemption, and that salvation is possible to all; but do not teach universal salvation. Paul's famous passage, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe," belongs to the same class with John's "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." God is called the Saviour of all men because he desires and *offers* to save all; he is *especially* the Saviour of those who believe, because belief is the indispensable condition of salvation.

Acts 3 : 21 taken by itself has furnished the materials for many plausible discourses, though if one read the twenty-second and twenty-third verses the meaning becomes plain; the statement be-

ing that Jesus remains invisible to men, having retired into the heavens until all things are filled up which have been spoken by the prophets since the world began, at which time the wicked are to be punished.

Eph., 1 : 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him."

From this passage it is to be observed that hell is omitted. If it were included then indeed would the passage be complete. In the same epistle (3 : 15) the finally saved are described as "the whole family in heaven and earth."

Ephesians 4 : 17–19 and 5 : 5 state fully the sentiments of the author of the epistle upon the condition of those who reject Christ; they are "past feeling" and have no inheritance in the kingdom of God.

Col., 1 : 19, 20: "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

It is to be observed that "things under the earth" is omitted from this passage. These were not reconciled then and are not now. Paul was in danger and died, but the blood of the cross was adequate.

Phil., 2 : 10, 11: "That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here "things under the earth" is found; but the declaration is not that they shall be reconciled to Christ; the meaning is that through the whole universe every knee should bow to Christ, recognizing that he is Lord, but it is not to be inferred from this that the whole universe accept Christ and are saved. For the fifteenth

and sixteenth verses, after urging Christians to work out their salvation with fear and trembling, declare that if the counsel be taken, and Christian character attained, the writer "may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

In the same epistle he declares that the end of those who do not accept the truth is destruction. 1 Tim. 2:4 says (King James version), "Who will have all men to be saved, and to come unto the knowledge of the truth." The word is elsewhere translated *desire*, and the meaning plainly is "Who desireth all men to be saved." The same word is found in this sense in Luke 13:34: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

1 Cor. 15:32 declares that "As in Adam all die, so also in Christ shall all be made alive." This passage relates to the resurrection, and has no bearing on final salvation apart from that. The final exhortation, as well as many other passages, shows that salvation is contingent. It is in this very epistle that the apostle says, "But I keep my body under and bring it into subjection: lest that by any means, when I have preached to others, *I myself should be a castaway.*" No reference is made here to the wicked. "Every man in his own order; Christ the firstfruits, and afterwards them that are Christ's at his coming."

Considerations are drawn from the general principles of the gospel which lead some to affirm, and others to hope, that the final salvation of all men is compatible with God's Word. The endless punishment of any being whom he has created is said to be inconsistent with the laws which he has given us with regard to the treatment of our enemies. "God maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." He seems to be here spoken of as a Father in his treatment of wicked men in this state of probation, and those who make this use of this passage continually proclaim that the wicked are punished in this life; a notion which they must give up if they fancy that God is now treating the just and the unjust in the same

way. It is not incompatible with love to have necessary punishment inflicted upon the incorrigible. He who uttered these words closed the Sermon on the Mount by pointing out the certain destruction of sinners. Paul teaches the same doctrine when he says: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" This is the purpose. What is the consequence if this purpose be not accomplished? "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

The very ground upon which God instructs his people not to seek for vengeance is this: "Vengeance is mine, I will repay, saith the Lord." He who wrote that said, "Alexander the coppersmith did me much evil; the Lord reward him according to his work."

It is affirmed to be incompatible with the *love* of God that any creature whom he has made should be endlessly miserable and alienated from him, and that with his *foreknowledge* he should create beings who could possibly reach such a destiny. All we know of God's love is in the gospel. We must accept all that it represents, or reject all. The present state cannot be harmonized with any plan of infinite love. Some speak as though the whole universe were without sin or evil, except one dark island where sin, punishment, and woe reign eternally. It is sometimes stated thus and an *ad captandum* appeal made: "Is not God a loving Father? Is he not more loving than any earthly parent?" When these questions are answered in the affirmative the conclusion is, "What parent would punish his son *forever?*"

But suppose a parent with a family of sons and daughters, and one son intending and attempting to poison the rest that he may seize the inheritance, what father would fail to restrain and exclude him? It is not right to take the case of the sinner apart from the rest of the universe and ask, "Where is love seen in his damnation?" Love includes all, and the Bible represents God as saying,

"What more could I have done to my vineyard that I have not done?"

Philanthropists found an orphan asylum, though they know that some will not submit to discipline. They expect the final results of the whole to do a great good to a great number. The unmanageable will be persuaded, pleaded with, restrained, and corrected, with a desire to save them. But when it appears that they cannot be reclaimed, the good of the whole will require their expulsion, even if it make them worse than though they had never been there at all. The founder may shed tears of sorrow when he sends them forth, but out of love to all he must sacrifice his feelings. Thus when our Lord drew near the city he "wept over it."

The passage concerning Christ's preaching to the spirits in prison seems to me terribly strained when employed to support a hope of an opportunity for repentance after death. It can be explained in any one of several ways more reasonably than by interpreting it to mean a saving proclamation to the dead. And in no case could one puzzling utterance overthrow an unbroken current of teaching, unless the mind be predetermined to reject, or at least to doubt, that teaching. St. Peter in both of his epistles, as well as in his sermons reported in the book of Acts, speaks positively as to the condition of those who die in sin. It is he who says that those only who make their "calling and election sure shall never stumble: for thus shall be richly supplied unto you the entrance to the eternal kingdom of our Lord and Saviour, Jesus Christ." It is he who affirms that the false teachers who deny the Master that bought them, "bring upon themselves swift destruction"; he who says that the angels were spared not when they sinned, "but cast down to hell and committed to pits of darkness to be reserved unto judgment"; that the unrighteous are kept "under punishment unto the day of judgment."

I have confined myself to showing that Christ and his apostles did not speak as honest men who believed in eternal hope would have spoken, and that they did speak as only those could who

believed life to be a probation in which eternal destiny is decided. John W. Chadwick, who does not believe in the authority of the New Testament upon the hereafter, says: "I know how learnedly the Unitarians and Universalists have written about the Greek word æoneon translated 'everlasting' and about the word gehenna which is translated 'hell.' But I also know that all of this is special pleading, to which good men are compelled to resort because they feel that they must have the authority of the Scripture on the side of their humane views of the hereafter. I know that they would never think of arguing as they do if they could feel themselves at liberty to dispense with the authority of the New Testament."

So it appears to me; and because I do not feel at liberty to dispense with the authority of the New Testament, either directly by denying its divine origin, or indirectly by explaining away its plain import, I must acknowledge my acceptance of a doctrine "everywhere spoken against." Nor does it appear so unreasonable to me as some would have it to be.

The moral effect of doubt upon this subject is to require an entire change of the estimate of the gospel. Paul gave as the motive which explained his action and supported him in his labors and appeals, "Knowing therefore the terror of the Lord, we persuade men." The faith that man, now lost, can be saved in this life by Christ, has been the inspiration of missions, and the support of all the efforts which have carried the gospel around the world; and that only impels men to lay down their lives for others. It is not that they expect to be saved by fear. But the Word of God, observation, and experience show that human nature is absorbed in self-indulgence, and will not at first listen to the pure principles of the gospel, or open its heart to receive the love of God. The fear of the consequences of sin, or even of neglect,

compels thought; unwilling thought directed to the cause of danger recognizes sin. Reflection aided by the Holy Spirit leads to repentance, repentance to faith, and faith brings forth its fruits in the soul.

It is this appalling truth which fixes a man's attention upon his soul, and compels him to consider his destiny if his course be not changed. To inform the world that there would be another trial would destroy to a great extent and in most minds the effect of this. This philosophy is explained by Ezekiel in the thirteenth chapter, "Because with lies ye have made the heart of the righteous sad whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by *promising him life.*"

Concerning the character of that punishment, I must say that the considerations adduced by those who make immortality conditional, and cherish the hope of the annihilation of the wicked, from a strictly New Testament point of view, seem insufficient. As a reasonable conception, the eternal life of those who know and love God, and the destruction of those who will not be conformed to his will, leaving the universe without the spot of evil, is simple and beautiful. But our information as to the fact is not to be derived from the conceptions which we are able to form of simplicity and beauty, but from the Word of God; and that appears to teach the compatibility of what the New Testament calls "destruction," "perished," "perdition," "lost," with *existence.* That the orthodox Jews believed in the existence of the wicked after death is beyond doubt. That Jesus recognized the current views is equally clear. The wicked are represented as comprehended in the doom of fallen angels. Degrees of punishment are found. Evidences of misery in the state spoken of as "outer darkness" are exhibited. The spirit is spoken of in the

New Testament as capable of existing, knowing, and feeling after the destruction of the body.

In the descriptions given of the misery of the wicked, and of the happiness of the righteous, material symbols are employed. Fire consuming the flesh and worms that die not are the strongest material symbols of misery ; gold, harps, white robes, symbols of bliss. It is not more necessary to believe that these are other than symbols in the former case than in the latter. The figures employed of the doom of the wicked are designed to represent the greatest possible misery, and those applied to the destiny of the righteous, to portray the highest conceivable bliss.

It is an error to think and a misrepresentation to allege that those who hold the views herein set forth—the doctrine that life is a probation ending at death—must needs believe that the majority of the human race will be lost. Infants, irresponsible persons, all God's true children in every age and country, even those who doubt if they be true to the light which is in them, form the multitude that no man can number. Nor is it necessary to invent a plan not revealed in the Scriptures to save those of the ancient children of God to whom the gospel was not explicitly preached ; nor such of the heathen as are saved, nor to condemn such as are not accepted as heirs of heaven. For Peter's words to Cornelius, and even Paul in the Epistle to the Romans, as well as various parables and words of Jesus, show that the test at the judgment seat of Christ is applicable to any degree of light sufficient for responsibility as a moral agent.

It is not true that this belief, if connected with a firm faith in the promises of God, fills the soul with insupportable horror. There are crises when the sinner feels his guilt and acknowledges the justice of his doom. If then he see no way of escape, a horror as of great darkness rests upon him. But at the instant when reason

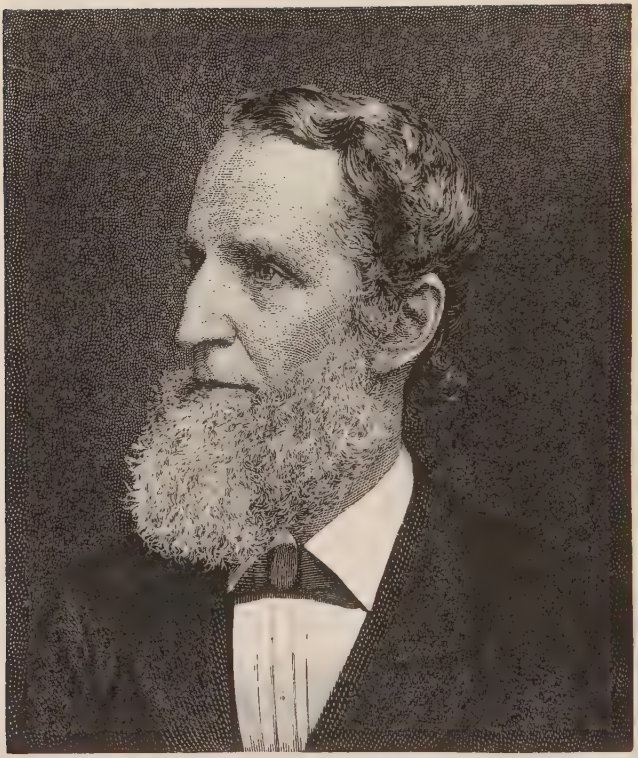
would fail he flees "for refuge to the hope set before him in the gospel"; as he begins to comprehend what it is to perish, he knows as no other can the meaning of salvation.

So when the souls of those whom the Christian loves are misled, and he fears that they will be lost, he may know the agony of Moses when he said, "If thou wilt not, blot me, I pray thee, out of thy book," or of Paul when he said, "I have great heaviness and continual sorrow in my heart: for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." But from this depth the same confidence in the wisdom and goodness of God which supports the Christian in his greatest sorrows, together with prayer, effort, and hope that they will yet turn, is adequate to raise him. The prophecy concerning Christ is, "He shall see of the travail of his soul and be satisfied." Human nature, fallible, may ask how he can be satisfied if but one of those for whom he suffered be lost. But if Christ himself declares that some will not come unto him that they might have life, what is man that, like Peter who understood not to whom he was speaking, he should begin to "rebuke him"?

Over one island in the sea of eternity Christianity leaves a dark shadow; but not one innocent or penitent soul is there; not one who did not choose death rather than life; not one whom God could save without absolving him without repentance from the consequences of his sin, repudiating the essential distinction between sin and righteousness, and degrading himself (an impossible conception), is under that shadow. To all others this truth will be made known. God's love will be fully declared; his righteousness made plain; every act of his government and every dispensation of his providence will receive the willing approval of his children; and he also has promised to wipe away all tears from their eyes—will wipe away "those noblest, perhaps hottest, tears,—tears over the lost."

When the burden of anxiety is too oppressive the Christian can endeavor by faith to anticipate the song of Moses and the Lamb, "Just and true are thy ways, thou King of saints." When he does this he seeks relief as in other cases by "looking not at the things which are seen, but at the things which are not seen," a method safer than any of man's devising.

J. M. Buckley



G. W. Conrad.

CHAPTER IX.

The Future Punishment of the Wicked will Begin Immediately After Death; it will Differ in Severity according to the Degree of Guilt Incurred by Each; and it will Never Come to an End.

There is a Definite Place of Punishment for Sin, not Merely a State of Mind.—That Place is not the Present World.—Precise Location is not Made Known to Mortals.—Emphatic Significance of Christ's Repeated Use of "Gehenna."—Other Bible Terms are equally vivid, such as a Prison, a Furnace, a Lake of Fire, Everlasting Chains, the Blackness of Darkness, the Gnawing and Undying Worm, Torment whose Smoke Ascendeth for Ever and Ever, etc.—The Mind Cannot Conceive nor Language Express more Terrible Descriptions of the Doom of the Impenitent.—The Abode of the Lost will be no House of Correction or Reformation, or Place of Disciplinary Chastisement.—No Annihilation, or State of Eternal Repose or Unconsciousness, but the Wicked will be Alive, Conscious, and in the Highest Degree Susceptible to Suffering.—The Unending Character of the Inheritance of the Saints and the Unending Punishment of the Lost Taught by Every True Interpretation of the Scriptures.—The Different Capacities of Different Orders of Moral Beings Measure the Degree of Sin's Desert.—Possible Dethronement of God and his Moral Government, had he not Summarily and Effectively Punished the Angels who Sinned, by Casting them down from Heaven into Hell.

By Rev. F. W. Conrad, D.D., Editor of the *Lutheran Observer*, Philadelphia.

In the discussion of the doctrine of future punishment, we propose here to consider it as it is presented in the Word of God, and without deriving its truth or authority from any traditions or theories of ancient or modern times.

I.—Its Place and Character.

As place is conditional for all being, there can be no punishment, except there be a place where and a subject upon whom it may be inflicted. The opinion that there is a place of future punishment

has been held by the Church universal. Origen, however, among the ancients, and Dæderlein among the moderns, have maintained that future punishment is not inflicted in any particular place, but that it is connected with the mental state of the damned, in whatever place they may be. The Albigenses and the Kathari are said to have held that this world was the place of punishment, which would end with man's probation. These notions have been revived by some modern Universalists. Such an explanation, however, is contradicted by the whole tenor of the Scriptures, and can only be extorted from them by disregarding the acknowledged rules of interpretation. It is self evident, that if the wicked are to be punished, it must take place somewhere in the universe of God, but its precise locality has not been revealed, and it remains unknown to mortals.

The place of departed spirits was called Hades. This word was employed by the Greeks to signify the under world, or the abode of the dead in general. It is used in the same sense in the New Testament, and accordingly embraces two departments, the one Paradise, where, as Jesus represents in the parable, Lazarus was taken, the other the place of punishment, to which the rich man was condemned. It is used eleven times in the New Testament, in eight of which it has the general signification just mentioned; but in the parable of the rich man and Lazarus where it is said, "and in hell, he lifted up his eyes, being in torment," it is equivalent to Gehenna, and means that department of Hades to which the wicked are consigned. And in the two passages quoted by Matthew and Luke, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (Hades)," it evidently has the same signification. The place of punishment was also called Gehenna. Christ says, "Fear not them which kill the body, . . . but rather fear him that is able to destroy both soul and body in hell" (Matt., 10 : 28). The word translated hell, in this passage, is *Gehenna*, which, on account of its frequent use by Christ in referring to future punishment, is invested with peculiar significance.

Gehenna was a portion of the valley of Hinnom, west and south of Jerusalem, where the idolatrous worship of Moloch had been celebrated. The image of the idol was made red hot, and children placed in his arms were burned alive. Desecrated by these sacrilegious rites, it was set apart as a place of execution and the receptacle of all the filth of the city, where perpetual fires were kept burning, and thus it became the symbol of the awful abode of lost souls. It is used twelve times by Christ as reported by the Evangelists, and in every case, except one, to describe the place and character of future punishment.

By the frequent use of the word Gehenna, Christ represents the sufferings of the lost, by their being consigned, as outcasts, to the valley of Hinnom, and doomed forever to breathe its pestilential atmosphere, to burn in its fires that can never be quenched, and to be tortured with the gnawing of a worm that never dies. This conveyed to a Jew the most awful idea of misery conceivable.

The place of punishment is also called Tartarus. "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet., 2 : 4). The word here translated hell is Tartarus, which is used but once in the New Testament. It was employed to represent the infernal regions of the Greeks and Romans, where, according to their mythology, the most guilty and impious of mankind were punished. It was surrounded by a brazen wall, and its entrance was continually hidden from sight by a cloud of darkness "three times more gloomy than the darkest night." Virgil represents it as surrounded by impenetrable walls, and that Phlegethon — a river of liquid fire — flowed through it, and that neither gods nor men could open its gates.

It is probable that the ancients had obtained some knowledge of the sin and punishment of the fallen angels by tradition, for it is doubtful whether, without any other source of knowledge of the future world, except their own reason, they could have incorporated so many of the Scriptural aspects of the abode of the wicked

in their description of it. The ideas presented by Peter are taken from the character of ancient prisons as places of punishment. Accordingly, hell is described as a huge prison in which the damned are incarcerated, without any hope of either deliverance or escape, deprived of motion, and bound with chains; shut out from the light, and shrouded in the gloom of "the blackness of darkness forever."

Future punishment is also said to consist in being cast into an unquenchable fire. This is expressed by Christ in the sentence of condemnation pronounced at the judgment, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." "The wicked shall be cast into hell, into the fire that shall never be quenched." It is further stated that the wicked shall be cast into a furnace and into a lake of fire.

The question now arises, Is hell composed of material fire, or is its character only fitly set forth under the figurative representations just mentioned? Different answers are given to these questions, and many authorities may be cited on both sides. While it cannot be denied that many passages referring to this subject must be interpreted figuratively, it must, on the other hand, be admitted that the number, form, and emphatic character of those that represent the punishment of the wicked as inflicted upon them by fire, is so great, that it is not strange that they should generally have been understood literally. The Jews believed that hell would be composed of literal fire. Cyprian, Jerome, Chrysostom, and Augustine among the Fathers, Estius and Luke of Bruges among the critics of the Middle Ages, and Pool and Edwards among the moderns, held the same opinion. Griffin states that this has been the general opinion of the churches in all ages, that no commentator denied it, and that none could prove it to be false. Barnes, Dwight, Saurin, Stuart, and many others, however, maintain the negative.

A positive answer concerning the material character of hell cannot be given; nor is it necessary in order to receive the impression that the language employed to describe it was designed to make.

As a God of truth, he could not have so overstated the punishment he declared he would inflict upon the lost as to torture the living with the apprehension of its horrors, and terrify them into his service. If it could be set forth literally, then God has done this; but if this was impossible, then the figurative descriptions given of it must be understood as only an approximation of its reality, and that a literal representation of it cannot be made in human language.

It is set forth as a penal condemnation or damnation. This term is frequently employed by Christ in referring to future punishment. To the Pharisees he said: "How can ye escape the damnation of hell?" The scribes, who devoured widows' houses, said he, "shall receive the greater damnation."

The word translated damnation, κρίσις, in King James's version is used twenty-eight times in the New Testament, and is also rendered by the words judgment and condemnation, but does not always refer to the punishment of the lost. It sometimes denotes the condemnation and consequent punishment of the civil tribunal. "They that resist (the power) shall receive to themselves damnation (condemnation)" (Rom., 13 : 2). At other times it denotes exposure to temporal judgments. "He that eateth and drinketh unworthily, eateth and drinketh damnation (condemnation) to himself" (1 Cor., 11 : 29). It also denotes the sentence of conscience on what has been voluntarily done. "He that eateth (doubteth) is damned (condemned) if he eat" by his conscience.

But most frequently the word damnation is used to express the judgment, condemnation, and punishment which God will inflict upon the wicked. "The hour is coming in the which all that are in their graves shall hear the voice of the Son of God, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John, 5 : 28, 29). From this and other passages of Scripture it is evident, that future punishment cannot be regarded as part of a remedial system, but that it belongs to the retributive department of moral

government; that it will begin immediately after death; that it will differ in severity according to the degree of guilt incurred by each; and that it will never come to an end. The wicked will, therefore, not be placed in a house of correction and reformation, nor subjected to a disciplinary chastisement, nor undergo a process of purgatorial purification, under the reformatory influence of which they are eventually to be fitted for heaven, but consigned to a place of real punishment, in which they will be associated in infamy and misery, with devils and ungodly men. Neither will they be annihilated, nor remain in a state of eternal repose or unconsciousness, but they will be alive, conscious, and in the highest state of susceptibility to suffering. "The Lord knoweth how to reserve the unjust to the day of judgment to be punished" (2 Pet., 2 : 9). "Who shall be punished with everlasting destruction from the presence of God and the glory of his power." The foregoing representations of the nature of future punishment are most frequently set forth by the sacred writers, but there are many others which the space assigned us will not permit us to present.

II.—Its Duration.

That the inspired writers of the Holy Scriptures intended to teach that the future punishment of the damned will never end, may be logically drawn from a due examination of the following classifications of the passages in which they refer to its duration:—

1. Passages in which the eternity of the happiness of the saved and the misery of the lost are contrasted and positively declared: The Greek words εἰς τοὺς αἰῶνας and εἰς τον αἰῶνα, which are translated "forever"; and the phrase εἰς τοὺς αἰῶνας τῶν αἰώνων, which is translated "for ever and ever" in the New Testament, are used twelve times to designate the unending character of the inheritance of the saints, and five times to designate the unending punishment of the lost. "The saints shall reign for ever and ever" (Rev., 22 : 5). "The smoke of their torment ascendeth up for ever and ever" (Rev., 14 : 11). The Greek word, αἰώνιος, translated "eter-

nal" and "everlasting," is used fifty-five times to denote the eternal life of the righteous in the future, and seven times to denote the everlasting punishment of the wicked. "And I give unto them eternal life" (John, 20 : 28). "These shall go away into everlasting punishment" (Matt., 26 : 46). In these and other passages, the same words are used to express the eternity of the punishment of the wicked that are used to express the eternity of the reward of the righteous. And as it is admitted that they denote the unending blessedness of the saved, it cannot be consistently denied that they denote also the unending wretchedness of the lost. The Greek and Hebrew words rendered by "eternal" and "everlasting" are the strongest words in those languages to declare *the whole* of an age or period, and the entire duration of the subject to which they are applied. The Greek word *αἰώνιος* means in the original the state of *always being*, and is the most emphatic way of expressing the idea of never ending but always continuing. If the inspired writers intended to teach the eternity of future punishment, the terms used by them would be the very ones they would choose to declare it; and if this be not their meaning, then it cannot be taught in the Hebrew, Greek, or any other language.

2. Passages in which the eternity of future punishment is expressed in figurative terms: The torment of the lost is represented as the gnawing of a worm that never dies, the burning of a fire that can never be quenched, the blackness of darkness that lasts forever, as bound with "everlasting chains" and doomed to "everlasting destruction." These are the most emphatic figurative representations of eternity that the mind can conceive or language express.

3. Passages in which the unrighteous are represented to be forever excluded from heaven: Paul declares that they shall be forever excluded "from the presence of the Lord and the glory of his power." Christ says to the Pharisees, "where I am ye cannot come," and that the unbeliever "shall not see life, but the wrath of God abideth on him." In these passages, as well as in the parable

of the rich man and Lazarus, the everlasting separation between the saints in heaven and the damned in hell is positively taught.

4. Passages that teach the unchangeable character of the ungodly: "What thy hand findeth to do, do it with all thy might, for there is no knowledge, nor device, nor wisdom in the grave to which thou goest." Two things are indispensable to enter heaven, pardon and holiness; and as without faith in Jesus Christ no man can either obtain pardon or become holy, it follows that those who do not believe in Christ in this life will never have another opportunity of doing so after death; their characters will remain forever unchangeable, and their doom irrevocably fixed. This Christ expressly teaches in these words: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev., 22:11, 12).

III.—Its Justice.

This will appear from the following considerations:—

1. The Character of God. — Endowed with reason, man has an insight into moral distinctions. He knows right from wrong, and can discern in the character and consequences of certain actions, that they are blameworthy and ought to be punished; that some acts possess this character in a greater degree than others, and hence deserve a severer punishment. When, therefore, such punishment is inflicted, and the mind sees that there is a correspondence between the degree of ill desert and the severity of the punishment inflicted, its decision will be that such punishment is deserved, in other words, that it is *just*.

Justice in a human ruler is that disposition which induces him to treat every one of his subjects according to his deserts, rewarding the good and punishing the evil. If therefore justice be a necessary trait of character in the rulers of this world, how much more

must it be an essential characteristic of God, the Ruler and Judge of the universe?

As God possesses an accurate knowledge of the sins committed by every rational and responsible being, and of the precise punishment, in degree and duration, which each deserves; and as justice is one of his essential attributes, it is impossible that he, as the Arbiter of destiny, should inflict any punishment upon any of his creatures which was not deserved by them; and as he has inflicted eternal punishment upon Sodom and Gomorrah, and upon the fallen angels; and as he declares that he will inflict a similar punishment upon the souls of the ungodly, it cannot but be *just*.

This conclusion is verified by express declarations of Scripture. Paul testifies, concerning those who reported that he and his associates taught that men could do evil that good might come, that their "damnation was just." Although this declaration of Paul had reference to the guilt of those who circulated false reports about the teachings of the apostles, it embodies a general principle applicable to the guilt of all unrepenting sinners; viz., that their damnation will be just. "Is there unrighteousness with God, who taketh vengeance?" "He is clear when he judges and just when he condemns." "Shall not the Judge of all the earth do right?"

As the Scriptures ascribe perfection to God, all his attributes must be exercised consistently with each other. The mercy of God cannot, therefore, exclude his justice, for, as the poet Young declares, "a God all mercy is a God unjust." Neither can his justice conflict with his wisdom or goodness. The rejection of God's offer and terms of mercy to men involves guilt, and the infliction of punishment vindicates justice. The introduction of punishment into moral government, as a means of restraining from sin and securing perseverance in holiness on earth and in heaven, exhibits the wisdom of God, and renders his administration of government firm, consistent, and honorable. Such procedure of God displays no less his goodness. For when his goodness, which should have led the ungrateful and incorrigible to repentance, has been despised and per-

verted, justice demands that it should in due time be withdrawn and punishment inflicted upon them, which is thus transformed into a manifestation of goodness towards saints and angels, culminating in the promotion of loyalty in the moral government of God. Who can tell where the rebellion inaugurated by Satan and his hosts in heaven would have stopped, if God had not cast them down to hell in order to exert a deterring influence on all the unfallen angels of heaven? With the testimony of the corrupting power of sin, as exhibited in Sodom and Gomorrah and the antediluvian world, what would its demoralizing influence have been on the cities and nations of the post-diluvian world, without the revelation of the judgments inflicted upon them, and the punishment threatened against ungodly men? No assurance can be given, that, but for these demonstrations of the justice and displeasure of God against sin, rebellion would not have overrun heaven, sin taken possession of the earth, God dethroned, and moral government overthrown!

2. The Heinousness of Sin. — Heinousness is the term used to express that quality in an act of sin that renders it odious, blameworthy, and deserving of punishment. This odiousness increases in degree according as such acts violate moral obligations. To this characteristic Paul refers when he speaks of "the exceeding sinfulness of sin," and by this the severity of punishment must be regulated. The degree of heinousness which attaches to a single act, or to a life devoted to sin, may be approximately estimated from the following considerations:—

From the worth of the being against whom sin is committed:— Worth is determined by the capacities which God has conferred upon different orders of moral beings. As God is exalted above all creatures, and is infinitely perfect, he is clothed with infinite worth, and sin against him becomes therefore infinitely heinous, and deserving of corresponding punishment.

The character of the government against which sin is a rebellion:— Human governments differ in the degree of their perfection. Just in proportion, therefore, as a government approaches the standard

of perfection, will rebellion against it become heinous. And, as the government of God is absolutely perfect, sin, which involves rebellion against it, becomes infinitely heinous. And as rebellion is aimed at the life of the sovereign, and the overthrow of his government, rebellion against God involves the destruction of his life and government, and constitutes moral treason, the highest crime that a creature can commit, and which, therefore, deserves infinite punishment.

The perfection of the law which sin transgresses: — Human laws differ in their character and adaptation to secure obedience and promote the welfare of man. Just in proportion, therefore, as a law is so constituted as to secure its legitimate ends, will it approach perfection, and its violation increase in heinousness. As the law of God presents the strongest motives to induce obedience and prevent disobedience that law can exert, it is perfectly adapted to promote the holiness and happiness of all moral beings, and sin, which "is the transgression of the law," becomes infinitely heinous, and deserving of corresponding punishment.

The measure of light conferred to prevent sin: — The degree of the heinousness of sin is determined by the light enjoyed in different ages of the world. Under the light of reason, God wrote his law on the hearts of the heathen. In the patriarchal age, he added tradition, and in the Mosaic and the Christian dispensations, supplemented it with written revelation. Just as the light of revelation increases will the heinousness of unbelief and sin increase and the measure of its punishment be determined, so that "every transgression and disobedience may receive a just recompense of reward" (Heb., 2:2).

The evil effects that result from sin: — The moral universe, established by God according to "the eternal fitness of things," was designed and adapted to secure the moral excellence and uninterrupted happiness of all rational and accountable beings. Sin is an incongruous act, destructive of the order and moral harmony of the universe, productive of all manner of evil, and its true character

and just deserts must, therefore, be determined by its effects. Judged by this standard, the Scriptures represent sin as an evil, deceitful and abominable thing, under whose delusive and corrupting influence the sinner calls evil good and good evil, makes a mock of sin, becomes "desperately wicked," and, in the judgment of God and of his Christ, deserves the eternal damnation of hell.

3. The Testimony of Conscience.— Man, as a rational spirit, has an insight into moral distinctions, and can know right from wrong. But right and wrong are determined to be such according as the acts designated by these terms agree or disagree with a rule of conduct. Hence, reason enables man to apprehend a rule of right, both in what it enjoins and in what it forbids. Endowed with a will in liberty, he can either obey or disobey the rule of right; that is, he can choose between right and wrong. When such choices agree with the rule of right the feeling of approbation is awakened, and the soul finds complacency in its own character; when, on the contrary, the choices made violate the law of right, a feeling of disapprobation ensues, character is injured, and the soul becomes debased in its own eyes. In such an experience we discover the workings of conscience, which consist in such a knowledge of the rule of right as is accompanied by a sense of obligation, and which is followed by feelings either of approval or disapproval, according as such obligation has been met or violated. And as all men are endowed with this power of conscience, their characters and deserts are determined, both in their own estimation and that of others, by its decisions.

The workings of natural conscience among the heathen, under the light of nature, are set forth by Paul, as follows: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, in that they show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another." This shows that the heathen, although destitute of revelation, have such a knowl-

edge of the law of right through the insight of their own reason, as to apprehend clearly many things that are inculcated, as well as many other things which are forbidden by it, and that when they do wrong, they realize that they are guilty and justly exposed to punishment. The degree of guilt felt by them under the reproaches of conscience, and the severity of the punishment which they dread in consequence of their sinfulness, are manifest from the painful and protracted penances and tortures they inflict upon themselves, as well as from the costly sacrifices which they offer up, in the hope of appeasing their gods and escaping future punishment. Now, neither the imperfect knowledge which they have of the law of right, nor the estimate which they put upon the heinousness of their sins, nor the erroneous views they entertain concerning future punishment, affect the logical force of the argument, which is sustained by the fact, that whatever that punishment might be, they acknowledged that they had justly deserved it.

The testimony of conscience under the light of reason is reliable as far as it goes; but, as the knowledge thus obtained is imperfect and easily perverted, a higher light becomes necessary, and this God has given through revelation and especially in the Ten Commandments. Its positive precepts include all the duties man owes to God and his fellow men, and its prohibiting precepts embrace all manner of sins that can be committed. As "by the law is the knowledge of sin," it follows, that just as men become acquainted with the spirit and letter of this law, will they become conscious of their sinfulness, feel the guilt which they have incurred, and acknowledge the justice of the punishment which it threatens to inflict upon them.

The working of the law in convincing Paul of his sin and guilt, he describes as follows: "Howbeit, I had not known sin except through the law. And I was alive apart from the law once; but when the commandment came, sin revived and I died." That is to say, that while he apprehended the import of the law according to its letter he thought that he had perfectly obeyed it and was

blameless; but when he apprehended its spirit he saw that his depraved nature had developed "no good thing" in him, but had brought forth all manner of sin. His conscience, therefore, wrung from him the confession that he was "the chief of sinners," and had contracted such a measure of guilt as to deserve death. For "lust when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death."

In consequence of the deterioration of the human reason, resulting from the fall, its apprehension of the law, even under the light of revelation, is still imperfect, and an additional light became necessary to enable the mind to obtain a true apprehension of the requirements of the law, as "holy, just and good." That light is imparted by the Holy Spirit. Christ declares that the Spirit whom he would send, should "reprove the world of sin, of righteousness, and of a judgment to come." To reprove means to convince of a fault or sin, and this the Holy Spirit accomplishes by a superinduction of spiritual light, enabling the reason to have a clearer insight into the spirit of the law as its essence, and into the letter of the law as its form. And when the soul obtains this supernatural insight into the spirituality of the law, and is convinced of sin, the conscience testifies to its heinousness, to the guilt incurred by its commission, and to the exposure of the soul to punishment at the judgment to come.

But Christ emphasized the fact that the Spirit should reprove the world of sin, because they believed not on him, that is, of the sin of unbelief. For as unbelief not only disregards the motives of the law of God, addressed to hope and fear, but also sets at naught the higher motives of the law of redeeming mercy, addressed to faith and love, it becomes the source of all disobedience and the greatest and most heinous sin that man can commit. Hence, Christ said: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

The truth of all this was verified, when, according to his promise, Christ poured out the Holy Spirit at Pentecost. Peter, after stating that God had exalted Jesus to his right hand, and that he had shed forth that which they saw and heard, added: "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When they heard this, the Holy Spirit pierced their hearts with the conviction that they had rejected their own Messiah, had "killed the Prince of Life," and were exposed to his just judgment and condemnation.

However profound and comprehensive the knowledge of the law of God and the heinousness of its violation obtained by the Christians in this world may be, it is nevertheless imperfect in comparison with that obtained of it by the saints in heaven. They see God as he is. In his infinite perfection they recognize his absolute right to govern all moral beings, and the wickedness of man in refusing to acknowledge it. They comprehend the true character of his moral government, and can form a just estimate of the criminality of rebellion against it. They apprehend the perfection of the law upon which his government is based, and understand how heinous the transgression of it is. They see Jesus, the Redeemer and Saviour, the greatness and glory of his work of redemption, as well as the turpitude and guilt of impenitence and unbelief. They behold the place of punishment, and can, without experiencing it, realize in some sense the severity of the anguish the lost endure, and possess the highest competency to form a just judgment concerning the correspondence between the heinousness of their sins and the degree of their punishment. The testimony of their consciences concerning the justice of God, as exhibited in their doom, is consequently the most accurate and reliable attainable from the redeemed in heaven, and is corroborated by the very angels of God. "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments" (Rev., 19: 1, 2). "And I heard the angel of the waters say, Thou art right-

eous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." "And I heard another (angel) out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments" (Rev., 16 : 5, 7).

The testimony of conscience under the light of heaven will be echoed under the sentence of condemnation pronounced upon the unrighteous, by Christ, at the judgment of the great day. Paul declares that at the judgment "every mouth shall be stopped, and all the world become guilty before God." In this there is an allusion to the ancient practice of gagging criminals to prevent their outcries when led to execution, and the meaning of it is that when the ungodly shall be condemned to eternal perdition, not one of them will open his mouth against the sentence, but that the testimony of their consciences under the conviction of their guilt will respond to its justice. And what is thus declared would be the case is described by Jesus himself as actually occurring at the judgment. When he pronounced the sentence, "Depart, ye cursed, into everlasting fire," not one of them denied the justice of the sentence, but simply asked for an explanation of one of the charges brought against them, and, when that was given, they acknowledged their guilt and the justice of their punishment by their silence.

Nor will the testimony of the consciences of the damned ever be reversed in hell. For, under the full realization of their sins, their guilt, and their sufferings, no evidence is given that any one of them ever questioned the justice, nor ever charged God with acting unrighteously in his condemnation. The rich man confessed that he was tormented in the flames of hell, and asked for a drop of water to cool his burning tongue, but he uttered not a word against the justice of his punishment.

From the facts and arguments just presented, the conclusion is inevitable, that the testimony of the conscience of every rational and responsible being in the moral universe, on earth, in heaven, and in hell, corroborates the testimony of the perfect conscience of God, that the eternal damnation of the wicked is just. To suppose

the contrary would change the whole condition of a lost soul, the character of God, and the relations and perfection of his moral government. The condemned sinner would appear as a martyr under the arbitrary exercise of the power of God, and become an object of sympathy to all moral beings, while suffering an undeserved punishment; the character of God would be exhibited as tyrannical and cruel, and such an unrighteous and atrocious course would furnish justifiable grounds for instigating and carrying on an eternal rebellion against him.

In closing this subject, we are compelled to confine ourselves to a few remarks:—

1. As the evidences of Christianity establish the inspiration and truth of the sacred Scriptures, we set up the testimony of their authors on the subject of sin, its heinousness, and the character, duration, and justice of its punishment in the future world, over against the opinions on all moral and religious, social and political subjects, held and promulgated by atheists, skeptics, heretics, rationalists, nihilists, socialists, communists, and anarchists, as destructive of all law and order, peace and security, truth and righteousness in the earth.

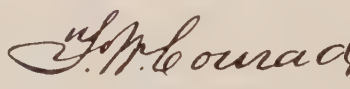
2. As the teachings of the Scriptures on all essential truths are said to be so plain, that even "a wayfaring man, though a fool, need not err therein," and as, according to an acknowledged rule of interpretation, all the more obscure and doubtful passages referring to any subject must be explained consistently with the manifest meaning of the clear and explicit ones on the same subject, Universalists, by wresting a meaning from vague and irrelevant passages, which contradicts that of the explicit ones bearing on the character and eternity of future punishment, reverse the rule of interpretation just mentioned, and expose themselves to the just charge of perverting the meaning of the word of God.

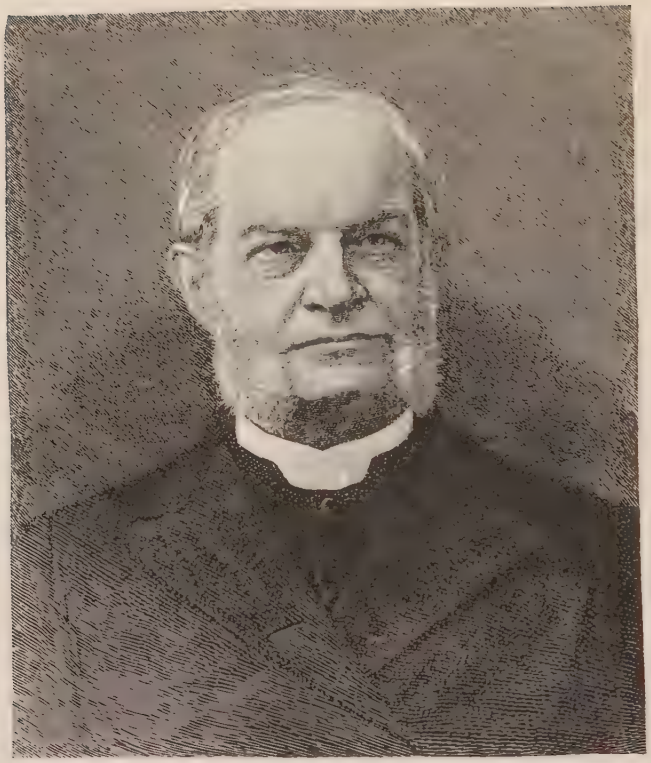
3. As Christ and the Holy Spirit who inspired the apostles, knew the mind of God on future punishment, the sacred writers must have expressed it in intelligible language, and the general impression

which it has made must have been that which they intended to make. And the impression actually made by the manner in which they set forth the eternity of future punishment was such that it is found in the Athanasian creed as an article of faith held by the universal Church.

With respect to the opinion held by some otherwise orthodox divines, of the probability of another state of probation, in which lost souls that had never heard of Christ might be saved, however well meant by those who indulge this hope, it must be regarded as a mere speculation, without any Scriptural warrant. It should therefore be rejected, because it would lessen the sense of obligation imposed by Christ upon his disciples, to preach the gospel to all nations, and would undermine the confidence of the Church in the Bible as a full and complete revelation from God.

"To the law and the testimony; if they speak not according to this word, it is because there is no light in them" (Is., 8: 20). "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev., 22: 18, 19).





Horace Greeley

CHAPTER X.

There is an Everlasting Punishment for the Wicked; a Retribution Eternal After Death; and this Retribution will be the Action of Sin in the Soul, Subjecting it to Perpetual Tortures.

The Notion of a Future State Not Inherent in Man's Nature.—It is Imparted Directly by God.—The Asserted Silence of Moses on this Subject Denied.—The Prophecies and Promises Necessarily Involve a Life Beyond.—Unquestionable Perpetuity of Those Begotten and Beloved of the Lord.—Immortality not Originated but Illumined by Christ.—Continued Consciousness, not Annihilation, Taught by "Unquenchable Fire."—The Wicked Excluded from Heavenly Life, but Not Extinct.—They Forever Sink in Sin and Corruption.—Two Classes Separated by an Impassable Gulf.—Ultimate Universal Forgiveness, or Restoration, would Include the Sin for which Christ Most Solemnly Declared there was "No Forgiveness" in Either World.—Error of the Materialistic View.—God, whose Inspired Definition is Love, can be No Cruel Executioner.—All Suffering Self-Inflicted.

By Rev. Howard Crosby, D.D., LL.D., Presbyterian, Late Chancellor of New York University.

What we know of the condition of man after death we must know from an *ab extra* revelation. The human mind has no light of its own on this subject. Aspirations on one hand and fear of retribution on the other, as these are found native within us, have no necessary reference to a future state. The aspirations are for attainment, but that attainment has its sphere in this life. The fear of retribution is a fear of immediate or speedy punishment, but no future-world idea belongs to it. A notion of an *invisible* world whence the punishment will come is not to be confounded with a

notion of a *future* world. So far from this is the case that the supposed avoidance of retribution is found in suicide. The man kills himself that the rod may not afflict him. When the body is placed in the grave, it is the natural thought that the *man* is placed there, and there he decays, and that is the end of him. There is nothing left outside which one can see as a suggestion of a life beyond. So all plans and calculations of man are bounded by death. He never plans or calculates for a future state. It does not come within his horizon of view. There is actually nothing within him which connects him subjectively with a future world.

Against this position we cannot quote the happy hunting grounds of the Indian or the Nirvana of the Buddhist or the Paradise of the Mohammedan any more than the Heaven of the Christian, for all these are the results of revelation. The notion of a future state, not found in man by nature, has been imparted to him by the teaching of God, has continued down the ages, and has been modified to suit the tastes of different styles of mind. We see at once that the notion of a future state which we have has not the same basis in our minds as our notion of cause and effect or our notion of right and wrong. These last are connected with our whole life and enter into every action, but the first lies on the shelf and is used only at times and by a deliberate act of the will. It bears the stamp of an importation, and hence many have no hesitation in rejecting it, while they cannot reject the native notions of the mind.

This being the case, whatever thoughts we have concerning a future state, having come to us from a revelation, must be corrected by appeal to revelation. That revelation which has become corrupted by its oral transmission through centuries must be corrected by appeal to the written revelation that never changes, and so we must get fresh from the original source the truth all unknown to our unaided thought.

We are therefore shut up to the Bible for our knowledge, and a careful consultation of the holy oracle is our reasonable duty

and our inestimable privilege. What, then, says the Bible concerning a future state? This is the sole question that we have to consider.

It is very often said that the Old Testament is silent on the subject, and this is emphatically asserted of the Pentateuch. Warburton's argument is well known. Notwithstanding all the learning of the Bishop, we do not believe that the Mosaic economy is so dumb. We do not believe that the whole doctrine of a future state was left to the prevailing public sentiment of the Israelites and carefully excluded from the written record for fear of Egyptian extravagance or for any other reason. It is very true that the prominence of the future existence in the Egyptian system must have made the Israelites perfectly familiar with the idea, and it would therefore be absurd to suppose that their minds were not active on the subject. It must be believed that had there been no allusion to a future state in the Mosaic law (including Genesis, as part of the Torah), nevertheless the people of Israel would have had the doctrine lying at the basis of their creed. And sure we are that no such law as that of Israel could have stood for a moment on any other basis, a law which ordered the state of the heart as well as the outward conformity to a ritual. But, with all that, we cannot accept the theory that Moses was mute regarding this basis.

If we first take up the book of Genesis, which must have been a hand-book of history familiar to every Israelite, we find prophecies to individuals whose fulfillment demands their existence long after their departure from earth. These prophecies cannot be exhausted by application to a posterity. The man himself is to enjoy the blessing, and he must exist somewhere to enjoy it. Such are the prophecies to Noah's children and those to Abraham. It was not only unto Abraham's seed that God was going to give Palestine, but also to Abraham himself (Gen., 17 : 8), and yet Abraham never enjoyed the possession during his earthly life.

So again the very carrying of Joseph's bones from Egypt into

Palestine could have no meaning if Joseph was non-existent. If the man's existence had ended, they might take his wealth, but they would not take his bones, which were destitute of all value. But if it be said that there was a sentiment in it, a tribute of affection and memory, we ask on what is that sentiment founded but the continued existence of the one beloved? Moreover this carrying of Joseph's bones was an injunction of Joseph himself as a prophet (Gen., 50: 25; Exod., 13: 19), so that there was in it a divine teaching of his continued interest in Israel (after his bodily death). On no other ground can we account for the instruction and its fulfillment. The keeping up a connection with the ancestors who have passed away must have beneath it the idea of their continuance. Neither nature nor God would bind us to nonentities. This thought is illustrated in what our Saviour says regarding God's words to Moses at the bush, "I am the God of Abraham, the God of Isaac and the God of Jacob." Our Lord uses those words to show that the patriarchs were not extinct. "God is not the God of the dead, but of the living." We are so accustomed to cherish memories of the dead, that the original reason for it in the continued existence of the departed is forgotten, and the habit remains only as a habit, with its primal significance faded or gone. It is in perfect accordance with these views that we find the sacred writer declaring that the patriarchs were looking for a heavenly country, and that Moses had respect unto the recompense of reward (Heb., 11: 16, 26). They were thus represented to Israel as looking forward to the life beyond. And so when the inspired writer told the Israelites of Abraham going to his fathers (Gen., 15: 15), and of Jacob being gathered to his people (Gen., 49: 33), it was impossible for them to construe such language as to mean extinction. They could not have had the slightest doubt of the perpetuity of those who were begotten of God (Deut., 32: 18), beloved of the Lord (Deut., 33: 12), and whom the Lord knew face to face (Deut., 34: 10). The aged Joshua declaring that he was going the way of all the earth and yet declaring his determination to

serve the Lord (Josh., 23 : 14 ; 24 : 15) was a clear testimony to his and to Israel's belief that service extended beyond earth and its scenes.

When we leave the Hexateuch for later books of the Old Testament we find repeated references to the future state, not in the form of instruction, for the people had no need of being taught the fact, but in the form of allusion. Such allusions would not be looked for in the historical books, which chiefly record events occurring in the life of the nation, and yet these are not without them. Samuel's appearance to Saul at En-dor, Nathan's words to David, "*Thy* throne shall be established forever," the use of the phrase "God's inheritance" of Israel, and Elijah's going up into heaven are clear indications that a knowledge of a future state was possessed by Israel. But when we come to the devotional and prophetic books, the allusions are frequent.

David's words are very plain. Only persistent blindness can mistake them. "I shall be satisfied, when I awake, with thy likeness." "My flesh also shall rest in hope, for thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption ; thou wilt show me the path of life : in thy presence is fullness of joy : at thy right hand there are pleasures for evermore." It is only as "the hill of the Lord" and "his holy place" in the 24th Psalm refer to heaven as a future abode that the Psalm has meaning, and in the parable or dark saying of Ps. 49 the "morning" of ver. 14 can refer only to the life to come, for part of the lofty song is, "God will redeem my soul from the power of Hades, for he shall receive me." And the very last Psalm in the series (except the final doxology of Ps. 150) has all its beauty and force as belonging to the final judgment and the triumph of God's saints as his assessors : "Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen and punishments upon the people, to bind their kings with chains and their nobles with fetters of iron, to ex-

ecute upon them the judgment written. This honor have all his saints."

Compare this with our Lord's utterance in the Apocalypse, "To him that overcometh will I grant to sit with me in my throne," and with Paul's words, "Know ye not that we shall judge angels?" (1 Cor., 6 : 3.)

In the prophets all the comforting assurances of the Messianic day are for the faithful of the prophet's day, and the glories to come *they* are to enjoy. As with the great Messiah himself, for the joy set before them they are to endure their crosses, while the opposers of God's truth are represented in the future world wandering in the darkness of the pit. "Hades from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth. . . . All they shall speak and say unto thee, Art thou also become weak as we?" (Is., 14 : 9, 10.) Surely a consciousness in the future life is the ground of such a picture. Death is also to be swallowed up in victory (Is., 25 : 8) for the Lord's redeemed ones. They are to be ransomed from the power of the grave and redeemed from death (Hos., 13 : 14), while on the other hand as to transgressors, their worm shall not die, nor their fire be quenched (Is., 66 : 24, quoted and interpreted in Mark, 9 : 44). In the New Testament Christ Jesus has illumined (φωτίσαντος) life and immortality through the gospel (2 Tim., 1 : 10). The gospel did not bring immortality to light, but enlightened it, lighted it up, illumined it. Christ's resurrection made the subject clearer and his teaching removed the gloom that the fables of the scribes had hung around it. We use the phrase "bring to light" of that which was unknown before, but the verb φωτίζω has not that extreme meaning. If we study the New Testament on the subject of the future state, we clearly see an immortality for all men whether good or bad. That such phrases as "will burn up the chaff with unquenchable fire" do not refer to annihilation is evident from the parable of the rich man and Lazarus, where the unquenchable fire is seen with the continued consciousness of the sufferer.

Our Lord constantly holds out to his disciples the enjoyment of a perfected kingdom of heaven (Matt., 5 : 3, 10, *et mult. al.*), while he declares the only alternative to be the casting of body as well as soul into hell (γεέννα) (Matt., 5 : 29, 30, and 10 : 28). In heaven the righteous soul would lay up its treasures (Matt., 5 : 20) to enjoy them forever, while the wicked were to be cast out into outer darkness, where there should be not unconsciousness but weeping and gnashing of teeth. That this suffering does not belong to this life is plain from the parable of the tares (Matt., 13 : 40–42) and from that of the drag-net (Matt., 13 : 49, 50). The fire of the future judgment is connected with human suffering and not with annihilation. It is a representation of torture of some kind. The κόλασις (punishment) of Matthew 25 has an eternity of duration as much as the ζωή (life).

The apostles repeat the testimony of the Master. In the Epistle to the Romans Paul declares the final punishment of the wicked to be "tribulation and anguish" (Rom., 2 : 9), which are contrasted with the glory and peace of the righteous. It is very evident, therefore, that when he declares that the wages of sin is death (ch., 6 : 23), the death is not annihilation but the absence of the divine life, the same that is described (2 Thess., 1 : 9) as punishment with everlasting destruction from the presence of the Lord and from the glory of his power. The wicked who are excluded from the kingdom of God (1 Cor., 6 : 10) are the same as those whom John sees (Rev., 22 : 15) as "without" the heavenly Jerusalem in the grand finality. They are not extinct. They are still dogs. They still love and make a lie. And as there is no escape from doom by annihilation, so there is no refuge in the "alls" of Scripture. "In Christ shall all be made alive" has reference only to believers. So the "all men" of Rom. 5 : 18 is but another form of the "many" which follows in the next and parallel verse. A universal application of the word in those places would contradict the whole teaching of Scripture and would obliterate all distinction between the righteous and the wicked.

The opposite of the eternal life promised the righteous is called not only death, but corruption (Gal., 6: 8), which is regarded as a bondage (Rom., 8: 21) begun by the wicked here in this world (2 Pet., 1: 4) and which is the very essence of their permanent condition (2 Pet., 2: 12). Perishing in their own corruption is exactly equivalent to dying in their sins (John, 8: 24). It is a fearful thing and not an anæsthetic which Jesus threatens. Their sins were to continue (see "eternal sin" in Mark, 3: 29, Revision) beyond the earthly state as their eternal environment. They do not perish away from their corruption, nor die away from their sins, but they sink forever into the corrupt and sinful state. All the force of the curse is in this perpetuity. To tell a grievous sinner that at the moment of death he should become unconscious and non-existent would be to renew his strength in sin and to end the function of conscience, if he believed the telling. Surely this was not the purpose of either the Saviour or his apostles.

But when this argument is granted, we find a new entrenchment behind in the doctrine of restoration. An *œonian* punishment will be followed by a return to God and righteousness. We shall not argue this on psychological principles and ask the question, "How can a sinning soul, with God excluded, ever desire God?" and the other question, "If grace can compel in the future world, why can it not compel now?" but we shall confine ourselves to the testimony of Scripture, which, as we showed at the beginning, is our only guide in the matter.

In the first place the application of *œonian* to quality and not time is untenable, nor, because the noun from which it comes means a limited time, though long, can we leap to the conclusion that the adjective partakes of this character. Usage is against this. Usage demands that it shall refer to *time*, and that the time shall be as *everlasting* as the nature of the thing spoken of admits. Unless in the nature of the case man is limited in the time of his existence, *œonian* as applied to him is "everlasting." But the restorationists declare man an everlasting being. They do not say with the anni-

hilationists that he is ephemeral. Now, if they grant he is an everlasting being, then *aonian* punishment for man is a punishment everlasting, *i. e.*, as long as the nature of man admits. Furthermore they must treat the *aonian* punishment exactly as they treat the *aonian* life of the contrast, as far as the adjective is concerned. Restricting one is restricting the other. All that can be said of life as to its duration is said of punishment as to *its* duration.

It is certainly, also, a marvelous thing, that if a final restoration is to take place, the Scriptures are so silent about it, when we should expect a very clear statement of the happy consummation. For those passages which are so frequently quoted by the restorationists are wholly wrested from their evident meaning. We instance a few that they count the strongest. In Acts 3: 21 the "restitution of all things" is mentioned, and that at once is seized upon as the restoration of all souls to godliness and salvation. But the whole passage shows that the times of this restitution are the times spoken of by the Old Testament prophets, and, besides, Moses is quoted as one of those prophets, and a part of the quotation is that "every soul which will not hear that Prophet (the Messiah) shall be destroyed from among the people." So here we have destruction as the last thing for the disobedient. The times of restitution are to be times also of destruction, and this is in exact accord with all the prophets who invariably couple destruction and salvation together as the last things (see Is. 24: 21–23 and the prophets *passim*). And so the last things as given by the last prophet, the Revelator, are the glorious city with its saintly inhabitants and the "without" with its dogs, etc. (Rev., 22: 14, 15). Another favorite passage of the restorationists is Eph. 1: 10, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth." Strange to say, they take this passage out of a context which especially emphasizes the "elect," those chosen out of the rest and made the children of God by adoption. It is a most unfortunate neighborhood in which to look for a text to prove that

all have the same ultimate destiny. The gathering together of all things in Christ, like the restitution of all things (in the passage in the Acts), is the complete acknowledgment of Christ as King by men and devils, when all principalities and powers of opposition shall be subdued; but that is very far from restoration. The passage in Col. 1 : 20 is of the same sort. All things are to be reconciled unto Christ, but not all in the same way. Two classes are noted, one of which is reconciled by faith "if ye continue in the faith" (ver. 23), implying that the other reconciliation must be without faith and therefore by the mere acknowledgment of the conquering power of the divine arm. There are two ways of establishing peace, one by the hearty yielding to authority, and the other by the constraint of prison and chains. Reconciliation may be by love or by terror, all opposition ceasing in each case. Reconciliation does not necessitate love and friendly union. It only declares a peace, where there was war. That peace shall be established, when all heaven, earth, and hell shall recognize Christ as supreme, whatever may be the subjective conditions of the King's subjects. The fact that *things in heaven* as well as things in earth are to be reconciled shows that the word cannot mean the making of friends out of those who were before enemies. It only declares the establishment of a perfect harmony, of which Christ is the head. That harmony, when it is caused by the yielding of the affections to Christ in faith, is the special reconciliation of the believer, between whom and the unbeliever a broad deep line is drawn by the word of God everywhere ("what part hath he that believeth with an unbeliever?" 2 Cor., 6 : 15) even into the world beyond, where the impassable gulf lies between Dives and Lazarus.

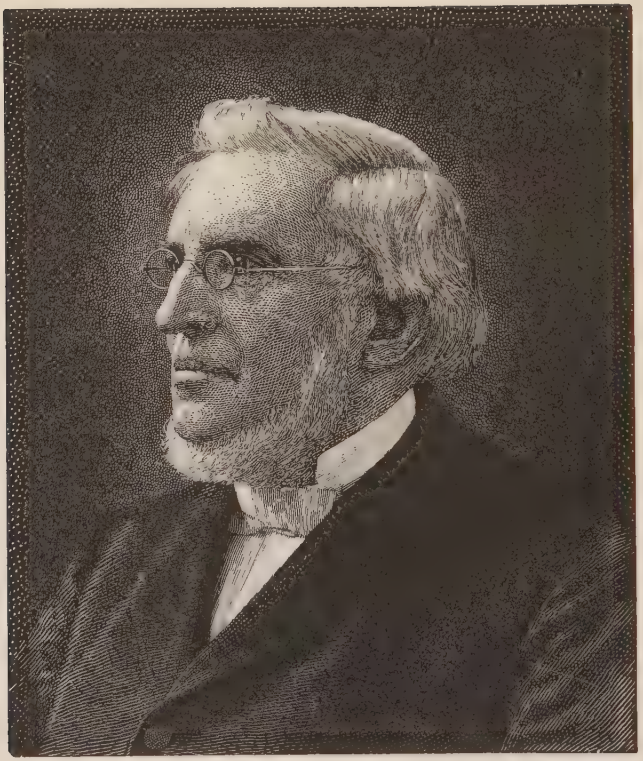
It is certainly a bold thing to stand against the overwhelming evidence of the word to the blackness of darkness reserved forever for the wicked (2 Pet., 2 : 17 ; Jude, 13) and build a fortress to resist it on a technical construction of this word "reconcile."

The positive assertions of God's word are too many, that this boldness should be commended. When that word declares to us

that for the willful sinner there remains *no more* sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries (Heb., 10 : 26, 27), how can we speak of the sacrifice of Christ revived in its power for that willful sinner in another world? When that word again declares that for the resister of the Holy Spirit there is no forgiveness either in this world or in the world to come (Matt., 12 : 32), with what face can we assert a universal forgiveness that shall include this very sinner?

The restorationist and the annihilationist are thus both contradicted by the repeated and express teachings of Scripture. There is an everlasting punishment for the wicked, a retribution eternal after death. Following the revelation of God, which, as we have seen, is our only oracle on the subject (but which finds a full approval in reason and conscience) we know that this retribution will be the action of sin in the soul (Mark, 3 : 29), removing it far from God (2 Thess., 1 : 9; Matt., 25 : 41) and subjecting it to perpetual tortures, symbolized by the bodily tortures of fire (Luke, 16 : 24). Beyond this we cannot go. The coarse material view of future punishment arose from a failure to see the symbolic character of Scripture language, and doubtless this coarse view caused many souls to revolt from the whole idea of future punishment. We are also to guard against any view which would make God a cruel executioner delighting in blood. God is love, and we have no right to impair in any way this inspired definition of God. The everlasting punishment of the wicked is the legitimate result of their own sin, the outworking of their rebellion against God, in accordance with those eternal laws of mind by which man is an independent and responsible being made in the image of God (see Ps. 82 : 6, 7, "I said, Ye are Elohim, but ye shall die like Adam"). As God stands behind all and has created the whole frame-work of being, so God is said to punish the wicked in this highest sense, but beneath this transcendent sense the wicked punish themselves by the necessary action of their own opposition to God, and in the

everlasting burnings (*moqedhé 'olam*—Is., 33 : 14), their own spirit, as fire, shall devour them (*ruhakem ésh tokalkem*—Is., 33 : 11). Such is God's word on future retribution, before which man can only bow in acquiescence and according to which he must shape his philosophy.



Joseph Cummings

CHAPTER XI.

The General Doctrine of the Church in All Ages is, that, in a Future State, the Wicked shall be Excluded from the Presence of the Lord and the Glory of his Power.

Awful Characteristic of Retribution after Death as Compared with Earthly Suffering.—Anti-Scriptural Opposition to this Ancient Doctrine Notably Developed of Late Years.—Citations from the Gross and Shocking Views of God's Character which have prevailed.—The True Theory is that Punishment is the Inevitable Sequence of one's Own Chosen Conduct.—The Universe, alike Material and Spiritual, Founded on Divine Laws.—Order, Harmony, and Happiness, the Ordained Outcome of Obedience to these Laws.—All Disorder, Physical and Moral, is Produced by Disobedience.—Explanation of the Origin of Evil as Found in the Free Agency of Man.—Man's Voluntary, Intentional, Unrepented Sin, alone Culpable.—A Vastly Greater Number of those Born on Earth will be Saved than will be Lost.—The now Favorite Theory that Punishment is Reformatory and Preventive, is Proved False by most Abundant Evidence.—Though Justice Involves Punishment in the Case of Intentional Guilt, the Acceptance of Christ's Atonement Secures Forgiveness.—Unequal Penalties Characterize Earthly Laws and Courts, but the Award of God is Unerringly in Accordance with the Deeds done in the Body.—No Additional Motives or Opportunities for a Moral Change Possible in Another World.—God is without the Shadow of Passion or Vindictiveness in Dealing with Sinners.

By Rev. Joseph Cummings, D.D., LL.D., Methodist Episcopal, President of Northwestern University, Evanston, Ill.

That all men must die no one denies, and there are relatively few who deny that there is a future state, a life beyond the grave, which, by its nature, is unending. It is a question that most deeply concerns all, and one that cannot be regarded with indifference, what will be the nature of that life. That those who are acceptable to God, the righteous, the justified, and the holy, will dwell in his presence, having endless joy and blessedness, all believe; but the great question is, what shall be the state of those who reject God, spurn his grace, and die in their sins. The general

doctrine of the Church in all ages is, that in a future state the wicked shall be excluded from the presence of the Lord and the glory of his power, that they will ever be under condemnation, and will forever suffer the penalty of sin. We all know suffering and have a dread of pain, but the anguish we here endure is but temporary, and we are cheered by the expectation of relief; but the awful characteristic of retribution after death is, that it is endless, without hope of remedy or release. It is impossible for us to realize what is implied in such a state, and we shrink from its contemplation.

We think a plain, candid man, who, without instruction from others, shall read without note or comment the Word of God as spoken by Christ and inspired men, must believe that for devils and impenitent men it reveals endless punishment as their doom. The record says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep at his right hand, but the goats on the left. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, and these shall go away into everlasting punishment" (Matt., 25: 31, 46). "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched, where their worm dieth not and the fire is not quenched" (Mark, 9: 43, 48). "Fear not them which kill the body; but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt., 10: 28). "Unto him that blasphemeth against the Holy Ghost it shall never be forgiven" (Luke, 12: 10). "He that believeth not shall be damned" (Mark, 16: 16). "At the end of the world the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire" (Matt., 13: 49, 50). "The hour is coming in the which all

that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John, 5: 28, 29).

Would such a candid reader believe that Christ, who uttered these fearful warnings and taught such statements, believed that the time would ever come when wicked men and devils would be happy in the presence of God?*

Should the man, in the case supposed, deny that the doctrine of endless punishment is taught by the Scriptures, he would be far more unreasonable than Theodore Parker, who said, "I believe that Jesus Christ taught eternal torment; I do not accept it on his authority."

Within a few years past there has been developed by many, strong opposition to this ancient doctrine, as abhorrent to their sympathies, and every way contrary to their ideas of the great, good, and merciful God, on the part of members of the churches in whose literature the doctrine is interwoven, and whose liturgies express it as does the prayer of anguish, "From thy wrath and from everlasting damnation, good Lord, deliver us."

Some of the reasons for this change are readily suggested. There is more independence of thought, individuality of opinion, and less respect for the authority of religious opinions than in times past. The Church now tolerates opinions contradictory to its standards and creeds, that fifty years ago would have led to prompt investigation and the expulsion in disgrace from its communion of those entertaining them. There is also a strong, natural, and becoming revolt against former doctrines of the Church, relative to the nature of God and the modes of future punishment. God has been represented as vindictive, as taking delight in the torments and anguish of his creatures which he directly inflicts upon them. The language of the Bible relative to material things and the anguish produced by their use, such as "the lake of fire," "the fire

* Shedd, *Doctrine of Endless Punishment*, 16–18.

and brimstone," "the worm that dieth not and the fire that is not quenched," has been declared to be literal, and horrible descriptions of the sufferings of the lost were given, from which intelligent, sensible persons now shrink with horror. These Bible representations of material things are now regarded as figurative, as there is no more reason for believing in a literal lake of fire and brimstone, than for believing in a city whose length, breadth, and height are equal, whose streets are gold, and whose gates are pearls, or in believing in the literal water of life and the tree of life whose branches bear twelve kinds of fruit.

As there is ever a tendency to pass in opinions from one extreme to another, it is not surprising that people were frighted and shocked at gross and terrible descriptions of punishment, and were led to deny the existence, in any form, of punishment in a future state.

Former representations of punishment were so horrible, we hesitate to repeat them, but present a few as illustrations out of many of a similar nature.

"The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes than the most hateful venomous serpent is in ours." *

"God holds sinners in his hands over the mouth of hell as so many spiders; and he is dreadfully provoked, and he not only hates them, but holds them in utmost contempt, and he will trample them beneath his feet with inexpressible fierceness, he will crush their blood out, and will make it fly so that it will sprinkle his garments, and stain all his raiment." †

"The world will probably be converted into a great lake or liquid

* Edwards; Sermon, "Sinners in the hands of an Angry God."

† *Edwards's Works*, Vol. vii., p. 499. *Alger's History of the Doctrine of a Future Life*, p. 535.

globe of fire,—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they will be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals, shall forever be full of glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but for ever and ever, without any end at all, and never, never be delivered." *

"Rugged old Tertullian, in whose torrid veins the fire of his African deserts seems infused, revels with infernal glee over the contemplation of the sure damnation of the heathen. 'At that greatest of all spectacles, the last and eternal judgment,' he says, 'how shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquefying in fiercer fires than they ever kindled against the Christians; so many sage philosophers blushing in red-hot fires with their deluded pupils; so many tragedians more tuneful in the expression of their own sufferings; so many dancers tripping more nimbly from anguish than ever before from applause.'" †

"Jeremy Taylor says, in that discourse on the 'Pains of Hell,' where he has lavished all the stores of his matchless learning, and all the wealth of his gorgeous imagination, in multiplying and adorning the paraphernalia of torture with infinite accompaniments of unendurable pangs and insufferable abominations: 'We are amazed at the inhumanity of Philaris, who roasted men in his brazen bull; this was joy in respect of that fire of hell which penetrates the very entrails, without consuming them. . . . Husbands shall see

* *Edwards's Works*, Vol. viii., p. 166; see *Alger*, &c., p. 516.

† *De Spectaculis*, cap. xxx.; see *Alger*, p. 513.

their wives, parents shall see their children, tormented before their eyes. . . . The bodies of the damned shall be crowded together in hell like grapes in a wine-press, which press one another till they burst. . . . Every distinct sense and organ shall be assailed with its own appropriate and most exquisite sufferings.' "

The Bishop of Toronto has recently published the authoritative declaration that "every child of humanity, except the Virgin Mary, is from the first moment of conception a child of wrath, hated by the blessed Trinity, belonging to Satan, and doomed to hell!"

A Christian writer assures us that when "the damned are packed like brick in a kiln, so bound that they cannot move a limb or even an eyelid, God shall blow the fires of hell through them for ever and ever." *

In a tract for children and young persons, called "The Sight of Hell," by the Rev. J. Furniss, C. S. S. R., published, *permissu superiorum*, by Duffy (Dublin and London), is a detailed description of the dungeons of hell, and a few sentences may serve as a sample. "See! on the middle of that red-hot floor stands a girl; she looks about sixteen years old. Her feet are bare. She has neither shoes nor stockings. . . . Listen! she speaks. She says, 'I have been standing on this red-hot floor for years. Day and night my only standing-place has been this red-hot floor. . . . Look at my burnt and bleeding feet. Let me go off this burning floor for one moment, only for one single short moment.' . . . The fourth dungeon is the boiling kettle. . . . In the middle of it there is a boy. . . . His eyes are burning like two burning coals. Two long flames come out of his ears. Sometimes he opens his mouth, and blazing fire rolls out. But listen! there is a sound like a kettle boiling. . . . The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones. . . . The fifth dungeon is the red-hot oven. . . . The little child is in this red-hot oven. Hear how it screams to come out. See how it turns and twists itself about in

* *Alger*, &c., p. 535.

the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor. . . . God was very good to this child. Very likely God saw it would get worse and worse, and would never repent, and so it would have to be punished much more in hell. So God in his mercy called it out of the world in its early childhood." *

Thomas Aquinas says: "That the saints may enjoy their beatitude and the grace of God more richly, a perfect sight of the punishment of the damned is granted them."

Hopkins says of the wicked: "The smoke of their torment shall ascend up in the sight of the blessed for ever and ever, and serve, as a most clear glass always before their eyes, to give them a bright and most affecting view. This display of the divine character will be most entertaining to all who love God, will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed." †

As an illustration of modern views relative to future punishment, the American Board of Commissioners of Foreign Missions say: "To send the gospel to the heathen is a work of great exigency. Within the last thirty years, a whole generation of five hundred millions have gone down to eternal death."

Again, the same Board say, in the tract entitled *The Grand Motive of Missionary Effort:* "The heathen are involved in the ruins of the apostasy, and are expressly doomed to perdition. Six hundred millions of deathless souls, on the brink of hell! What a spectacle!"

In his discussion of the Parable of Dives, Mr. Spurgeon says: "See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth, as if it were a fire-brand."

Principal Tulloch says truly, that a "Christian theology must not be made responsible for these lurid pictures,"—such as we have presented from leading authorities.

* *Lecky's History of European Morals,* Vol. ii., p. 237.

† *Park's Memoir of Hopkins,* pp. 201, 202; *Alger,* p. 541.

Canon Farrar properly denounces "that hideous play of the imagination employed for the ignoble purpose of promoting virtue by stimulating a sense of abject terror, of which some religious writers have been so dangerously guilty."

The fearful and revolting representations presented by those who claim to speak for the Church, relative to the nature of punishment and the vindictiveness of God, have shocked earnest thinkers of modern times, and led them to adopt extreme views, relative to divine mercy, which are dangerous in their tendency to induce false security in continuance in sin.

The true theory removes all vindictiveness from the Ruler of the universe, and makes punishment the inevitable result of conduct. God inflicts no punishment he can avoid, and takes no delight in the suffering of his creatures.

All the universe is under law, which is the constant and regular order according to which a ruler or agent governs. In nature it is a certain order in which events or changes transpire. In the case of intelligent beings it is a command or rule for the regulation of conduct. Law implies power and authority in an intelligent being, who imposes it or governs by it, and in no case, in any proper sense, is it a cause.

In the divine mind, before creation, was a perfect plan, according to which he formed the material universe, and established the relations in which all intelligent beings exist, and the principles and rules that should regulate their conduct. These principles and the direct expressions of his will constitute the moral law. Were it obeyed, the most perfect order and harmony would be maintained throughout the universe.

All disorder, all evil, all suffering, come from disobedience to his law.

God has connected the happiness of intelligent beings with obedience to law, and, when they are in right relations to other forms of existence, their highest possible good is secured. Disregard of these relations, and disobedience to law, cause pain. It is contrary

to our natural intuitive ideas that directly opposite causes should produce the same results. When the organs of the body are exercised according to God's will, the greatest pleasure results. The nerves in their right use give exquisite pleasure, but if they shall be injured, abused, and wrongly or excessively used, each nerve will become a path on which the scorching feet of pain will travel, and anguish and indescribable misery will result. The same principles apply to the senses and the physical powers, and to the intellectual and moral faculties, the affections and desires. In these principles we see the explanation of the origin of evil, in which is no more mystery than is connected with the creation of free beings. It is impossible to conceive of the creation of free beings who shall not have power to obey or transgress the moral law, and thus become happy or miserable, and cause good or evil to others. Granted that free agents were created, it is inconceivable that God could prevent evil and misery. Complaint against the present arrangement is not wise, unless it be affirmed that the creation of free agents capable of improvement was a mistake and an evil.

Inasmuch as in God's government, compensation is provided for all that innocently suffer, and as all other suffering comes from the intentional sinful acts of the sufferers, it would be irrational to declare that the righteous should not exist because the wicked will pervert the powers they have received. Those who break God's laws and will suffer endless misery constitute but a very small part of the number of free agents in the universe, even as the number of criminals in a well ordered community forms but a small part of all its inhabitants. A vastly greater number of those born on earth will be saved than will be lost. There will be a great multitude whom no man can number, who will be admitted from this world to the holy city, where sin and misery will never be known. All real evil and continued suffering result only from voluntary and absolutely unnecessary, inexcusable sin, of which the sufferer refuses to repent.

Suffering comes from the violation of the moral law, or wrong exposure to the action of natural laws. We may ignorantly and with-

out guilt place ourselves under the action of natural laws, but the consequences will be the same as though we intended thus to expose ourselves. We may by mistake take poison, or in the dark fall over a precipice, and misery, anguish, and death will follow. But in these cases there is no punishment or penalty, which only follows guilt.

Relative to the transgression of law there is much confusion. Man only transgresses moral law; no created being can transgress physical law. No atom of matter is ever exempt from the law of gravitation; other forces may overpower it, yet it is ever exerted to its full extent. When a man puts his hand into the fire or into a strong acid, it is injured, and the consequent pain is termed a penalty for the violation of natural law, but the consequences really result from the regular action of law. When a joint of meat is placed in a hot oven, it is cooked and greatly changed from its former condition. Should a man's hand be placed therein and destroyed, there is no more violation of physical law in one case than in the other. When gunpowder is exploded and the vast mass of rock that obstructs navigation is removed, or when by a similar explosion a sovereign is murdered, there is no more violation of physical law in one case than in the other. The law that is violated is moral law that forbids the wrong use of physical laws.

There are natural consequences connected with conduct, whether righteous or sinful, and there are peculiar consequences connected with guilt. God himself cannot connect these last with the conduct of the innocent; and under the present provisions of his government, he cannot exempt a hardened impenitent man from these penalties. He cannot, for the same act, treat two intelligent beings of precisely the same character differently. An all-wise, perfect, and powerful being, he cannot in the natural world do things that are contradictory and absurd. He cannot make a substance with all the properties of lead and yet as light as hydrogen gas. He cannot make an object that shall at the same time be a cube and a sphere. He cannot make a straight line with a crook in it. The same fixedness of character is true relative to moral principles. He

cannot do all things that are possible to men. He cannot lie, rejoice in blasphemy, or be impure, or a murderer, or a suicide. He cannot treat the holy and the wicked alike. He cannot cast a holy archangel down to hell, or raise Satan to heaven. This necessity arises from the divine nature, and not from external restraint.

Fatalism to us is degrading, because it implies controlling force from an external source. When the affirmation is made that it arises from perfection of character no man objects. It is no compliment even to the freedom of a man to say there is no base, low thing, under the sun, he cannot do. Far more desirable is it that it should be said he is absolutely incapable of the least shade of meanness. God is unchangeable, but the most gifted created being can fall from holiness to lowest sin.

Consequences that follow conduct are not the appointments of an arbitrary ruler, but result from the nature of the case, and are inevitable. Justice, righteousness, and holiness have essentially the same basis, and are conformity in real things, dispositions, and actions, to the divine plan.

The true nature of punishment appears from the principles we have announced. It is the consequence of guilt, and is inflicted for known and intentional transgression. The same principles are connected with the divine government relative to a future life, that are involved in proper human government. Punishment is not reformatory, nor is its primary object to prevent crime, which is with many a favorite theory. Of course they do not believe in capital punishment in society, or in endless punishment under the government of God. It is associated with morbid sympathy for criminals, and its effect is injurious to justice and the welfare of society. The great criminal becomes a great hero, and the surest way to public favor is through crime, followed by real, or pretended, repentance.

The reformatory theory of punishment demands that prisons should be hospitals. It does not inflict punishment for crime, but according to character. In keeping with this, a murderer, if reformed in a week, should be discharged, while an unreformed thief

may be detained fifty years. There is nothing in punishment that leads to reformation. Of course it must not be confounded with the chastening mentioned in Scripture. Pain inflicted as a penalty does not exert moral influence, but it often exasperates and excites a desire for revenge. Evidently, in this discussion, things are often confounded which are entirely different, namely, the nature of law, the effect of a penalty, and the effect of a threat of a penalty. The law points out our duty, a penalty is the consequence that follows crime, and a threat of a penalty deters from crime. Suppose a man has committed a crime and is punished, but has reason to believe that, for a repetition of crime, no penalty will be inflicted,—will he be kept from sin by past pain? What reason is there, in the nature of the case, to expect this? The fear of a future penalty may deter, but not the pain that has been inflicted. The records of prisons show that punishment does not tend to reform. Criminals become hardened, and in any community where a crime has been committed, the old convict is the first person suspected. There is a universal feeling that a man who has committed a crime is more likely than any other to commit another. In crimes committed against one's self, we see no tendency in suffering from disobedience to law to restoration. A hand or eye may be lost through carelessness or vice, but there is no tendency in consequent suffering to restore them. Debased affections and low desires may have injured the body and caused disease and anguish, but in them there is no remedy for the results of sin. There is no moral power in pain to make a man patient and benevolent. It has no moral convincing power, and when there is no hope of deliverance, no good temper is produced by it in criminals, who, on the contrary, are made worse. It is the duty of government, and of all kind Christian people, to strive to reform criminals; but this reformation can only be secured by moral means. Imprisonment, and some other forms of punishment, may afford the opportunity for the exercise of moral influences, which are most readily produced by those who in no way are the agents for the infliction of punishment. When such influ-

ences are not exerted, the records of prisons show that criminals become worse. So it was in prisons, in former years, and the terrible sufferings there inflicted. In the description of the future state, the wicked are wicked still. "The wicked shall do wickedly." "Without are dogs, sorcerers, whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." There is no representation of penitence, no humility, no submission. In this world there is perpetual suffering for sin, but it does not reform the criminal. It was said of one in former times: "In the time of his distress he did trespass yet more against the Lord." In the apocalyptic vision, it is said when the fourth angel poured out his vial upon "the seat of the beast, and his kingdom was full of darkness," "they gnawed their tongues for pain, and blasphemed the God of heaven because of their pain and their evils, and repented not of their deeds." That such is the effect of punishment of men in this life is everywhere evident.

It is not the primary design of punishment to deter men from crime and thus protect society. It has not the right to inflict pain simply that the public good may be secured. Suppose a government had only one subject; for what purpose should his crimes be punished? In all theories that do not make guilt the ground of punishment, but the benefit to be secured to the criminal or to the community, punishment has no reference to the past, to deeds done, but to the future; being designed to secure a future good. All experience shows the criminal is not benefited, but, on the contrary, is hardened, made bitter in his feelings, and revengeful in his purposes. Moreover, the sight of punishment inflicted has not improved public morals. The more severe and public the punishment the greater was the public demoralization. When men, women, and children were hung for pilfering, criminals were multiplied, and crime was committed among the jeering crowds that surrounded the gallows.

The true theory of punishment is that men are guilty and deserve it. We do not say that a sick man deserves medicine, or a lunatic a hospital, but we do say that a guilty man ought to be punished.

Under all ideas of just punishment is this, that it is merited. There is also this idea, that just punishment is not arbitrary, a matter that a righteous judge can inflict or not, as he chooses, but that from the nature of the case it is inevitable. We can conceive of God as laying aside a portion of his happiness, and his glory, in our eyes, is not diminished; but we cannot for a moment entertain the idea of his parting with justice or right. We may discuss the question whether God can suffer, but we cannot entertain the question whether he can sin. Punishment is demanded by justice. God cannot arbitrarily pardon. Pardon is given only through personal appropriation, on the part of the sinner, of the merits of Christ. We cannot now discuss the merits of the atonement, but the death of Christ was necessary that there might be forgiveness of sin. Outside of the provisions of the atonement, there can be no forgiveness. There is not in any government the power to pardon by prerogative. In human governments there is power to release condemned men from undeserved suffering, but no right to release from that which is merited. Judges and juries are imperfect, and testimony is often false or mistaken, and the innocent are condemned. There should be power, not to pardon,—a word that has no place in human government,—but a power to do justice. The innocent man who has suffered unjustly does not receive pardon, but tardy justice, which gives no recompense for the wrong he has endured and the anguish he has suffered. Still further, the law inflicts penalties that often are practically unjust. Such are the characters and circumstances of some men that they suffer more in a month than hardened men do in a year. When it is apparent that any one has suffered all that the law contemplated, he should, as a matter of justice, be released from the continuance of a sentence he does not deserve. The magistrate who yields to motives and influences addressed to his self-interest, his fears, or who is overcome by the tears of suffering relatives of criminals, and releases a condemned man from deserved penalty, is false to his trust and unworthy of his office.

Too often, moral teachers have shown great carelessness or ignorance relative to the nature of justice, in their statements as to the degrees of punishment due to different crimes and criminals of widely different characters and circumstances. Preachers have affirmed the terrible, revolting, absurd doctrine, that the child which sinned but once in a moment of passion or strong temptation, and then died, will be punished forever in the same degree as the pirate who has lived three-score years and ten in vice, and has been guilty of all the crimes and baseness he could devise, whose right hand is thicker than itself with brother's blood. We wonder not that men have shrunk with detestation from such views. God has declared that every man will be rewarded according to his deeds. As the stars differ in brightness, some being of the first magnitude and shining with resplendent glory, while others, small and dim, are revealed only by telescopes of the greatest power, so will it be among the righteous. Some will have an abundant entrance, and stand near the throne, while others, saved as by fire, will receive far less reward, far less joy; so, among the condemned, will there be distinctions corresponding to their crimes. Our circumstances are widely different. Some have great endowments, and are favored with highest opportunities to know the truth, and the strongest motives to gain all excellent things. If such shall fall from their high estate, reject the voice of conscience, the teachings of the sacred word, the strivings of the Holy Spirit, and become debased in sin, they will be worthy of far greater condemnation than those less favored, having fewer gifts, having lived in darkness all their days, even if more atrocious deeds shall be committed by them. Our Saviour said of the cities where he proclaimed the truth, that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for them. How much greater than the punishment of those cities will be ours, if we reject Christ.

Lost spirits will never be forced into a place unsuited to them. They, unchanged, could not enjoy heaven. In common life, ungodly men prefer the license of vice to the customs and restraints of

virtuous society. There is wretchedness, disease, and ruin, in the course of wickedness; and peace, and joy, and holiness, in the life of virtue. Yet the bad will not seek the company of the good and pure. The finally lost cannot be conceived as having even faint desires and aspirations for a holy state. There is no sorrow for sin, and their temper toward God is angry and defiant.*

The doctrine of the eternity of punishment is rejected with horror by many. As punishment is connected with a sinful character, and as in part it is the repugnance of the good, as the holy can never have fellowship with the blasphemous and the vile, it is evident punishment can only end with a change of character. So long as wickedness shall continue, so long as there shall be irregular indulgence of the passions, and hatred of God, punishment must endure. We may grant that when sin shall cease, when man shall submit to God's will and believe in Christ, then will penalty cease, and joy, peace, and communion with God will follow. What has time to do with the treatment of character? It is continuous sin that is punished. While the conditions are the same, why are consequences that are just for an hour, not just for a thousand centuries, or an eternity? It is a fearful law that sin hardens the heart, and renders it more and more insensible to the reasons for a change.

All the motives that can influence men to reform are given in this life; what additional motive can there be in a future life to an unchanged spirit, that is drifting farther and farther from God here? The spirit will be in its nature ever essentially the same. The wicked now hate holiness; so will they ever do. We have positive evidence that those who once dwelt in the presence of God will forever be separate from him. The angels that sinned were cast out of God's presence, and excluded from all participation in those glories they were formed to share. They have their portion in outer darkness, and misery, and remorse, and despair. Is there any tendency or sign of their return? As unworthy beings they are excluded from the presence of God. They have no likeness to

* *Doctrine of Endless Punishment*,—Shedd; pp. 150, 156.

God. Shall men by temporary companionship with the lost, with evil spirits, be prepared for heaven? What is there revolting in the idea of continuance of penalty? If a sinful man may suffer a score of years, what is there inconsistent in his suffering a century, provided his character and desert continue the same?

It is a common law that in the material world endless consequences result from the exertion of power. Every pebble dropped into the ocean produces movements that will continue as long as the ocean shall roll. Every stamp of the foot on the solid earth produces changes that shall continue until the earth and the heavens shall be no more. Indeed, can there be named a single exertion of power, on matter or mind, that will not continue forever? Why, then, do we expect the consequences of sin to cease? Such are the endless effects of sin that the redeemed in heaven will never stand as high as they might have stood, had they never transgressed God's law. They will have joy and glory in communion with God, but will have less of exalted glory and joy than they would have had, had they ever been holy.

It were surely absurd to suppose that one who should live four-score years in sin, perverting all God's laws, groveling in lowest debasement and committing infamous crimes, and repenting in life's last hour, should hold as high a rank among the blessed as one who should live a life of four-score years in holiness and sacrifice and toil in the cause of God and humanity. The consequences of sin are endless, from the nature of the case, and, as peace can never come except by regeneration and pardon, what sign of hope is there that this change will take place beyond this life?

All reasoning that proclaims that sin cannot endure forever must proceed on principles that prove that sin could never begin. There is a tendency to permanence in character. The fearful saying, "Let him that is unjust be unjust still," proclaims, by its very terms, that the agent in this eternal sin is entirely free and can only blame himself. Man will be punished only so long as he shall sin. Would we know how long punishment will endure, ask how long

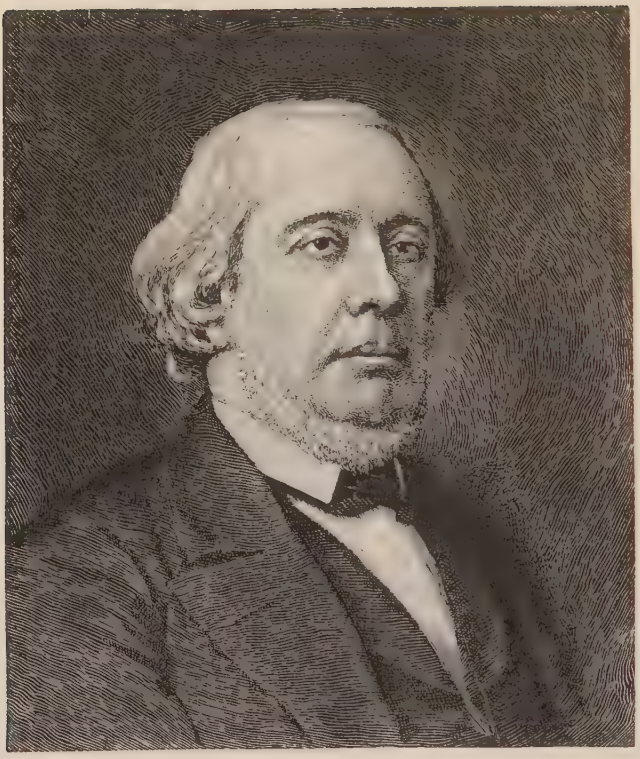
sin will continue. Most marked is the tendency to permanence of character. The condition of sinful man is dissimilarity to God,—the greater the sins the greater the dissimilarity. There is no power in pain or penalty of any kind to change character. Does man by licentiousness tend to purity, or the blasphemer, by blaspheming, to reverence? As the soul must be the same, and motives be the same hereafter, what possibility will there be of change?

Our theory shows God's kindness and consistency. As punishment is necessary and inevitable, as God cannot possibly prevent it, we see how he can entreat the sinner to change his course and have pity on his perverseness. He stands in the sinner's path, and beseeches him to turn from his evil ways. He declares in the most solemn and emphatic words he has no pleasure in the death of him that dieth. "Turn ye! turn ye!" he cries; "for why will ye die, O House of Israel!"

There is no passion or vindictiveness in the government of God.

We see in this view of the divine government the object of the warnings of Scripture. They are not words of anger and vengeance, but rather the entreaties of one who pities and would save. Should a man be discovered in the rapids above Niagara in great peril, but who might, by great exertion, reach the shore, would you deem the earnest cries and shoutings of pitying spectators, announcing his peril and impending death, as the manifestations of cruelty and vindictiveness? would the ill-fated man from his boat scoff and shout back that he would not be driven by threats, and then ply his oars and run faster down the stream? He fearfully mistakes the threatenings of the Bible who does not regard them as kind warnings of impending evil. The sinner makes his own doom, and, in spite of the Almighty, plucks down ruin on his head.

Joseph Cummings



E. de Pressensé

CHAPTER XII.

A Comprehensive Survey. The Variations of Modern Protestantism on this Subject. The Failure of Each Party to find Conclusive Arguments in Scripture.

Historical Review of the Subject.—The Fathers, the Catholic Church, the Reformers, the Modern Rationalists.—Punishment Founded in the Divine Justice, which is Love.—Among Evangelical Christians, two Main Opposing Opinions: 1, Eternalism; 2, Universalism.—The Former Class divided into (1) Strict Calvinists, and (2) Those who Maintain the Freedom of the Will.—The Latter Sustained by the Scriptures.—The Doctrine of Eternal Punishment not Conclusively Derived from Scripture.—Bible Implications of Redemptive Activity beyond the Grave.—God's Mercy Endureth forever.—Universalism equally without Conclusive Warrant of Scripture.—A Dark Possibility.—3, An Intermediate Hypothesis: Conditionalism. —This Hypothesis Untenable.

By Rev. E. DePressensé, D.D.

The question of future punishment has always aroused active discussion in the Church, wherever (as in the case of Catholicism) this has not been bent under the yoke of an indisputable authority.

During the first centuries of Christianity, before the body of doctrine had been fixed and defined by the great councils of the fourth and fifth centuries, this question was answered in very diverse ways. While Irenæus, in the creed which he gives as a summary of the Christian faith (*Contra Hær.*, i. 3), solved it in the sense of the eternity of punishment, it is not mentioned either in that of Tertullian (*De Virginibus Velandis*, i.) or in that of Origen (*De Princip.*, i., *Præfatio*, 4). This proves that the eternity of future

punishment was not regarded as an essential article of faith. The confession of faith demanded of the catechumens of the Alexandrian Church, as we have it in book vii., of the Apostolic Constitutions of that church (chap. 41), holds this language with regard to it, in speaking of the second coming of Jesus Christ: "He shall come again with glory at the end of the world to judge the quick and the dead, and his kingdom shall have no end." The so-called Apostles' Creed goes no farther. Clement of Alexandria does not speak conclusively on the subject of future punishment. He contents himself with admitting a continuation of progress in faith and love beyond the grave, since, according to him, the work of purification also goes on beyond the grave (*Stromat.*, vi., 15).

The decisiveness with which Origen, when speaking his own mind on the subject, rejects eternal punishment, is well known: "The love of God for Christ," he says, "will bring every creature to the one faith; his enemies themselves being conquered and submissive; for the end must be like to the beginning" (*De Princip.*, vi., 1). With the fourth century, this comparative freedom in dealing with the question of the future life ceases entirely. The orthodox doctrine of the Church at that period was concisely stated in the declaration of Augustine: "There will be two distinct cities, one of Christ and the good, the other of the devil and the wicked, who shall continue in misery" (*Enchir.*, c. 31).

The entire Catholic Church has accepted this doctrine, adding to it that of Purgatory. It admits the purification, after death, of those souls for whom the Church creates posthumous merits in some way or other, by its intercessions, masses, or indulgences, through which the merits of the saints are imputed. The great reformers naturally rejected the doctrine of Purgatory, which carried into the other world the error which they attacked most vigorously here, that of the merit of works and of rites, opposing to it the doctrine of justification by faith. They were unanimous in concluding in favor of the doctrine of eternal punishment.

The question has been re-opened in our day, as a result of the

greater latitude allowed to Christian thought. Different solutions are offered. We shall be content to state them briefly and to formulate succinctly our own opinion; bearing, however, continually in mind the profound mystery which surrounds the regions beyond the grave.

At the very outset we are confronted by an absolutely negative solution, which greatly simplifies the question by rejecting any idea of retributive justice which might be implied by the law of God against the sinner. This is the opinion of the rationalistic Protestant schools, from Unitarianism, which still holds to a belief in the supernatural, to the extreme tendencies, so largely represented in the Protestantism of the continent of Europe, in which there is no longer to be discerned anything more than a spiritual philosophy clothed in Biblical expressions, even when it does not issue in a scarcely veiled Pantheism.

For Protestant rationalism, there has been no fall of man at the beginning of human history; sin is a weakness, rather than a rebellion against God; for many, indeed, it is a beginning of enfranchisement, a stage of our evolution. Hence there can be no question of positive redemption, any more than there can be of penalty, in the future life. Suffering is inherent in our condition and is simply a means of education. This relaxation in the idea of divine justice has obtained in our day a footing in a school far superior to the older rationalisms of modern times. We are speaking of that school which calls itself by the name of Ritschl. What constitutes the originality of this illustrious theologian is that he endeavors to base his theory on the Scriptures themselves.

In order to obtain a firm basis for our own conception of future punishment, we must, before coming to the divergences of different evangelical Christians, establish succinctly that God's right to punish sin, in this world as well as in the other, is inherent in his justice, as is testified by all our sacred writers. It is needless to insist on the declarations of the Old Testament, for the whole economy of the old covenant rests on the thought of the divine justice. It is

its fundamental thought, which is summed up in the declaration which was given forth in the thunders of Sinai: "Cursed be he that confirmeth not all the words of this law to do them" (Deut., 27 : 26). Sin is always followed by punishment, as it was announced to the first man when it was told him that death would be the result of rebellion, as the sanction of the law of God. Neither is it necessary to recall the declarations of Christ himself. He of whom it was said that he has shown us what love is in laying down his life for his brethren (1 John, 3 : 16), never ceased to bring impenitence face to face with God's punishment both in the present world and in the world to come, in terms of unequaled force, which we shall subsequently examine more closely (Matt., 18 : 8–25, 42). It was sufficient that he should offer himself as a vicarious sacrifice for our ransom from sin, in order that God's righteousness should be completely affirmed, even when he pardons and is reconciling the world unto himself. It is in the epistles of Paul, who may be called the first Christian theologian, that the right of God to punish the sinner is formulated most clearly. We shall apply this farther on. To him justice does not consist in the perfect realization of good as it appears to us in God, and as it is required of man when it is presented to us as holiness. It has also its judicial side. It is not content to shine as a high ideal above our misery and crime. It manifests itself also as a living law which must be obeyed and which must have its sanction. God's justice, so understood, maintains and increases the happiness of the obedient, but condemns and punishes the sinner. It does not act in an impersonal manner, like a law of iron, precisely for the reason that it is inseparable from the fatherhood of God. It does not remain insensible to the rebellion which has violated its laws. It becomes what Paul calls the wrath of God (Rom., 2 : 5). This anthropomorphism does not imply any admixture of our miserable human passions. This wrath is but the indignation of God's love, which has been despised, and which was the law of the moral world, a law not to be broken with impunity. It is impossible, moreover, that it should manifest itself

in the same way toward those who reject it as to those who accept it, lest thus it should become nothing more than a haughty indifference, that is to say, the exact contrary of love. The condemnation of the sinner is the other face of the blessing awarded to him who is holy and pure. Love always manifests itself in its true aspects, with its true applications. It would be impossible for it to tolerate the disorder of ultimately successful rebellion, without infringing the essential law of its being. This is what is implied in the wrath of God. The punishment, which is its inevitable manifestation, is not simply the consequence of evil working out somehow its own results. It is the will of God, for it maintains his righteousness, and it must continue to exist until sufficient reparation has been done to satisfy his justice. It is impossible to eliminate this divine righteousness and to allow it to dissolve away into a love without severity and therefore without compassion. Thus Ritschl and his school are in direct opposition to all that is most characteristic of the Pauline conception.

Having established the fact that the right to punish, whether now or hereafter, is inseparable from the justice of God, or rather from his holy love, we must now consider the different solutions offered to the question of future punishment by those within the pale of that which, because it bows to the authority of the gospel and accepts its fundamental propositions, has come to be known as evangelical Christianity.

All the different tendencies represented under this name recognize the justice of God and its sanction. The redemptive work of Christ is its most striking confirmation. It is sufficient to accept the fact of this redemption, independently of the particular interpretations of it. These we shall leave entirely to one side. The indefeasible right to punish, then, confronts the impenitent who reject this redemption. It remains for us to inquire whether *eternal* punishment is authorized by the teaching of the Bible taken as a whole; for it is only thus taken that it is authoritative for us. Without entering into the question of the inspiration of the Script-

ures, we shall be content with stating that the revelation of God to us has been progressive, and that, in consequence, we must place ourselves at the conclusion of this revelation in order that we may obtain it in its complete and final form. Furthermore, this revelation is not bound to the letter, as if the Scriptures were a code of laws from which it were possible to detach isolated articles. We are to find in it a clear testimony that shall bring us into the presence of the great Teacher who is (to use the phrase of Luther) the King of the Bible. It follows that we can recognize as authoritative, only that which is clearly sustained by the unanimous testimony of the apostles, his first messengers.

We find ourselves at the outset face to face with two contrary and contradictory solutions. On the one side, we have the representatives of the old orthodoxy, who maintain the eternity of punishment, and, on the other, the Universalists, who believe in the sure restoration of all things. We shall see that, between these two extremes, there is room for an intermediate solution.

Let us begin by discussing the two main opposing opinions.

We must also make a very important distinction among the adherents of the doctrine of eternal punishment. They are divided into two categories: First, the strict Calvinists; second, the adherents of the doctrine of the freedom of the will, who attribute to it the capacity to bring man down to final and total perdition, by bringing on himself either a punishment which can have no end, or the annihilation of his being. The strict Calvinists (who are still largely represented in evangelical Christendom, although their numbers have sensibly diminished) start from the idea of the absolute sovereignty of God. According to them, all things are to be traced to his decrees. Some souls he has predestined to salvation and has vouchsafed to them, by his grace, the feelings and acts of will which caused them to appropriate the merits of Christ, with the additional gift of final perseverance. The eternity of heavenly blessedness is thus assured to them by this free gift, which has never seriously called their free will into requisition. The sons of men

who are not the objects of this eternal election are excluded from the salvation wrought by Jesus Christ, and are destined to eternal torments. I reject with all the energy of my moral being, and of my faith in the holy love of God, this conception of a limited redemption. But before setting it aside by the direct authority of the Scriptures themselves, I wish to testify my respect for the religious inspiration which caused it to triumph in the days of the Reformation, as formerly in the Augustinianism of the fourth century, and later in the Jansenism of the seventeenth. The doctrine of predestination was inspired by a sacred jealousy for the law of God and the sovereignty of his grace, which were unworthily misconceived by all forms of Pelagianism, beginning with that of the Catholic Church, which, according as it diminished the merits of Christ, aggrandized its own power by making merchandise of the divine pardon. The Reformation, by casting man powerless before the feet of the Most High, raised him up again, freed from all ecclesiastical authority, and with this one stroke smote down the priestly hierarchy. Thus it was that the predestinarianism of the sixteenth century brought about the enfranchisement of the Church from the yoke of the papacy, while at the same time making an infringement upon moral liberty. At the present day it is possible to retain that liberty which belongs to the will of God, without detracting in the least from that sovereignty, which he has never so strongly affirmed as when he has voluntarily limited it in order not to break the spring of moral action in the creature of his choice.

Let us first show, briefly, how this freedom does indeed issue from the teaching of the Scriptures; for punishment, in this world or in the next, cannot be justified unless the condemned are really responsible. I pass rapidly over the obvious points, such as the constant appeal to man's free will, in the Old Testament. It is impossible to weaken the importance of such declarations as these: "See, I have set before thee this day life and good, and death and evil; . . . the blessing and the curse; therefore choose life, that thou mayest live" (Deut., 30: 15, 19). "If ye be willing

and obedient," says the ancient Hebrew prophet, "ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Is., 1: 19, 20). "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him" (Is., 55: 7). When John the Baptist brought from the desert his burning appeal to repentance, he was but echoing the voice of all the ancient covenant.

The teaching of Christ was a constant appeal to human freedom. I will cite only a few passages: "Ye will not come to me that ye may have life" (John, 5: 40). "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (John, 7: 17). "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not" (Matt., 23: 37).

It is of extreme importance in this question to determine Paul's real thought, for it is on him, above all, that the doctrine of predestination is founded. Let us recognize that, taken as a whole, and not in certain paradoxical expressions, Paul's conception implies the freedom of man as much as the freedom of God. The latter is doubtless sovereign, man's is derived, and is efficacious only through relation to its source in that infinite love from which flow forth all good and all grace; but, though derived, it has never been destroyed. How much more, then, must it have existed in the beginning! When the apostle exhorts the faithful to the practice of holiness, when he tells them to give themselves to God, to devote all their members to him, not to be weary in well-doing, to stand fast in the faith, to abstain from every kind of evil, and to be imitators of God, and when they think they stand to take heed lest they fall, he is evidently addressing himself to free agents. We must not limit this liberty to Christians; for Paul clearly recognizes the responsibility both of the Jew and of the Gentile, measuring it according to the amount of light received, insomuch that the Jew is more guilty before God in his transgression than the

Gentile. The Jew, he says, will be condemned before the Greek (Rom., 2: 9).

"When Gentiles who have not the law do by nature the things of the law, these, having no law, are a law unto themselves. . . . Circumcision indeed profiteth if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision." He says to Israel: "But after thy hardness and impenitent heart [thou] treasurest up for thyself wrath in the day of wrath" (Rom., 2: 14, 25, 5). True, this freedom of fallen man is quite insufficient; it is destined to defeat, since it is only the ruins of the original freedom, which existed in primeval man as an integral part of his being, and which was alienated by transgression alone. Repentance, which in the writings of Paul is presented in such a striking and tragic manner, and to which he is continually calling both the unconverted and the backsliding Christian, is a decisive attestation of moral freedom, for if it were not that man is free, it would be but a pitiless mockery which could not attract intelligent beings illuminated by the clear light that falls from the brazen sky inhabited by a fatalist divinity.

If that ninth chapter of Romans should be cited against us, in which the divine sovereignty is set forth in an aspect so absolute that the apostle ends by comparing human beings to vessels fashioned by a potter, which he can devote to whatever use may best suit his good pleasure,—to perdition as well as to salvation,—we appeal to the general thought of this much debated passage. This thought is a broad, not a narrow one. The apostle wishes to destroy, with a single blow, the Jewish particularism, which, intrenching itself in the election of the fathers, from which they claimed to derive an inalienable right, was unwilling to abdicate before the universality of Christianity. It is sufficient, in order to confute these pretensions, to go back to the purpose which determined this election. This purpose was not the exclusive privilege of a single people, but the salvation of all men. He has willed, says the apostle, to "have mercy upon all" (Rom., 11: 32). This is God's

plan, in all its amplitude. The election of Israel had no other aim than the realization of this plan. This people was chosen out of all the world, that it might receive the revelation of God, and, to begin with, that law of Sinai which plays so important a part in preparing for the final redemption. This election of a particular nation was the result of God's free choice; and it is in testifying to this sovereign freedom that Paul does not shrink from expressions of awful boldness, which, however, cannot destroy the general meaning of the context. Had he not elsewhere said that this earthen vessel, which is called man, is of the race of God? and had he not dealt with it as a free agent? Did not Israel's election arise from Abraham's faith, which was imputed to him for righteousness? There is nothing arbitrary in this, although it is an act of absolute sovereignty. This is so true, that it has been of no avail to those sons of Abraham who have rested content with their natural descent. "For they are not all Israel which are of Israel: neither because they are Abraham's seed, are they all children" (Rom., 9: 7). Nothing proves this more decisively than the actual fall of the chosen people as a whole. For, by attaching itself to a haughty and selfish bigotry, it shut itself out from that grace which in consequence was spread abroad over all mankind. Thus religious nationalism is absorbed into the universality of the gospel, which had been from the first the ultimate object of the plans of the divine love. Paul recognizes that the whole work of redemption, both general and individual, comes from God, who had pity on fallen man, and that it goes back to his compassionate purpose. For, "it is not of him that willeth, nor of him that runneth, but of God that hath mercy" (Rom., 9: 16). Not only has he willed all things, he has also foreseen all things, in his foreknowledge, and his acts of will, in their absolute freedom, have nothing arbitrary in them. They are fixed and determined with full reference to human freedom, as well in the election of nations as in the election of individuals, without the necessity of any merit on the part of the individual, since from the days of Abraham down to our time, God has

counted for righteousness the faith in his love made manifest in Jesus Christ.

It was necessary to maintain, against all objections, the great idea of moral freedom, in the Pauline theology, in order fully to understand the drama of man's religious history, as it is unfolded before our eyes. If moral freedom were nothing but an illusion, the right to punish would be nothing but arbitrary power. If we do away with liberty, we destroy thereby the responsibility of the moral agent. It is easy to understand that future punishment is the sanction of the law of holiness.

There remains now the question of the duration of this punishment. We have seen that declared advocates of moral freedom have arrived at the belief of its eternity. Their main argument is exegetical. We do not think that, taken alone, it is decisive, as has been very well shown in a recent essay by a distinguished French theologian, M. le Pasteur Mattei.*

The important thing to determine is the exact meaning of the word *αἰώνιος* (*aionios*) which our versions translate by the word *eternal*, implying thereby that its duration is endless. The adjective *αἰώνιος* (*aionios*) is derived from the noun *αἰών* (*aion*), which in Greek literature signifies a period of time, especially the period of a life-time; *æons* were generations or ages (Col., 1:26). Since former generations, or those to come, are lost in the obscurity of time, the word æon readily took on the sense of a long and indefinite period. The term was thus assimilated to the meaning of the Hebrew word *ôlam*, which comes from the verb *âlam*, to conceal, to cover; *ôlam* is thus an indefinite period whose beginning or whose end is lost to sight. Thus, when a slave who has the right to be set free prefers to remain with his master (Ex., 21:6), "his master shall bore his ear through with an awl; and he shall serve him *le ôlam*." This we translate by "forever," but it does not mean "throughout all eternity," but during the indeterminate period of

* See *La Réintégration Finale*, in *Essais de Théologie, de M. Mattei*, p. 131.

his life on earth. The New Testament sometimes contrasts the present æon, the actual world, with the æon to come. At other times, it speaks of successive æons, which we translate by the word *ages*, using the word in an indefinite sense.

The Apocalypse (14 : 11) describes the torments of the damned by saying: "The smoke of their torment goeth up unto *æons of æons;*" and adds a hint which explains other passages in the Scriptures, "They have no rest day and night," *i. e.*, their torment is incessant. This is also expressed in other passages, by saying that they shall be in "unquenchable fire and their worm dieth not." In Luke 1 : 70, Zacharias speaks of the "prophets which have been since the world began"; he cannot have meant since eternity began; but it is by the use of this word αἰών (*aion*) that this period is expressed. (See also Acts 3 : 21.) Since then the noun αἰών (*aion*) has not the same meaning as our word "eternity," we cannot attribute that meaning to its derivative αἰώνιος (*aionios*). If the texts are cited, in which Christ applies the word αἰώνιος (*aionios*) to the happiness of believers, as proof of its having the sense of endless duration, I reply that it is for other than purely grammatical reasons that their happiness has no end. It is enough to remember that they are united to him of whom it is said: "He that hath the Son hath the life" (1 John, 5 : 12). He shall never die. We cannot rely solely on a single word to settle the question,—all the less since we have other declarations of the New Testament which might open the way to the very widest hope by apparently announcing a universal pardon. Jesus Christ, in one of his latest discourses, declares that when he is lifted up he will draw all men unto himself (John, 12: 32). Does not Paul say: "God hath shut up all unto disobedience, that he might have mercy upon all" (Rom., 11 : 32)? The sense of the word *all* is the same in both members of the phrase; the number of rebels is identical with the number of subjects of the divine mercy. "God willeth that all men should be saved" (cf. 1 Tim., 2 : 4). "The mystery of God's will is that, in the fullness of the times, he will sum up all things

in Christ" (Eph., 1: 9, 10; cf. Rom., 5: 18, 19). "For as in Adam all die, so also in Christ shall all be made alive"—or, "shall live again"—(1 Cor., 15: 22). Life in Christ cannot mean the existence of the condemned in hell. The seer of the Apocalypse hears him that sitteth upon the throne say: "Behold I make all things new" (Rev., 21: 5); and when this work of regeneration shall be accomplished, the end will have come; the *dénouement* of this long story, with its ceaseless catastrophes, will have been reached; God will be all in all.

This is what may be said against the doctrine of eternal punishment from the exegetical point of view. This doctrine cannot be said to be derived conclusively from Scripture texts; for these, according to our interpretation, permit the hope of final restitution. Nevertheless, those which we have cited must be supplemented by other statements of the Scriptures, which, without destroying this hope, prevent our having an exact certitude of its realization. We shall see, further on, that this certitude is met by a fundamental objection which for us is decisive. The texts to which we allude are those which speak of the unpardonable sin, which shall not be forgiven, neither in this world, nor in that which is to come (Matt., 12: 32), the sin which is unto death (1 John, 5: 16), of a state of the soul in which it is declared impossible for it to return to God (Heb., 6: 4–8; 10: 26, 27; 12: 11–17). It is for such sins that it is said that the worm shall not die and that the fire is unquenchable (Mark, 9: 48). We conclude, from these texts, that there are sins, or rather that there is a state of sin, which would be equivalent to absolute impenitence. This sin is within the realm of possibility; hence eternal punishment is likewise so. It is quite a different thing to affirm that this possibility will certainly be realized. It is permissible to hope that the divine freedom will finally persuade or conquer the most rebellious will.

Such is our first answer to those theologians who affirm, with perfect certainty, that the eternity of future punishment will be realized.

They found their arguments also on the eschatology of the New Testament, which announces the final judgment, when the just shall arise to eternal life and the wicked to condemnation (John, 5 : 29). According to them, this judgment is to be the final closing up of human history, and its decrees are to be irrevocable. There will be no place for the wicked, except under the implacable severity of the divine justice. For these same theologians, the irrevocable condemnation begins for every man from the end of his earthly life in accordance with the text, "After death cometh judgment" (Heb., 9 : 27).

We reject absolutely this alleged irrevocable character of the judgments of God, whether those at the death of every man, or after the great judgment which is to put an end to the present era.

Regarding the period which follows the present life, we have one positive text which implies that the redemptive activity may be continued in the mysterious region beyond the grave. It is that in which Peter declares that Jesus Christ went and preached to the spirits in prison, alluding to the Hebrew *Sheol* (1 Peter, 3 : 19). To endeavor to apply this, by anticipation, to the warnings addressed by Noah to the men at the time of the deluge, is a desperate attempt, not to be entertained for a moment. The whole ancient Church understood this text in its most simple and natural sense. We have withal something more than an isolated text, we have what is called "the analogy of faith." Either we must admit that it is possible to be saved without faith in Christ, or we must recognize a possibility of knowing and accepting his salvation, for all those who have not been in a position to hear the gospel on this side of the grave. I go further, and assert that there must be equality in the possibility of salvation for all men. This preaching of Christ to the spirits in prison extends much farther than to the pagan world. If it be objected that we are coming back to the doctrine of Purgatory, we reply that there is no analogy between this possibility afforded to poor souls thrown like shipwrecked mariners on the coasts of the other life, to join themselves to Christ,

of whom they have been ignorant, and the doctrine of partial expiation by personal suffering and the transfer of human merit. The Catholic theology, by its doctrine of Purgatory, carries over into the other world its mortal error of justification by works, while we maintain on both sides of the grave the doctrine of justification by faith. As to the last judgment, we see in it only the winding up of a dispensation—the *dénouement* of human history on our planet; but nothing forces us to admit that everything in the lot of these poor children is irreversibly concluded, and that there is no longer any chance for their return. When Jesus Christ speaks of a sin which shall not be forgiven, neither in this world nor in that which is to come, it is thereby implied that there are sins which might be forgiven in the world to come; the only one which would be unpardonable would be final impenitence, if such impenitence there should be.

It is enough for me to know that God is love, to be convinced that he never ceases to love his poor creatures, even though fallen to the lowest depth. Only his love never ceases to be a holy love and saves only when it has been responded to by repentance, which is the renunciation of rebellion. Now this response can only be made by accepting the work of Christ which makes us, through faith, one with him in his life and in his death. Therefore, it is he alone, as Paul says, who can reconcile all things. To state it briefly, no obstacle to the conversion or salvation of a sinner can ever, either in this world or the other, proceed from God. It is the sinner who condemns himself by his impenitence. To suppose any cessation or diminution of the fatherly love of God would be to admit a sort of failure in the idea of God. He would be as it were diminished in the love which is his essence, and we should be brought back to the despairing belief of the old Germans that there may be, as it were, a *Götterdämmerung*, an obscuration of the gods.

What we have said of God may be equally said of the blessed who have come through great tribulation. If they could be truly blessed without caring for their condemned brethren, the saints in

heaven would be less than the least of Christians on earth. To suppose, with Spurgeon, that their memory has been taken away from them, in order that their happiness may not be disturbed, would be to admit that they had lost their true personality. No, they remember, they pity, they are more and more united to their great High-priest, of whom it is said that he intercedes for us in glory. Are not the angels God's messengers to serve the purposes of his mercy? What nobler office for glorified saints, than to be admitted to the fellowship of this sublime mission? Let us conclude by recognizing that God never ceases to love, but that he loves as the Most Holy One—that is to say, by demanding the response to his love which must begin with repentance. Therefore it is that impenitence may not be forgiven, either in this world or the next.

We have in our discussion given our answer also to the Universalists, who maintain that future punishment must, of necessity, come to an end. This necessity is excluded by the very nature of the freedom of the will. To declare that free will must inevitably end in the choice of the right, is to do away with free will. When we consider that God has chosen to maintain the liberty of his creature with a choice so fixed that he would not infringe upon it even to prevent the terrible consequences of resistance to his love, and that being both almighty and all-merciful he has not put a stop to this drama of blood and tears which we call history, though offering to us continually all the resources of his goodness,—we must recognize that he can no more break down the conditions of the laws of the moral world in the future life than he can in the present. We may hope, as we have said, that his love will finally regain the most rebellious, and that (to use an expression of Vinet), by that divine eloquence which is called grace, he will persuade every will. But, in order to the existence of these wills, they must ultimately remain the masters of their own destiny. Consequently the possibility of eternal punishment remains. Further than this we do not go.

We recognize what obscurities remain—what thick shadows stretch out before our short-sighted view, over the fathomless abysses of eternity. For this supreme question, more than for any other, we must say with Paul that we see but darkly. And yet through these shadows is shining a divine light which nothing can extinguish or obscure: the first certainty which separates itself from the gloom is that God is love, that love is the essence of his being, and that he will always manifest himself as love. The second is that salvation is possible only by faith in the Redeemer, by which we are made one with him. The third is that freedom cannot be abrogated even to insure the final restitution; for this restitution, obtained on any other conditions, would be the destruction of the moral being made in the image of God.

A theological school which has made great progress of late has suggested a method of reconciliation between the advocates of eternal punishment and the Universalists. It is what is called Conditionalism. The Reverend Edward White has developed this hypothesis in a book which has produced a profound impression.*

According to this theory, which we can discuss only in the briefest manner, man is not immortal by nature—his immortality is conditional, and is achieved only by union with God, the universal principle of life. Faith in Jesus Christ, with all which it implies, is the only effectual means to this union. Without this faith, in case of persistent impenitence, the hardened sinner sinks down into annihilation. That death of which it is said that it is "the wages of sin," is to be taken in its most literal sense. Thus the freedom of the will would be maintained, and yet there would remain at the end of the world none but the redeemed, the dark kingdom of evil having disappeared. The smoke of the abyss could no longer go up to the heaven of glory, to darken it. We cannot ourselves accept this conception of future punishment. The texts of Scripture which are brought into discussion by its defenders indicate perdi-

* *Life in Christ.* By Edward White.

tion, a state of misery; but do not imply annihilation. The verb ἀπόλλυμι (*apollumi*), which is ordinarily cited (Matt., 10: 28; John, 3: 16; Rom., 9: 22), signifies to ruin, to corrupt. The Son of man is come to seek and to save that which was lost (Matt., 18: 11; cf. Luke, 19: 10).

When it is said that the devil suffers in the lake of fire and brimstone, it is wholly incompatible with the idea of annihilation. What we object to, principally, in the exegesis of the conditionalists, is that they materialize too much the ideas of life and death in the Scriptures, and that they see in them only the maintenance or suppression of existence, as if the meaning of the texts did not go much farther, and did not imply the possession or the loss of a moral good which far surpasses the literal meaning of these expressions. It is sufficient to recall the words of Paul to the Christians at Ephesus: "*Ye were dead through your trespasses and sins*" (Eph., 2: 1). It is, above all, the anthropology of the conditionalists which we reject. They trace back to the Platonic philosophy, as a superannuated error, every essential distinction between the soul and the body, reducing man in his primal nature to a sort of psychic life, in which there is nothing either divine or immortal. According to them, the superior element is somehow superadded. Faith alone is able to uphold it, and when faith fails, it fails. Under such conditions, annihilation is possible, since physical death, when final, destroys the entire being. We ask, how, on the one hand, does the pardoned believer pass through this physical death, and, on the other hand, why the wicked do not entirely succumb to it, and what kind of a resurrection it is which is inflicted on them for no purpose but to render their annihilation final by a second death? The conditionalists have never explained themselves clearly on this point, but always—their main error—constantly revert to that *monistic* anthropology (to use a modern expression), which sees in man, in his origin, nothing but a kind of animated matter, into which the divine life may be engrafted if he makes no resistance. But if he can resist, he is therefore free, there is an

element in him which transcends the simple psychic existence; consequently he possesses a higher self. It remains for us to show that this "monistic" anthropology is not in accord with the conception of man in the Scriptures. We recognize that, except for the sublime passage in the first chapter of Genesis, on the creation of man in the image of God, the Old Testament is content with a rudimentary anthropology which does not busy itself in distinguishing between the different elements of our being. But in the New Testament this is all changed. The distinction between the soul and body comes out with a clearness which leaves nothing to be desired, in that saying of Jesus Christ: "Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt., 10: 28). Evidently two kinds of condemnation are here in question.

The prologue to the fourth gospel recognizes, in the most decisive manner, the superior divine element in man, in this great text: "This (the Word) was the true light, even the light which lighteth every man coming into the world" (John, 1: 9). But it is to Paul that we must go, above all, on this grave question, because it is possible to deduce from his epistles a genuine anthropology. He speaks continually of man's intelligence and will; and since we have no reason for supposing the contrary, we must conclude that he uses these words in their ordinary sense. But furthermore, the distinction between body, soul, and spirit is clearly implied in such statements as the following: "Glorify God therefore in your body and your spirit" (1 Cor., 6: 20). "May your spirit and soul and body be preserved entire and without blame at the coming of our Lord Jesus Christ" (1 Thess., 5: 23). In speaking thus, he was simply in harmony with the saying of the Master: "Be not afraid of them which kill the body, but are not able to kill the soul" (Matt., 10: 28). It is not then legitimate to attribute to Paul the rudimentary psychology of the Old Testament, though even that does not go so far as is claimed, since the land of shadows,

the dark *Sheol*, is sometimes lighted up with a ray of hope. How could Paul have said to the Athenians that they were the offspring of God, if man in his essence did not participate in some measure in God's nature? That divine law which the apostle recognizes as at the basis of our being, to reveal to him the good and to prohibit the evil, cannot be resolved into an animal psychism, even though it be carried to a high degree of development.

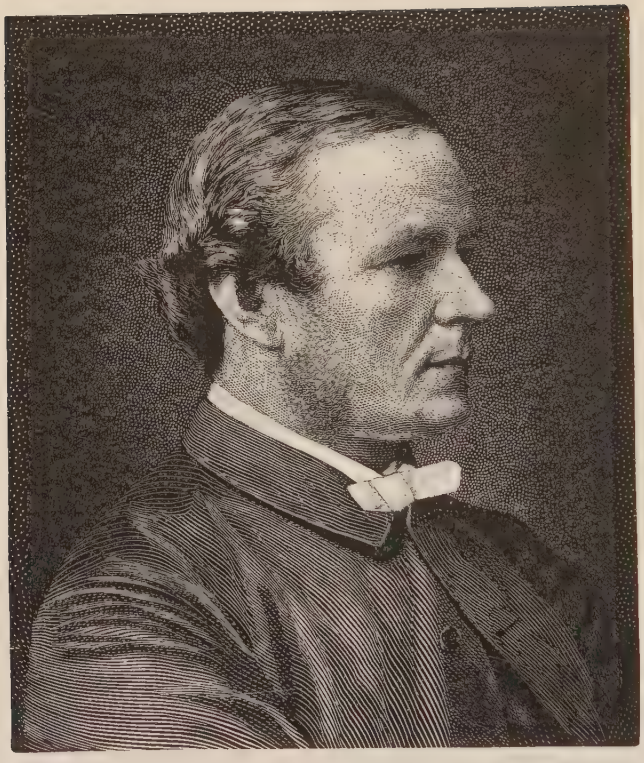
Those who claim Paul as favoring the monistic view, argue from the terminology, so frequent in his writings, by which he gives to the word "flesh" a comprehensive meaning which is applied to the natural, unconverted man. We admit the fact without hesitation, but we do not see what conclusion can be drawn from it. It does not prevent this word "flesh" from losing absolutely its ordinary meaning, when to this natural, unregenerate man there are attributed faculties, intuitions, and acts, which absolutely cannot be explained by a simply animal existence. Let us not forget that one of the first effects of sin is to overthrow in us the hierarchy of the various elements of our being and to bring the life of the senses into predominance over that of the intelligence and will, without our being able to identify evil with matter or sin with the body. If sin is called "the law which is in our members," it is because it has rebelled in two closely connected ways at once, the rebellion of our will against God, and that of the lower part of our being against the higher. Paul's anthropology, according to our understanding of it, comprises, first, the body properly so-called; second, the psychic life of the senses; third, the intellectual element, which he calls ourselves, and which is easily distinguished; fourth and finally, the conscience, which has the intuition of God's law. It is in the last two faculties of man that his receptivity for the divine is found. In our actual life this only brings out the painful contrast between the lower self developed by sin, and the higher self which aspires to union by obedience with the God it has knowledge of. This higher element once recognized in man, it is impossible either, on the one hand, to admit the possibility of its annihilation by the simple fact of death,

or, on the other, to reduce the condemnation merited by sin to extinction of existence. The proof lies in the fact that the Christian is declared to be saved from the present time, although he has yet to die. If it be admitted that by faith we are from that very moment transformed, consoled, healed of the deadly malady of our fear, reconciled with God and made able to conquer the evil which is ruining and distressing us, it follows that the moral suffering included in this fear of God's judgment, this overwhelming feeling of ruin and impotence, all those cruel tortures of the soul separated from its own true principle, inheriting the condemnation allotted to sin,—all this means far more than simple physical death, which nevertheless is inseparable from it. Separation from God, a consequence of what the apostle calls his wrath, that is to say, his just indignation against the sinner, this is preëminently the punishment incurred by sin, which becomes its own punishment when suffered to run its own free course. For the worst damnation is the degradation of our own higher self in impenitence; and this begins on this side of the grave, and is to take on its infinite proportions in the life to come, although we are not to admit that the divine love is ever left without resources with which to triumph over it. The mere fact that the Scripture admits of degrees of punishment in the future life, so that they are proportioned to the gravity of the offense, which is declared to be greater in proportion to the knowledge of the offender (Matt., 11: 23), is sufficient to set aside absolutely this summary punishment of annihilation, which can but strike down all sinners as with a single blow.

Whether this higher element which we have seen to belong to the essence of human nature could be taken away from him and return to God as a ray of light to its source, if the sinner should persist in impenitence, is a question which we cannot undertake to decide by a passing word. At all events this element abides independently of the physical organism, and subsists, therefore, after physical death, ready to be clothed upon in other conditions, according as God shall determine. In its existence, it may suffer

that purely moral condemnation which is the consequence of separation from God. It depends on itself to render this separation irrevocable, or to find in its suffering a supreme appeal for return to God. The one certain thing is this, that, in the condemnation, as in the salvation, of the moral agent, God's holy love will remain unclouded. And this is the preëminently important thing, for, so long as God remains to us, everything remains. Eternity will be, can be, nothing but the glorification of that holy love which can never change.

E. de Pressensé



F. W. Farrar

CHAPTER XIII.

Present-Day Beliefs on Future Retribution.

Belief Held by Many for Fifteen Centuries.—Some Different Views by Eminent Religious Teachers.—Sermon Preached in Westminster Abbey, Nov. 11, 1877, on "Hell —What It Is Not."—Repudiation of the Ghastly Averments of Augustinianism, Calvinism, etc.—A Gracious Shadow Cast Over the Lurid Dogma.—Defense of the Deity Against Being Infinitely Implacable and Remorselessly Cruel.—No Such Sermon Heard in the Abbey for Six Centuries.—Electric Thrill of Gratitude Flashed Through Two Continents.—Dean Stanley's Earnest Congratulations.—Honors from the English Episcopate, Universities, and Innumerable Clergymen.—No Formulary of the Church of England Contravened.—The Conscience and Reason of Mankind True to the More Benign View.—Letters of Relief and Joy from Bereaved Fathers, Mothers, Husbands, Wives, etc.—Mistaken Conception of Eternity as an Infinite Extension of Time.—Scraps of Isolated Texts and Misinterpreted Jewish Metaphors Not Decisive.—No Eternity of Punishment Deducible from the Old Testament.—Rabbis, Fathers of the Church, Schoolmen, and Others Cited.—God's Direction in developing Human Understanding of His Word and Works.—His Boundless Compassion for His Creatures Unchanged by the Accident of Death.—No Subordination Scripturally Permissible of Christ's Advocacy and Propitiation.—"Will the Lord Cast Off Forever?"

By Frederick W. Farrar, D.D., Archdeacon of Westminster, Chaplain to the Queen of England, Author of the "Life of Christ," etc.

I have several times been required by public duty to express my views on the solemn subject of the Future Destiny of Man beyond the grave. I have done so, especially, in the two volumes entitled "Eternal Hope," and "Mercy and Judgment"; nor will it be expected that I should again grapple with the whole argument in a few brief pages. In this paper I am not even asked to deal with the question in general, but only to speak of the present state of general belief respecting it.

I cannot do this better than by giving an account of some personal experiences. Those who have read my books will, I hope,

acquit me of being given to egotism, which is indeed entirely distasteful to me. But to allude to myself is here inevitable, because the present state of belief on the subject of "Eternal Torments" has been materially influenced by controversies in which, without any desire of mine, I have been compelled by circumstances to take a considerable part.

In November, 1877, I was "in residence" as Canon at Westminster Abbey; and, owing to various deathbeds which I had recently witnessed, my whole soul had been stirred within me to its inmost depths, by contemplating the brutal and unmitigated horror of the doctrine of "Eternal Torments" as it was then currently believed. By the vast majority of Anglican and Nonconformist clergymen—though the fact may now be vainly denied—the doctrine, often characterized as "orthodox," was either openly preached, formally defended, or, at the lowest, acquiesced in silently. A few there were who had tacitly let it drop out of their teaching and phraseology, though they had not deliberately abandoned it; and there were some who, among their intimate friends, ventured secretly to whisper that they could no longer believe in it without large modifications. One or two living teachers who were known to have adopted the views either of Universalism (like the Rev. Samuel Minton) or of Conditional Immortality (like the Rev. Edward White) were more or less boycotted in ecclesiastical circles as erratic if not as heretical, and they had much to suffer. Of great foreign divines there were scarcely any who, like Bishop Martensen of Seeland, combined a reputation for orthodoxy with any acceptance of "the larger hope." Of earlier English writers only a handful had ventured timidly and tentatively to express their doubts or hesitations. In living memory one Bishop—Bishop Ewing of Argyll and the Isles; one great theological thinker—Prof. F. D. Maurice; one eminent and religious layman—Mr. Thomas Erskine of Linlathen; and one or two able Non-conformists, like Dr. E. White, Dr. Allon, Rev. S. Cox, author of *Salvator Mundi*, and the late Rev. J. Baldwin Brown, were

more or less isolated from their brethren by their opinions on this subject, and their views were stalwartly denounced by the most popular of living Baptists, Mr. Spurgeon. Prof. Maurice had been in youth my honored teacher, and was in manhood my dear and kind friend. Ever since I had read the controversy on the meaning of the word "eternal," which caused his ejection from his professorship at King's College, my own mind had been absolutely made up, and I had already come to the conclusion which, at no period of my life, have I attempted to conceal. At last, however, it became my duty to express them more unmistakably. "While I was musing, the fire burned and at last I spake with my tongue."

I well remember the dim, drizzling afternoon of Nov. 11, 1877, when I walked through the rain from my house to the Abbey to preach the sermon on "*Hell—what it is not*," which is now printed in "Eternal Hope." I was perfectly well aware of the gravity of what I intended to do. I had to repudiate a doctrine which had been more or less universally preached by the majority of Christians for fifteen hundred years. I knew that to do so was an act which would cost me dear. I knew that during six centuries of the history of the present Abbey it was probable that no sermon had been preached which even greatly modified, much less repudiated with indignation, that popular teaching about hell which seemed to me a ghastly amalgam of all that was worst in the combined errors of Augustinianism, Romanism, and Calvinism, unrelieved by the more soft and tender elements which threw a gracious shadow over the lurid regions of the two former systems. The ordinary teaching, such as I had heard assumed—rather than either proved or dwelt upon—from my earliest childhood, seemed to me no gospel at all, but for the vast mass of mankind a doctrine of frightful and irredeemable despair. The teaching of Jonathan Edwards, of Father Furniss, of Mr. Spurgeon, seemed to me to represent God as a Moloch for all except an infinitesimal fraction of the human race. If God could deal with the miserable and tempted souls of the innumerable dead in the way represented by these teachers, it seemed to me that

the very bases of morality were undermined. For under these aspects God was represented as infinitely implacable, with a remorseless cruelty which would be infamous in the very vilest of mankind. And yet similar teaching—only rendered innocuous by the *vis medicatrix* of that human love and pity which is "likest God within the soul"—was everywhere received. The doctrine of hell then prevalent—as it is NOT now prevalent either in the Old World or the New—I thrust aside with something perhaps of passion, but certainly with no ambiguity, and no reservation. The phase of belief which I then flung from me with every nerve and fiber of my moral conviction may be most briefly described as that which, since then, has more and more openly been cast to the moles and to the bats,—the doctrine of endless and inconceivable physical torments of flame and brimstone, as the destined fate for the vast majority of the human race.

I knew of course that such a sermon could not escape the most savage animadversion. "He who goeth about to persuade a multitude" that one of their cherished idols of the theater is a hideous and worthless fetich; that a doctrine which they have identified with religion itself is not only wrong but blasphemous;—can hardly hope to escape paying the penalty of martyrdom in some form or other. The *odium theologicum* is as proverbially and as disgracefully virulent and antichristian in this day as it ever was. The "religious" newspapers are often as unfair and as remorseless as the Inquisition itself, though

> "Fagot and stake were desperately sincere,
> Our cooler martydoms are done in type."

I confess, however, that I was not prepared for the sort of electrical thrill which that sermon flashed through two worlds. I did not for a moment suppose that this was due to any merit, unless it were the merit of sincerity, in the sermon itself. For there was nothing elaborate in the sermon. It was written in a few hours in the ordinary course of the week's ordinary duties. The effect

which it produced was due to the fact that I had, however rudely and violently, smitten a chord of feeling, rarely touched at all, which vibrated sympathetically in a hundred thousand hearts. As we left the Abbey, Dean Stanley, who very rarely spoke to preachers about their sermons, thanked me with an unusual energy of emotion and approval. Before a week was over, letters began to pour in upon me from every part of the United Kingdom, as they soon did from every part of the world. Without my consent, or even my knowledge, the sermon had been taken down by reporters, and was published in the *Christian Age*. I believe that in this and similar unauthorized forms the circulation of that sermon in a short time exceeded one hundred thousand copies. Then it began to rain denunciations. I was assailed in scores of pamphlets; annihilated in hundreds of reviews; lectured against by university professors; and anathematized by Anglicans, Baptists, and Methodists in (perhaps) a thousand sermons. The Emperor Constantine, when told that his statues had been pelted with stones by the mob of Alexandria, raised his hand to his head and exclaimed, "Strange! I don't feel hurt." I could safely say the same. Compelled in mere self-defense to print in a correcter form, and with some explanation, the sermons which had kindled such a burning and apparently interminable controversy, I published the volume entitled "Eternal Hope." In England alone more than twenty-six thousand copies of that work have been sold, and I know not how many thousands in America, in Australia, and in various translations which have themselves passed through many editions, and have produced, I am informed, a specially powerful effect in Norway and Sweden. Why? Simply because, as was said to me soon after the book was printed, by a leading London clergyman, "You have spoken out what nearly every one of us secretly thought." However that may be, the literature of books, pamphlets, and articles which has sprung up anent that volume of sermons—the refutations, the replies, the examinations, the revilings, and the defenses of it—would alone fill a small library. One great and important branch of the

Church was within an ace of being rent asunder by schism in consequence of the discussion raised upon this question. Nothing can more decisively prove the greatness and rapidity of the change of view which has taken place, than the fact that by every Bishop of that Church whom I came near, and by multitudes of its clergy, as well as by very large numbers of the American clergy of all denominations, I have since then received a welcome far kindlier, and more friendly, than could possibly have been the case if they had regarded my views as either heretical or dangerous. And meanwhile two facts deserve record. On the one hand not a single voice of any real authority was raised in my condemnation in my own or any other branch of the Church. I was honored by the kindest friendship of Cardinal Manning, and both the English Archbishops; the Bishop of London invited me to preach his ordination sermon; I stood on an entirely friendly footing with all the best and most learned members of the English Episcopate, and, while I continued to receive from them many tokens of regard and approval, not one of them addressed to me a single word of disapproval. I was invited, year after year, to preach in many of our principal cathedrals; to read papers at Church Congresses both in England and America; to preach before both our English Universities and to address the students of our greatest Scotch Universities and of various theological seminaries. Though I had openly disclaimed a form of teaching which many professed to regard as *fundamental*, no one could show that I had used one word which ran counter to any formulary of the Church of England; even Roman Catholic writers declared that I had said nothing which contravened the Catholic faith; and, however hostile might be their *animus*, no society and no individual in the Church of England ventured to run the risk of prosecuting me for views, which might not indeed be *theirs*, but which they very well knew to be perfectly tenable in the Church of England. Indeed those views—though few of them knew this—had not only been always and everywhere tenable in the Church of God, but had been undis-

guisedly expressed by some of the profoundest of the Fathers and some of the greatest of canonized saints. Since the year 1877 more than one English clergyman has been promoted to a Deanery, and at least one has been elevated to an important Bishopric, who had publicly avowed his agreement with me in my general views on this subject. In 1877 it required some courage and some self-sacrifice to bear the brunt of a popular indignation at once learned and ignorant, by expressing the views which I then expressed. It does not require the least courage to repeat them—as many clergymen repeat them—now.

I left the attacks made upon me unnoticed, and the books written against me unanswered. I knew that time, and the conscience and reason of mankind, were on my side, and I cared nothing for onslaughts of which not a few were childishly incompetent, and entirely base. It was impossible for me to take any notice of writers who could stoop, as many of them did, to be vulgarly unfair, and studiously impertinent. The majority of their books and pamphlets were but sluggish and bitter ripples "on the Dead Sea of Commonplace." Not one of them survives at this moment. Without any effort on my part they have sunk long ago into deserved oblivion, and are as dead of their own deathfulness as the lazy weeds which rot on Lethe's wharf. Many of them were, from first to last, a mere *ignoratio elenchi*. Their writers had failed to understand even the basis of my argument. They could not grasp what is meant when we say that the idea of Eternity is not the infinite extension of Time, but the absolute antithesis to it. They could not comprehend how the word *αἰώνιος* may express a qualitative conception, not an endless sequence. They thought that the whole question could be triumphantly settled by scraps of isolated texts, and shreds of misinterpreted metaphors. They had not risen to the stand-point from which alone this question can be judged. They retained and cherished their ignoble thoughts of God. They thought that they had proved a terrific dogma, when they had only snatched a few missiles from their broken stone-heap of Scripture

to hurl with due hatred at the head of an opponent. They showed that they were animated by the "eternal spirit of the populace." It would be wholly unbecoming in me were I to say with De Quincey of such objections that "I could have brained their mushroom heads with a fan." It is not in that spirit that I am writing. But I may safely say that the intense Pharisaism and transparent injustice of many of the reviews of my "Mercy and Judgment" gave me a safe refuge in healthy scorn of controversy so conducted. Peace be to the ashes of all who have garbled my words, evaded my arguments, misrepresented my opinions! I did not regard them as foemen worthy of my steel. I have never retaliated. I freely forgive them. It is not in vain that I have read in Dante:—

"*Lascia dir le gente.*"

But there were other directions in which I found unlimited comfort. The total results to me were not summed up in the *anathema maranatha* of party writers. I was surprised, touched, unspeakably supported, by the many letters which I received from persons of the most reverent faith, of the most unimpeachable orthodoxy, above all of the deepest personal holiness. Fathers, and mothers, and wives, and brothers, mourning over those whom they had lost, and who, in the pathetic language of Shakespeare, had "died and made no sign," poured out to me with tears their thanks, sometimes because I had given expression to the inmost conviction of their own hearts, sometimes because I had rolled away from their spirits the incubus of an intolerable despair. Missionaries, who had been toiling among the heathen for long years of noble self-sacrifice, wrote to tell me that they, amid the awful world of Paganism, had found it impossible to hold the hideous dogma in which they had been trained. The saintliest Bishop whom I have ever known personally sought me out to tell me that, in his own work amid poor heathen races, he had been insensibly driven by the sheer logic of facts to lean more and more to the very views which I had expressed. A divine, who is justly regarded by many as the greatest and most thoughtful of living

theologians, as well as the deepest of Scriptural students, called on me, during the densest storm of denunciation, to tell me that, for twenty years at least, *he* had taught the same truths that I had done, and that no trace of the then popular dogma could be found in all his works.

But now occurred the most remarkable event in the entire controversy. For in 1880 appeared Dr. Pusey's book, "*What is of Faith as to Everlasting Punishment? In reply to Dr. Farrar's challenge in his 'Eternal Hope.'*" We read in the Old Testament of a certain prophet who was invited to curse Israel, but he blessed them altogether. Something like this occurred in the case of Dr. Pusey. He was put forth to answer my sermons, and lo! he conceded to me every single point for which I cared anything at all! He argued indeed against Universalism; but I have never been a Universalist, and therefore all that part of his argument was no reply to anything that I said. A Universalist is one who believes that all mankind, without exception, will ultimately be saved. That is my own fervent *hope;* but to *cherish a hope* is a different thing from *affirming a doctrine.* I have been impressed for years with the conviction that, as regards the Future Life, God has designedly left us in a complete darkness and uncertainty concerning *all details.* In all Scriptural allusions to the world to come there is an indefiniteness of outline which is amazingly unlike the glib and graphic delineations of future bliss and woe in which so many ignorant persons think that they can indulge with the utmost facility. Nothing is more remarkable than the general silence of the Old Testament even on the subject of immortality; and while, in the New Testament, immortality and the great laws of reward and punishment *are* revealed, enough knowledge is granted us for our amplest guidance, but not enough for our morbid curiosity. It is sufficient for any Christian to know that Christ died and rose again, and that thereby for us also the last enemy—Death—is doomed to destruction. It is sufficient, further, for *any* man to know that in the future life we shall receive according to the deeds

done in the body;—but yet that there is a forgiveness of sins, through Christ's propitiation and his eternal advocacy. I believe that God has not revealed more, because more than this would be incomprehensible, and might be harmful to us. We have all light enough to guide our footsteps here, and beyond the grave will be the new Heavens and the new Earth

"To which our God himself is moon and sun."

I was therefore not concerned with any reasoning which Dr. Pusey urged against the theory of Universalism. On the other hand, as I have said, he absolutely conceded the only points which I had assailed,—namely (1) the doctrine "that the vast majority of mankind were doomed to perdition"; and (2) "that the endless punishment of hell was of the character of unimaginable physical and material torture." If those two maddening and abhorrent dogmas were rejected, I was unconcerned to deal with any *débris* of the old "errors and terrors" which might be left. Now Dr. Pusey emphatically declared that the loss of the majority, which had for ages been so assiduously taught, was in no sense of the word a Catholic doctrine, and had never been sanctioned as such by the Church of God. He also declared that, while himself inclined to believe in material fire and brimstone, that was no more than an individual opinion which any one was free to hold or to reject as he pleased. But he went very much further than this. Indirectly and directly he implied that God might reach unknown millions of souls as they passed through what he called "the almost sacrament of death." He thought it possible that Abel, and Absalom, and Solomon, and Nebuchadnezzar, and Ananias, and even the Antichrist Antiochus Epiphanes might have been saved. "The church," he remarked, "has its long lists of saints; it has not inserted one name in the catalogue of the damned." He even used this most startling sentence, in which he went very far beyond anything which I had said: "Take the worst case almost that can be imagined, the case of a soul dying immediately upon the commission of some deadly sin. Take the case of one falling in a duel but repenting

for the love of God, after he had been mortally wounded (such a history has been recorded and believed): or that (which made much impression) *of an unbeliever who had lately been inculcating unbelief, and who rose from an adulteress's bed, to fall back and die in the arms of the adulteress; or of one who committed suicide and repented when the means employed had begun to work their effect.* Extreme cases we must "*leave to the mercy of him who died for them. They have been before their Judge.*" He wrote much more to the same effect. Clearly his view was different from mine, inasmuch as he attributed to the action of God upon the soul *in articulo mortis* the merciful and blessed results which it seemed to me more Scriptural and more natural to attribute to the free workings of the divine justice and mercy in the state beyond the grave. But with a writer who held such views as these—views so wholly unlike the doctrine I had attacked—I had no quarrel. He did indeed traverse many of my arguments, but he did not write in the wretched spirit of unfairness and baseness which had animated so many others. He wrote like a Christian, a scholar, and a gentleman. I could argue with one whom I could respect and love; and in my "Mercy and Judgment" I endeavored to prove that he had not shaken one of my positions, and that he had not really broken the force of anything which I had asserted about the opinions of the Rabbis, the Fathers, and others. But all this part of the controversy merely affected the less essential details. Competent readers may judge of them for themselves. Dr. Pusey never answered my "Mercy and Judgment," and not a single other writer has as yet attempted to do so. But meanwhile the substantial agreement of Dr. Pusey with views far less terrible than those of ordinary religious teachers was a matter of historical importance.

For Dr. Pusey was regarded not only as a theologian, but almost as an oracle. His name was profoundly respected by the mass of the Anglican clergy as a *magnum et venerabile nomen;* and if my sermons had never produced any other effect than to elicit his answer, they would have produced a result most memorable in the

progress of this controversy. The mere *ipse dixit* of Dr. Pusey would weigh more with many of his followers than ten thousand of my arguments, however cogent they might be. And when the acrid Pharisaism of some writers charged me with presumption for saying that Dr. Pusey had admitted all that I required, they were unaware that I had before me this letter of Dr. Pusey himself, dated August 3, 1880.

"*My Dear Canon Farrar:* It is a great relief to me that you can substitute the belief in a future purification for those who have not utterly extinguished the grace of God in their hearts. *This, I believe, would put you in harmony with the whole of Christendom.*" * * * "Yours faithfully,

"E. B. PUSEY."

In a previous letter to me, dated July 30, 1880, he had used these remarkable words:—

"*Reverend and Dear Sir:* * * * * * * * * * * * * * * * * *

"*If I had had time I would have rewritten my book and said, 'You seem to me to deny nothing which I believe.'* You do not deny the eternal punishment of souls obstinately hard and finally impenitent. I believe the eternal punishment of no other. Who they are God alone knows. *I should have been glad to begin with what we believe in common, and so to say* there is no need then to theorize about a new trial." * * *

"Yours faithfully,

"E. B. PUSEY."

From the use of the word "substitute" in the first-quoted of these two letters it might be inferred that my opinions had been in some way altered by Dr. Pusey's book. Such was not the case. I wrote back to say that I had no need to "substitute" the notion of future "education" or future "purification" for that of an extended "probation" beyond the grave, because, in arguing for larger views of God's infinite compassion, I had not, I believed, used the word "probation" at all, nor had I in the least attempted to theorize on the *particular methods* by which God's mercy might be brought home to erring souls. All that I had done was to show that the common teaching about hell went to lengths

which were entirely unwarranted by Scripture, and were not required to be believed by any faithful member of the Holy Catholic Church.

The controversy has many aspects, and in my "Mercy and Judgment" I have touched on several of them. In that book I have approached the question from various points of view, and I must be content to refer to the arguments there adduced.

Historically I claim to have proved absolutely in that work that many Fathers, Schoolmen, and Divines, in all ages of the Church, have used language which involves broader and more merciful conclusions than those which have ordinarily been taught. Without once more summoning that "cloud of witnesses" it is sufficient to state that, by the admission of St. Augustine himself, "Some, nay *very many*," (*nonnulli, immo quam plurimi*) in his day, did not believe in endless torments; and that no less a person than St. Gregory of Nyssa, the brother of the great St. Basil, the probable incorporator of the additional clauses into the Nicene Creed, the pillar of orthodoxy in his day, and a canonized saint, openly and undisguisedly expressed opinions which can only be interpreted to imply Universalism, and that St. Gregory of Nazianzen, the only Father or teacher to whom, except to the apostle St. John, has been accorded the title of "The Theologian," the president of the second great Œcumenical Council, held language of the same purport. Also that the current Protestant dogma was far more intensely horrible than that of either the Western or the Eastern Church; since the Western Church has accepted the mitigating doctrine of Purgatory, and the Eastern Church attributes the same effects to "the Probatory Fire." Also that "the endlessness of torments" is repudiated by many of the greatest ancient and modern Rabbis as forming no article of the Jewish belief, and therefore as not being, in their opinion, deducible from the

Old Testament writings. "The Eternity of Punishment," says Rabbi B. Artom, Haham of the Spanish and Portuguese Jews, late Chief Rabbi of the Sephardic congregation, "we consider to be thoroughly opposed to the will of the Lord, the Father of Mercy."

Scripturally it has been decisively proved that the current dogma was deduced from isolated phrases, and that the exorbitant inferences which have been extorted from those phrases ought to be very largely modified by consideration of the context; by recognition of the characteristics of Jewish metaphor; by observing that *αἰώνιος* does not by any means, always or necessarily, connote endlessness; and, above all, by learning that there are antinomies in Scripture on this question—concurrent lines of revelation which point to varying conclusions, and of which the apparent differences are not by us completely reconcilable. Let me, however, assure those who adopt a miserable micrological method in arguing this question, that it can never be settled in this peddling, pelting way, by atomistic fragments of Scripture texts. There is a light which is ever lighting every man that is born into the world. There is a continuous teaching of man by God, in history and in the development of human thought. The Reformers rightly fell back on Scripture against the asserted infallibility of a corrupted church; but, as J. Macleod Campbell said, "these three hundred years have taught us how little unity and harmony a free appeal to the written Word would secure, and so we are thrown back on the promise, 'And they shall all be taught of God.'"

There are many *prima facie* but untenable inferences from this or that passage of Scripture, which must be corrected by an appeal to its general scope and tenor, and above all by a more adequate conception of Christ's advocacy and Christ's propitiation. "Perhaps," says Bishop Wordworth of St. Andrew's, "a careful study

of the Gospels and Epistles teaches one to think that there are, if I may so say, two parallel lines of revelation, which can never meet in this world, but will meet, as we humbly trust, in the world to come. But any one who reflects what the everlastingness of future punishment really means, and who feels the moral difficulty of believing it, and the need of caution and consideration in laying it down, may be allowed to plead earnestly that, whatever be our own opinion of it, it should not be rudely flaunted as a point of faith in the eyes of men who are strangers to the entire code of Christian doctrine, and who will look upon it, not as a part of a great system, but as an isolated tenet of unspeakable horror."

I hold, as firmly as any human being can do, the existence of a great law of retribution which is part of God's scheme for the education of man; but I am taught by Scripture, and by the Church, to proclaim that God loved us while we were yet sinners, and that even unto death he yearns to welcome his repentant prodigals. Neither Scripture nor the Church warrants me in the assertion that the accident of death turns God's unbounded compassion and forgiveness into implacable hatred and inconceivable cruelty and wrath. The eternal *μὴ γένοιτο* of a natural horror repudiates the hopelessness with which man's terror and superstition have shrouded the life to come. We say with George Fox, "And I saw that there was an Ocean of Darkness and Death, but an infinite Ocean of Light and Love flowed over the Ocean of Darkness; and in that I saw the Infinite Love of God." It is not in virtue of our irreligion or our disbelief, but in virtue of all that is noblest and most Christlike in our human nature, and all that is deepest in our faith, and all that is strongest in our hope, that we refuse to believe of God that which would be evil in men. When we contemplate the hour of death and the day of judgment we can use the

language of the Psalmist: "Will the Lord cast off for ever? Will he be favorable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? and hath he in anger shut up his tender mercies? And I said, This is my infirmity; but I will remember the years of the right hand of the Most High."

Thomas W. Cowle

CHAPTER XIV.

The Age to Come and the World to Come. Christ's Teachings concerning the First, and his Silence concerning the Second.

Perils of the present Transition of Opinion.—Solution of Difficulties to be found in the Silence of Jesus Christ concerning the Future Life.—Sources of Misinterpretation.—Judaism corrupted by Admixtures of Pagan Eschatology.—The Messianic "Age to Come," not the "World to Come."—The "Conclusion of this Age," not the "End of this World."—Parables of The Tares, of The Pounds, of Lazarus and Dives.—A Fallacious Foundation for a Gigantic but Unsubstantial Superstructure.—The Critical Proof of Christ's Silence as to the Future Life confirmed, 1, by his Character as a Teacher; 2, by the Character of that Old Testament Dispensation which he came to Fulfill.—The Characteristics of the Hebrew and Christian Scriptures, at this Point, distinguish them from the Pagan Eschatologies.—And Harmonize them with True Ideas of (1) the Sphere of Law; (2) the Worth of Humanity; (3) of Progress by Evolution and not Catastrophe; (4) of Spiritual Immortality.

By Rev. T. W. Fowle, M.A., Rector of Islip, Oxford, England.

It is sometimes said, and perhaps more often hoped, that the received doctrine concerning the future life, in other words, heaven and hell, is yielding to the influences of humanity, and to the growth of a kindlier spirit, and so is taking a silent departure from the beliefs of man. This may very probably be true, but it involves the Christian religion in a serious, not to say mortal, danger. For Christianity maintains its hold upon the mass of men through the life, the character, and the teaching of Christ, as presented to us in the gospels; and of these three the last, namely, his teaching, has a special evidential value, because it can, more easily than the other two, be tested by the intelligence and moral judgment of those to whose acceptance it is submitted. If, then, men resolve to reject the received doctrine as contrary to justice, to reason, and the love of

God, and if, as they very well may, they come to the conclusion that all dogmas concerning an unknown and inconceivable future are only productive of embarrassment and delusion, then there will emerge a plain contradiction on a vital point between the teaching of Christ, as commonly received, and the best and final thoughts of man concerning himself and his destiny. The belief that Christ taught the popular doctrine, together with the certain fact that Christianity has promulgated it in his name, will prove, as indeed it always has done, a stumbling-block over which the best spirits, otherwise drawn to Christ, will be sure to fall.

It is of no use, in such a crisis as this, to resort to a nice interpretation of his recorded language, in order to raise plausible doubts as to his exact meaning, or to mitigate some of its more glaring harshness. By so doing, we only compromise his character as a teacher more gravely than ever, and lay ourselves open to a charge of dishonesty—for there is nothing that honest people dislike more than "explaining away." And if Christ intended to make an authoritative revelation about the future life, if that were the principal object of his thoughts, then we ought to admit boldly, because men *will* say it whether we like it or not, that he should not have spoken on such serious and difficult subjects in vague and obscure language, calculated to leave the mind in doubt and misapprehension. It will be said, and with justice, that if he had nothing clear, precise, and, above all, true, to disclose, he ought never to have spoken at all.

And this is the plain truth of the case—HE HAS NOT SPOKEN AT ALL. All our errors and difficulties have come just of this: That we have attributed to him declarations concerning the future life, when he was thinking and speaking of something else. How to bring this statement home to the reader's mind in the limits of a brief essay, or how, even, to touch upon the many serious considerations involved in it, is, I am painfully aware, an almost impossible undertaking; however, we will start from the well-known crucial passage, which brings the whole subject dramatically and positively

before our minds. In the parable of The Sheep and the Goats (Matt., 25), our Lord, seated upon the judgment throne, summons before him all nations, awarding to some eternal life, to others eternal punishment, the test being whether they have or have not performed deeds of mercy and kindness. Now, were the persons thus described supposed by him to have died bodily and risen again, or not? If the former, then it is not easy to imagine how words could be chosen to affirm more decisively the received doctrine of a division into two classes, the eternally lost and the eternally saved. Attempts to evade the plain meaning of the words used, more especially when they are perhaps only a translation of what he said, may possibly succeed in making his meaning unintelligible and inconsistent, but at what a cost to his authority as a divine teacher! But if the second alternative be true, *i. e.*, that our Lord was contemplating human beings in their relation to him under present mundane conditions, then the parable ceases to concern the future life at all, and becomes, as a very cursory examination shows that it must be, a description of our Lord's Messianic kingdom, which began with his resurrection, and exists now as Christian civilization. The punishment describes the condition of those (with a special reference to the Jews of that time) who, whether as nations or individuals, are for their own fault excluded from the blessedness of the Christian religion; the reward is the realization in all its fullness of the Christian life.

This, then, raises very clearly the question we have to discuss: Did our Lord contemplate here and elsewhere the establishment of the Messianic kingdom, or the state of rewards and punishments in a future life? In the popular theology of the day, both ideas—one derived from the Old Testament, the other from Persian or oriental sources—were combined together, and embodied in a number of phrases, which teachers who wished to address the people in language familiar to them must of necessity employ. Now, their use in the New Testament is a question for criticism to decide, and I shall make bold to affirm that a very small expenditure of the labor

and acumen, now at the disposal of criticism, would speedily set the matter at rest forever. No doubt the union of two incongruous ideas in the same phraseology presents some difficulties, nor is it always easy to decide how far the language is to be taken metaphorically. To this must be added a plentiful crop of corrupt readings, incorrect translations, and false traditional interpretations, which, growing up under the shelter of the popular theology, have given it a fictitious support, and have greatly delayed the day of exposure and overthrow. But to any critical mind, nay even to the ordinary reader, our Lord's language, when once it is clearly put before him, vindicates for itself, as, if he be the Light of the World, it needs must, a meaning quite simple, natural, and consistent with itself. From the corrupt eschatological influences which were perverting the national religion, and bringing swift and terrible ruin upon the Jewish people, our Lord's teaching could and did escape, though it was obliged to use the popular language and to that extent was influenced by it.

It would be difficult to lay before the reader even a bare outline of the argument for the Messianic interpretation, were it not for the existence of one remarkable phrase which affords a key to the problem. In our Lord's time, the periods before and after the coming of Messiah were called *ὁ νῦν αἰών* and *ὁ μέλλων αἰών*, meaning, of course, the then present Jewish and the future Messianic ages, respectively. Now, our Lord used these words frequently in their acknowledged meaning, speaking also of the conclusion of the then age as a time of judgment upon the Jews, before the Messianic period could be established. But this is the point at which, by a fatal error, the whole scope of his teaching is perverted, and an eschatological meaning substituted for the Messianic. Translate the words meaning "conclusion of the age" by the expression "end of the world," and the mischief is done. In spite of the plain sense of a common Greek word, in spite of the phrase having a well understood, almost technical, meaning, the Revised Translation has not been able to free itself from the incubus of traditional error, backed up by theo-

logical prepossessions, but has been content to remit the truth to the margin, there to maintain a precarious existence as best it may. An example of the erroneous impression thus conveyed may be found in the words of our Lord (Matt., 12 : 30), "it shall not be forgiven him, neither in this world (*i. e.*, age), neither in the world to come," where the contrast is not between two different worlds, but between two different dispensations, in neither of which was pardon possible for willful obstinacy. But a worse example is to be found in the parable of The Tares (Matt., 13 : 39), in which he is made to describe the approaching harvest as the "end of the world" (as though the harvest could possibly be in any sense the end of the field!), instead of the conclusion or winding up of the age, *i. e.*, the Jewish dispensation represented by the crop of wheat and tares then existing upon the earth and ripe for judgment. A candid reader would indeed soon convince himself that coming events pertaining to the setting up of Messiah's rule on earth (how wonderfully fulfilled we know!) occupied his mind, to the exclusion of dogmas concerning the world to come. A few words may be added, to set the mind that cares to know the truth, upon the right track:—

From the time that our Lord commenced his public ministry by the proclamation, "the kingdom of heaven is at hand," down to that supreme moment when he closed it by the solemn warning to his judges, "henceforth (*i. e.*, from this moment) ye shall see the Son of man sitting on the throne of power and coming in the clouds of heaven," he seems to have had the one specific object in view of announcing himself as the Messiah, whose kingdom he proclaimed with every special mark of time and place, that could give precision and vividness to his words. This truth he expounded in parables as simple and easy as can be imagined, if we confine their application to that for which he intended them, but dark and perplexed just in proportion as we read eschatology into them. One of his most characteristic expressions, "being cast into a furnace of fire where there shall be weeping and gnashing of teeth," lends itself very easily to an eschatological interpretation, till we remem-

ber that the *time* is fixed as immediate by the phrase "conclusion of the age" (Matt., 13 : 42); the *place*, Jerusalem, is suggested in Luke 13 : 28, 34; and the fulfillment of the doom definitely connected with the destruction of the Jewish nation foretold in Matt. 24, and again in chapter 25 (see verse 30), the two chapters being joined together by the word "then" in chapter 25 : 1. It was, indeed, because the popular mind was blinded by eschatological prepossessions, that our Lord failed to gain their attention to those signs of the times that were so rapidly closing in upon them, and strove in vain to call them away from dreams of the future to the terrible realities of the present. There are a few more illustrations, showing what was in his mind:—

The general expression, "the kingdom of heaven is at hand," was enforced by the plainest statements as to time and place. "Verily I say unto you, ye shall not have gone through the cities of Israel till the Son of man be come" (Matt., 10 : 23). "There be some of them that stand here which shall in no wise taste of death till they see the Son of man coming in his kingdom" (Matt., 16 : 28). "Verily I say unto you this generation shall not pass away till *all* these things be accomplished" (Matt., 24 : 34). The punishment to be inflicted, both upon the nation that rejected him, and the individual servants who were unfaithful to him, was described as being cast into Gehenna, a symbol of absolute destruction, explained in John (who naturally did not use the popular phrases) as "ye shall die in your sins." In one case, however, as if to show how purely figurative the language was, "Hades," as the symbol of nothingness, was employed, as when he said of Capernaum, in the day of judgment "thou shalt go down into Hades." It is upon the establishment of this kingdom, upon the relation of Pharisees and sinners, or of Jews and Gentiles, or of good and bad disciples, towards it, that the parables turn, all of them pointing to something that was coming to pass immediately. The parable of The Pounds, for instance, is a plain and exhaustive prophecy of the coming Messianic rule, the judgment upon his servants who had received the

money in trust being carefully distinguished from that upon his enemies, the Jews, who "would not that I should reign over them," and therefore were slain before his face (Luke, 19: 27). The parables, therefore, are the revelation of the will of God towards men and nations in respect of their relations to the Messianic kingdom, called by us Christianity, and men will discern their profound moral significance exactly as they free themselves from that application of their meaning to the conditions of a future life, which we have inherited from corrupt Judaism.

There is then an overwhelming body of evidence to show that our Lord was thinking and speaking of the Messianic kingdom upon earth; what is there to show that he was thinking of the future life as well? That he should exclude it from his teaching altogether is hardly possible for the Victor over death and Hades; on the other hand, it is equally impossible that, if he had intended to convey precise and definite ideas about it, he should not have used plain and unmistakable language. The silence of Christ is really marvelous. When pressed by the Sadducees with their foolish question about marriage, he gives them a brief answer, just sufficient to meet the case propounded, and even in this, by the use of the word "*that*" age, he distinguishes the future life from the coming Messianic age about which alone he had a commission to speak. The parable of Dives and Lazarus can only be taken for a revelation of the future life, by turning a parable into a history; it is rather the use of Jewish popular mythology to depict the state of various classes of the people, or of the whole people, as contrasted with the heathen, when Christ's kingdom should be set up on judgment. Lazarus is just as much a real man as the sower or the steward; Hades (not Gehenna, be it remembered) is just as much a figure as the vineyard or the harvest field.

There are, however, just two instances in which our Lord's teaching passed for a brief moment, and for a single step, beyond the verge of death and the grave. To the penitent thief he promised Paradise that night with himself, and to the disciples—with per-

haps a special reference to Judas—who might be tempted to betray their trust for fear of death, he addressed this warning, "Fear him, which after he hath killed hath power to cast into Gehenna" (Luke, 12 : 5), with which may be compared Matt. 10 : 28, where the idea of absolute destruction is more clearly brought out. Now, without dwelling on the well-known difficulty in this last passage, as to whether God or the Evil Spirit is intended by it, but taking the two merely as they stand, it comes to nothing more than this: that our Lord, upon two occasions, for a special purpose, indicated that the consequences both of penitence and of treachery worked themselves out in a future life. He used two common popular phrases, one of which points to destruction rather than to punishment (can there be existence of any sort in Gehenna?), and he added no word of his own to clear up the meaning of the figures he employed. Any Jewish rabbi would have used just the same terms, though he would have applied them to very different persons. Does this look as though our Lord thought it desirable, or possible, to give definite and useful information about the conditions of the future life?

Such, then, is the foundation for the gigantic superstructure that has for centuries overawed the minds of men, and even now hangs over Christendom as unsubstantial in itself as a cloud, but like a cloud capable of darkening the ways and appalling the spirits of the human beings who go about in that dread of the possible wrath of God, which so soon passes into rebellion against the superstitions by which they have been deceived, and against the religion which has adopted them as its own, and too often grown powerful and domineering by means of them. Yet the case is as I have stated it, and—for the matter is too serious for hesitating humility—have elsewhere abundantly proved. What remains is to deal with difficulties of an *a priori* character, which so naturally occur when any revolution in opinion is proposed, and men are asked to think differently from what they have done upon serious religious questions. Such are, amongst others, the reasons of our Lord's silence, the

source of the common mistake about his teaching, the effects upon Christianity and upon the evidence for its truth; upon all of which it is only possible to offer on the present occasion a few suggestions.

We might state the matter thus: Although the meaning of our Lord's doctrine must be discovered in the first place by critical examination of his recorded words, without any prejudice as to what we ourselves should prefer, yet when once fair cause has been shown for placing a new interpretation upon them, then it becomes matter for further inquiry whether the new or the old be more consistent with the character of the Teacher himself, with the nature of the religion out of which the teaching grew, with the needs and beliefs of those to whom it was addressed, or for whose benefit it was designed. From this category, however, it is necessary to exclude expressly the sentiments, however natural and reasonable, which revolt against the older view, because men deem it inconsistent with the divine attributes of mercy and justice. We may not take Christ's teaching for a special revelation of the will of God, and then reject any part of it which may chance to seem wrong to us: to do so is to fall under that suspicion of unfairness which men so strongly resent. The protest of outraged humanity affords both reason and motive for raising a critical inquiry into the true import of his teaching, just as a sense of wrong provokes an appeal to courts of law; and it is, moreover, quite a sufficient excuse for rejecting the religion which contains doctrines abhorrent from the point of reason and humanity. But criticism is prejudiced exactly in proportion as it is influenced by appeals, however well meant, to feelings, however respectable. It is the certain conviction, founded on criticism, that Christ never taught the common doctrine of the future life, that enables us to proceed to inquire next, whether, taking all circumstances into account, this is not far more probable than the other alternative.

Consider, first, the character of the Teacher himself. Was Jesus Christ, being such as we suppose him to be, more or less likely than not to have discoursed on the conditions of the future life? Now

it is essential—so all are agreed—to his hold upon our affections and confidence, that he should be perfectly human, that is, should fulfill all the conditions implied in his own designation of himself as the Son of man. Now, before we as men can describe actual states or conditions, we must know them, and to know them they must be presented to consciousness in experience: whatever may be true about *ideas*, objective things must be understood by objective means. Information as to the future life is impossible to man, and therefore to Christ if he be "very man," for all purposes of human conduct and teaching: the words that purport to convey it can have no real meaning when applied to an absolutely unknown sphere. The future, on the other hand, of the Messianic kingdom, so far at any rate as concerns its establishment in the next forty years, lay plain before him, drawn from innumerable sources both within and without, though even here he expressly disclaims knowledge of details that could only become known by time and experience. "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Is it credible that he who could not reveal to the disciples, who were so deeply interested in knowing, the time of rapidly approaching events, should nevertheless be able to reveal the exact conditions of another world? Is it not rather certain that he was silent on both topics because knowledge could only be gained by experience?

Again, if he knew the mysteries of eternity, why did he not speak more plainly? Why use figurative popular phrases when one clear, undisputed sentence of his own would have settled the matter at once,—"There is a place of endless happiness and another of endless torment after death, and I am come to save mankind for one and from the other." Surely, the matter is too serious to be left quite as he left it, nor does his language, if he knew more, betray that candor and openness which are distinctive marks of perfect teaching. Why, again, occupy himself with the fall of a city, if the eternal destiny of myriads of human beings were present to his mind and hung suspended upon his words? If, on the other hand, the fall of a

city were a type, for all ages to come, of God's dealings with mankind, in this sphere of preparation and probation, then its importance is abundantly justified. The Messiah speaks of Messianic things.

Consider next the nature of the dispensation which prepared the way for Christ's advent and which he expressly came to "fulfill." Now, it is part—indeed an essential part—of the case, for the truth of the Christian revelation, that it did not, as it were, spring into the world full-armed, but that the Jews had been called and set apart, so that Messiah, when he appeared, might come to his own, might find a place in history prepared for him, might claim for himself that he was fulfilling the law and the prophets. Now, it is certain that the Jewish religion, down to the captivity, contained no teaching concerning the conditions of the life to come, and no theory of rewards and punishments. The stress of this fact is so strong, that people are apt to grow angry when it is pointed out; but they must really bear to be told that God's chosen people did as a matter of fact worship, and preach, and repent, and serve God, with no more than a doubtful allusion in their sacred books to the possibility of a life to come. And it is equally certain that, as the national inspiration ceased, foreign eschatology entered in under the influence of the Paganism to which they were subjected: in language, feeling, and temper, the Rabbinical teaching of our Lord's time was purely Pagan, except so far as it was modified by the Messianic tradition, which was their unique characteristic possession and prerogative. So that the alternative is reduced to this: Did the Messiah foretold in the Old Testament Scriptures adopt their spirit and their silence, or did he restate, with all the sanction of his divine authority, the Pagan doctrines from which the nation had been set solemnly apart? If it be contended that the absence of a belief in immortality was an imperfection in Judaism which he came to correct, in this, as in other respects, the answer is that he did this not by supplementing the Old Testament from heathen mythology, but by bringing the fact of life after death within experience by his resurrection from the dead.

This contrast between Holy Scripture and other religions, in respect of the doctrine of a future life, is of special importance at this particular moment, when the study of comparative religion is making known to us the analogies between Christianity and other systems, and tracing so much of it back to the instincts and experiences of mankind. Now, in respect of all that is good, reasonable, and natural, such analogies are to be heartily welcomed, because they go to establish a general harmony with the course and constitution of nature, of whose author Christianity claims to declare the will and reveal the methods. But then this process, the further it goes, inevitably forces upon us the difficulty, which as a matter of fact weighs heavily upon the mind, whether there is any specific difference between the Christian and other religions, which entitles it to be called true in a sense in which the others are not. Does any part of it look as if it came from another than human source, or betray tokens of a divine origin?

In answer to this, let us assert the uniqueness of the Bible in that it, and it alone, has escaped from those eschatological speculations which carry upon their face a purely human parentage, and have exercised so potent an influence, for good and for evil, upon the history of man. For eschatology is nothing more than a survival of beliefs and passions from primitive times, purified by an ardent moral endeavor against vice and on behalf of righteousness, and so lingering on as part of the inherited beliefs of man concerning his eternal future. In its effects it may now be pronounced anti-human and anti-social, because it draws away the minds of its votaries from what may be realized and achieved here upon earth, and fixes attention upon the salvation of the individual, rather than the redemption of the community—two capital defects according to the modern way of thinking. Now, from all this, the Bible stands aloof, and so Christianity, if it is to be faithful to its own Founder and its own books, will decline to speculate about matters whereof knowledge is impossible, or to give names for places in an unexplored territory, or to administer the laws of an unknown

country. Take eschatology away from other religions, and you strike at a vital part; take it from Christianity, and you remove an unnatural and disfiguring growth. Destroy the belief in Nirvâna or Paradise, and Buddhism or Mahometanism lose much of their *raison d'être* and of their religious attractiveness. Destroy the belief in heaven (as a place of happiness in contrast with hell), and you do but replace it with the Messianic kingdom of righteousness, joy, and peace upon earth, without depriving the Christian spirit of one legitimate hope of a life to come, with which the instinct of immortality touched by the resurrection of Christ has endowed it.

Seeing, then, that our Lord was silent upon the conditions of the future life, it follows that the subject should be left an open question, free from all dogmatic prepossession whatever. Now this amounts to a revolution in religious thinking, as complete as can well be imagined, the precise tendency of which may well arouse intense interest in our minds. Perhaps it may be best described as a return to naturalness in the sphere of religion, or, more correctly, as the establishment of analogy with the higher as opposed to the lower nature. Eschatology can indeed claim kinship with nature, but it is with the nature of primitive man, undisciplined, selfish, the slave of appearances, the victim of superstitions. Hence it is that the higher forms of eschatology, *e. g.*, Buddhism, are but the reaction from the evils of earlier times, from which man feels he must escape somehow; and so, projecting the experiences of the present life into the next (the essence and the error of all eschatology), he comes to the conclusion that it is better not to be, than to exist amid the strife and confusion which mark and attend the struggle for existence. The Bible, on the other hand,—for so by its silence it allows us to claim for it,—is in analogy with the best thinking of men about themselves, that is to say, with the results of philosophical inquiry, so far as they have been accepted as true. A few illustrations of this far-reaching truth will fittingly conclude our subject.

In the first place, it is getting to be understood that good cannot

be promoted, nor evil extirpated, by rewards and punishments inflicted by external authority. The power of law, as St. Paul proclaimed, is limited; it is political rather than moral; its office is to preserve society from harm, rather than to save souls from sin. Now, the received doctrine is merely the application of law, that is, the fear of punishment and the hope of reward, to induce men to be good, and therefore it is doomed to failure that grows more marked with every step in man's moral advancement, and at every successful vindication of his higher nature. We may indeed cheerfully admit that much good has resulted, in past times, from the experiment of trying to control conduct by a future state of happiness or misery; it was in the nature of things inevitable, and the belief itself has lasted so long, and prevailed so widely, just because it expressed the unselfish antagonism to evil, and zeal for righteousness at all costs, which constitute man's highest moral achievement. But for artificial and outwardly inflicted penalties, must now be substituted the spiritual idea of good and evil working out their own eternal results, and, further, as being distinguished from each other in the same character, rather than as separating man from man or class from class. The moral continuance of man, meaning thereby that justice will be wrought not by intervention but by consequence, brings religion into harmony with the highest truths that the human intelligence has so far attained, while freedom from unsubstantial speculation will leave the way open for an outlook upon the future inspired by deep spiritual intuitions, and full of practical helpfulness in the increasing struggle for personal existence. And, at the least, men will cease to have their reason perplexed by propositions concerning the unknowable, their sense of justice tormented by the material notion of endlessness, their freedom overawed by superstitious terror, their instinct of development and expansion thwarted by a stereotyped state of illusory bliss or imaginary woe.

Consider next the silence of Christ in its relation to the growing consciousness of the worth and importance of humanity, of the

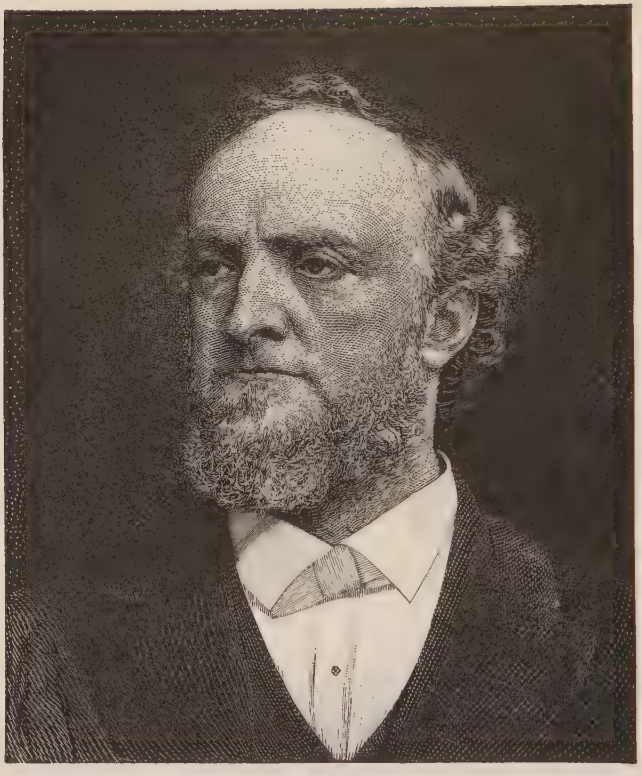
essential unity which binds the race into one organic whole, of the increasing purpose which links age with age and man with man. The very sense of humor, itself one of our highest gifts, which in former days found vent for its instinctive protest against the popular creed by associating with it all kinds of ludicrous notions, images, fables and questions, has in later days turned aside with ironical disdain from the futile attempt to sum up the eternal destiny of man under the conceptions of an outworn Paganism. Thus it is quite possible to give to the moral aspect of the future life far too exclusive a place in our thoughts concerning it. There are more things in life, whether here or hereafter, than rewards and punishments, nor is religion conterminous with morality, even when touched by emotion. If, according to the famous saying, conduct is three-fourths of life, then it follows, not that religion is also three-fourths of life, but that conduct is three-fourths of religion. For Christianity is all life and all nature viewed in relation to the Creating and Redeeming God, and the higher we come to think of man, the more certain we shall be that he belongs not to himself but to God, and that the future life subserves other purposes besides that of meting out to conduct its due reward. It is a sure sign of feebleness in religious thinking, when it is made to turn exclusively upon the wants, the objects, or the destinies of the creature, rather than upon the will, the purpose, and the glory of the Creator, who may surely be supposed to have designs for the future of the human race (as part of a universal law or system of things), far transcending our powers of even guessing at. But if we must needs occupy ourselves with the doctrine of the life to come, then what we require is to be left alone, and unfettered by dogma, so as to allow nature, through which God works, to shape, in the absence of revelation, our opinions, as surely as it will ultimately shape our destiny.

Another deeply interesting result of modern thinking is that of progress by evolution rather than by catastrophe. Now, eschatology, like all primitive thinking, tends to be catastrophic: it delights

in sudden overwhelming changes: it is always at root an exaggeration of some one condition, or set of conditions, to the exclusion of others. Thus sensuous pleasure, intellectual rapture, the triumph of good over evil, rest from the pain of existence though bought at the cost of annihilation, in turn play their part upon the scene, so fanciful, so humorous, such a mixture of honest moral endeavor and idle untutored imagination. Now, in opposition to all this moral and intellectual waste, the silence and self-restraint of the Bible concentrate the forces of religion upon the task of establishing upon earth a heavenly kingdom, that is, of reducing the world to that state and order which may be supposed to represent the ideal residing in the creating mind, and realized, as the word heaven indicates, elsewhere in the universe of God. And if this be so, then the establishment of the kingdom of heaven, or the rule of Christ, here, is the best preparation for life hereafter; and for each man to take part in bringing that result about is the surest way of attaining whatever "reward" life hereafter has in store for us.

And thus we gain an insight into the meaning of spiritual immortality which will guide our conduct and strengthen our resolution, and cheer our hearts, at least as much as the popular doctrine, which is slowly and sadly dying before us, as old people die who have outlived their strength and use. Immortality is the survival of that which has proved itself fittest to do the will of God under temporal conditions, and is therefore "selected" to work out the same will in the life eternal. Nor does Jesus Christ leave his people in doubt as to what the "fittest" is; for it is the sacrifice of self that rises from the dead, and tells us almost in the act of doing so—"Where I am, there shall also my servant be."

Thomas W. Fowle



C. H. Fowles.

CHAPTER XV.

Punishment is Not the Great Aim or Design, but an Incident, of God's Moral Government; yet it is so Important, that the Doctrine concerning Hell is Fundamental in Methodist Teaching.

Some Prevailing Misconceptions Pointed Out.—One of these is the holding to Literal Flames.—Again, Hades is not, as is Commonly Supposed, a Receptacle for Bodies, but for Spirits, and Gehenna is the place of Doom for the Wicked, after being Sentenced.—Reasons why Retribution is Antagonistic to Human Acceptance.—Human Sentiment, or Sympathy, however Creditable in itself, is Relative and Imperfect, as a Standard of Judgment.—The Solution of Future Destiny, whether of Happiness or Misery, Dependent Solely on Individual Volition.—Fear is Not a Degrading but Rightful Motive, as the Sense of Peril must Precede the Desire to Escape it.—Accountability is a Strong and Necessary Restraint upon Conduct in this World, as well as on that which Concerns the World to Come.—A Future without a Hell would make a Hell of the Present.—As the Jews Believed in Eternal Punishment, the Meaning was Clear.—The Opposite of all this Agonizing Fate was the Blessedness of those who "Entered into Life."

By Rev. C. H. Fowler, D.D., Bishop of the Methodist Episcopal Church.

Methodism holds nine fundamental doctrines, viz.: concerning God, moral government, free agency, sin, atonement, resurrection, judgment, heaven, and hell. These doctrines are woven into a harmonious system. They are so related that no one of them can be eliminated without mutilating all the others. Thus, while punishment is not the great aim or design, it is an incident, of the moral government; and it is so necessary a part of the system that the doctrine concerning hell is fundamental in Methodist teaching. A

clear and comprehensive statement of eschatology removes very many of the difficulties supposed to embarrass the doctrine concerning hell, and makes the statement of the argument simple and satisfactory.

There is some confusion in the public mind concerning what is really taught in the Scripture on this subject. Many of the distinctions there observed and maintained are often omitted in the popular conceptions on this subject. Hell is understood to be a place of everlasting torment, where the lost are exposed to the horrors of literal fire and brimstone for unending ages.

This conception distorts the belief of Methodism on this theme, by holding to the literal flames. It overlooks, also, all the conditions of the intermediate world and gathers the substance of its faith from the fate of the damned after the judgment. This popular conception of hell, freed from the "physical flames," very forcibly represents the *ultimate* retribution that shall come to the finally impenitent.

The teaching of the Bible on this subject, as we understand it, is substantially this, namely, at death the soul is separated from the body and enters into *Hades*, the receptacle of disembodied spirits, whether good or bad. *Hades* contains both classes. The good are in the *Paradise* of *Hades*, or in *Abraham's Bosom*, and the bad are in *Hades*, or the *Tartarus* of *Hades*. After the experiments of probation are finished with the human race, and time is ended, comes the resurrection of the dead, when all spirits shall be called out of *Hades*, and all bodies out of the grave ("the sea and the earth give up their dead") and these spirits and bodies, being reunited, shall be judged at the general judgment, according to the deeds done in the body.

After this judgment, the righteous with their resurrection bodies are received into heaven, the final and eternal home of the blessed, and the wicked are cast into *gehenna*, or *hell*, into everlasting punishment. *Hades* ceases at the judgment. *Heaven* and *gehenna* begin after the judgment.

In corroboration of these views, it is important to remember that the word *hades* occurs eleven times in the New Testament and is translated ten times as hell and once as grave, and in no single case does it embrace the idea of a receptacle for bodies. It is simply a receptacle for disembodied spirits.

Hades is the exact equivalent of the Hebrew word *sheol* of the Old Testament. *Sheol* occurs sixty-five times, and is rendered, in English, thirty-one times, hell, and thirty-one times, grave, and three times, pit, but in the Septuagint it is rendered, with two exceptions, *hades*, and this meaning, receptacle for the dead, is its proper equivalent. If the Old Testament writers had meant the grave they would have used *kehber*, had they meant pit they would have used *bohr*, but they meant receptacle for the dead and used *sheol*.

Gehenna occurs twelve times in the New Testament, and all but once, where it is exceedingly figurative (James, 3:6), is used by our Lord and refers to the doom of the wicked after some judgment or sentence. With this brief eschatological map before us, we are prepared to arrange and classify the facts involved.

Some Objections.

It is not possible to project so profound and agonizing a fact as eternal retribution into the thought of mortals without awakening every possible antagonism. Sinners pressed with a sense of guilt, and stirred with enmity against God, will not confront such a horrible possibility without seeking every conceivable reason for rejecting it. Instead of being surprised by these objections, let us consider them briefly, and estimate their full value.

It seems hardly necessary to state that these questions can be finally settled on no other ground than the Word of God. Human speculations concerning the subject are unable to penetrate the future. Plato, who stands as the foremost representative of mere human struggling for light on the future, dies, saying, "Such is my view, since you wish to know it, but whether it be true or not the

gods only can say." Tacitus said, "What torments us is not the tempest but the nausea." And Pliny prayed, "Give me new consolation, great and strong, of which I have never heard or read. All that I have heard or read comes back to my memory, and my sorrow is too great." Cicero said, "The philosophers of the Academy affirm nothing, they despair of arriving at any certain knowledge." Seneca wailed, "No man is able to clear himself, let some one give him a helping hand." If any one doubts what these confessions purport, the helplessness of humanity without this "helping hand," let him undertake for himself to answer the questions of the future without reference to the Scriptures. It will not require many experiments to establish the need of divine help in this big problem. Remembering, then, that the ultimate authority must be the Word of God, we pause, before entering fully into the subject, to consider some of the more serious difficulties in the way of the view we present.

I.—Sentiment.

Certain sensitive natures fill the atmosphere with mist, that, like fog in the valley, distorts and exaggerates the real figures to be measured. Canon Farrar exclaims, "Was there any human being, worthy of the dignity of a human being, who did not revolt and sicken at the notion of a world of worm and flame?" This is fine, though excessive, rhetoric. It is the declamation of a nervous orator. One sensitive nature cries out against the punishment of the guilty on account of pity for his sufferings, but all forgetful of the sufferings of his victims, or of the truth crucified by the sufferer's malice. Let us not discredit any human sympathy, nor lower the price of any human compassion; but let us be careful not to exalt it to a sphere where its exercise is cruelty and its triumph is torture. Doubtless Canon Farrar expressed his sentiment when he cried out against the doctrine of hell, and sickened "at the notion of a world of worm and flame." But when it is reduced to a question of *sentiment* we appeal to another great Teacher, who had the

only perfect nature ever found in the race; was the only perfect flower that ever unfolded on the stock of humanity; who had the most profound sympathy for suffering that the world ever saw; whose sentiment was not a fine saying, but was perfected in the dust of the highway, where the leper and the harlot cried for help, where beggars and cripples thronged the path. It is to this Teacher we appeal. He has no conception of offending the delicate taste of a lost world. He never hesitates, as if it were of doubtful expediency to warn of danger, or of doubtful taste to describe the terrors of the broken law. He cannot get through his speeches to the race, without crying into the ears of all the generations his warnings about being "cast into hell," about the final sentence of the Judge,—"Depart from me, ye that work iniquity, into everlasting fire prepared for the devil and his angels." Contrast the statements of these teachers:—

Jesus. "It is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." (Repeated three times.)

Farrar. "Was there any human being worthy of the dignity of a human being who did not revolt and sicken at the notion of a world of worm and flame?"

It is not difficult to choose between these two teachers. One easily becomes wise above what is written. Surely the disciple is not above his Lord.

II.—Cruelty of Fatalism.

While we have profound regard for the great host of saints who are working mightily for God in spite of this error, we can find no term to express the revolt of our souls against this barbarism that buries human liberty and accountability with the moral government and divine character in one grave, and seals it with the wrath of an infinite monster, while every intelligence in the universe utters its hatred against such injustice. Mr. Beecher is not far from the

truth when he cries out: "If, now, you tell me that this great mass of men, because they had not the knowledge of God, went to heaven, I say, that the inroad of such a vast amount of mud swept into heaven would be destructive of its purity, and I cannot accept this view. If, on the other hand, you say that they went to hell, then you make an infidel of me, for I do swear by the Lord Jesus Christ, by his groans, by his tears, and by the wounds in his hands and in his side, that I will never let go of the truth that the nature of God is to suffer for others rather than to make them suffer. . . . To tell me that back of Christ there is a God who, for unnumbered centuries, has gone on creating men and sweeping them like dead flies, nay, like living ones, into hell, is to ask me to worship a being as much worse than the conception of any mediæval devil as can be imagined; but I will not worship the devil though he should come dressed in royal robes and sit on the throne of Jehovah. I will not worship cruelty. I will worship love."

To all this as hurled against Fatalism, we say, "Amen." In the choice between Fatalism and Universalism we could not take Fatalism. Universalism tears up the pavements of heaven for materials with which to roof over hell, but Fatalism breaks up the pillars of the eternal throne for weapons with which to mangle and mutilate the Eternal King.

The Bible avoids all these evils by giving every man a fair chance, in that it modifies the trial to meet the equities of opportunities, requiring much where much was given, and accepting little where little was intrusted.

III.—Literalism.

Literalism mourns over material torments. This is of value only to raise a dust out of this materiality. Few thoughtful men hold to this "material torment," though every thoughtful man must confess inability to determine absolutely what the manner of being will be in the next world. As mere figures of speech the material terms only intensify the real case. We therefore accept the issue in a profounder character, the greater containing the less.

IV.—Human Affection.

This arrays the power of human life against divine administration. The touching tenderness of parental love is appealed to with confidence to protest against the torments of the lost. This objection deserves attention.

When a man says that he could not enjoy heaven while other mortals were enduring the torments of the damned, he does not speak advisedly. He does not so go down into the sorrow and woes of others here. Men rot in jails and he never even visits them, but enjoys his liberty. Men are to-day awaiting the hangman's rope. This sensitive man, who turns away from heaven with such a fine saying, can try his genuineness by insisting on being hung with the next criminal. All this talk is the merest talk. It does not even deceive the talker.

The case of the parent is more difficult, and requires more thoughtfulness. "A father, knowing that his son was in hell suffering the torments of the damned, could not be happy." The law of relative affection comes in here, and relieves the difficulty. It is a necessary law of the human heart, that, when two affections conflict, the stronger overcomes the weaker. Suppose a case. You have a son and a friend, you love each and trust each implicitly. Your friend is the joy of your social hours. By and by, you learn that this friend has slandered and ruined the character of your son —has done everything in his power to torment him. By the law of relative affection you must turn against him. Your higher affection for your son commands you, and you drive this man from your sight, if not out of life.

Now, then, substitute a child in the place of that friend, and Christ in the place of that son, and let it be made clear to you, as it will be on the day of judgment, when sentence is passed upon that child, that he has been mocking and reviling and slandering Christ, your best friend (for such he must be by the conditions of salvation), then you cannot avoid withdrawing your affection for your child, even if that affection was expected to outlive the pur-

pose and use for which it was given, and even if it were possible to love an unlovely thing.

Again, the charge that a loving parent could not allow such torment to overtake a child, is void in the presence of the fact that just such things do actually transpire in this life in the administration of the good God. The flood came in wrath. Fire fell on the cities of the plain, out of the home of the great Father. Famine in India made mothers eat their own babes. All this goes on in the government of the good God. These are not facts for orthodoxy any more than for skepticism. What is going on cannot be called impossible. It is evidently absurd to strike out any Scripture truth or statement simply because some one may be confused with it, or be unable to comprehend it. Such a law would strike out every Bible doctrine and plunge the race into infinite and dawnless darkness.

V.—Appeal to Fear.

It is objected that the appeal to a fear of punishment is an unworthy motive. It is a sufficient answer to this that God constantly appeals to this motive and tells us whom to fear,—"Fear him who can destroy both soul and body in hell." He cries out to us, "Flee from the wrath to come." This is based on the deepest philosophy. Not the whole, but the sick, need a physician. The sense of peril must precede the desire to escape it. God slays that he may make alive. He extorts the cry, "I owe ten thousand talents and have nothing to pay"; then he freely forgives.

Men talk about their not being affected by the fear of hell, and call it an alarm for the timid. We wish to affirm that, nearly always, such talk is without foundation in fact. God sounds the alarm bell in the camp of our fears, because he knows we have such fears. Any pretense of courage that scoffs this action usually awaits the approach of death to dispel its loftiness. Men rush on in selfishness, eager for gain or power, with their ears full of the din of the mart or the shouts of triumph, and they do not hear the voice

of the Man of Sorrows calling them to life. But God explodes a shell of damnation in their faces; they stop, think, turn toward Calvary, gaze on him who is strong to deliver and mighty to save, repent, believe, and are made new. They are arrested by the retributions of sin, and saved by the magnetism and power of the cross.

It ought not to be omitted here that these retributions are a necessary part of the argument in the control of men. Only a small per cent. of men would ever repent if there was no peril in the path of sin. There is a general conviction among men, that men cannot be trusted without these restraints. When a man cuts loose from all idea of future accountability, society brands him, the law refuses to believe him under oath. Without these restraints, men follow the tide of their desires. The removal of the restraints of future retribution is followed by the paralysis of religious power, by the destruction of public morals and private virtues, and by the general decay of society. Cicero, about fifty years before Christ, taught that sin is not to receive future retributive punishment. This leaven corrupted the whole lump; soon society was a moral cesspool. Men cried, "God is indifferent," and even the great fabric of the Roman empire went down in the mire. The Prophet of Nazareth, warning of the damnation of hell, arrested this disintegration. From the twelfth to the sixteenth centuries Rome sold indulgences, and for money took up divine retributions. Soon, immorality engulfed the Papal world. Sin became too vile for record, and nothing saved the world but the Reformation. In the reign of Charles II., of England, after the Restoration, when the Puritans were subdued and philosophers professed to deliver men from the fear of hell, the corruption of England rivaled that of Rome. Parliament endowed the illegitimate children of the king and nearly a score of mistresses who were honored at court and pampered on the public treasury.

This is the law of human society. Cut away the divinely appointed stays, and men drift to corruption. Few men are so ele-

vated as to shun temptation's allurements merely by their hatred of sin.

Montesquieu says, "Where the people hope for heaven without fearing retribution, civil laws have no force." Lord Bolingbroke said, "I will not decide against the doctrine of future rewards and punishments, on the principles of good policy." Take hell out of the future, and you soon inaugurate it in the present. The profligate Catullus comforted his mistress and himself with the hope that death ended all. Socrates said, "If death be extinction, this will be good news to the wicked." There is no mistaking the drift of this irresponsibility. Society needs the shield of future retribution to save it from present destruction. This motive finds its vindication in the fact that every great revival that has actually reformed and saved men has commenced in a Christly presentation of the future retributions of sin.

The "goodish" preaching that substitutes development for regeneration, philosophy for the gospel, mere consequences for retribution, and the ambiguous sentimentality for the clear and burning words of Jesus, has yet to record its first great success in saving men. With the Captain of our salvation leading us on, and warning sinners of the unquenchable fire and of the undying worm, we come to the main question.

Having sufficiently cleared up these mists, to see distinctly the forms that move before our eyes in this dread future, let us examine in detail the terms in which the Scriptures handle this profound subject. *Hades* and *gehenna*, both rendered in English by the word hell, contain the substance of the truth which we wish to apprehend. *Hades* is a receptacle of all disembodied spirits, and endures from death to the resurrection and general judgment. *Gehenna* is a receptacle for *lost* mortals after the general judgment. If this distinction is maintained by the Scriptures, then the doctrine of retribution is clearly before us. All classes of scholars agree in the definition given of *hades*. Canon Farrar, in his *Eternal Hope*, says, "*Hades* is the exact equivalent of the Hebrew *sheol*, as a place

for both the bad and the good. Weaver, Williamson, Austin, Ballou, and almost every prominent writer on the subject, "among the liberalists," agree with all orthodox authorities in this statement concerning *hades*. Dr. Whedon, John Wesley, Dr. Hodge, Dr. Lange, Dr. Adam Clarke, unite with universal scholarship in the view that *hades* is the receptacle of disembodied spirits good and bad. It remains for us to examine its use in the New Testament.

Christ says (Matt., 16 : 18), "Upon this rock I will build my church; and the gates of *hades* shall not prevail against it." Gates represent the strength of the forces, as the point against which attacks are directed and from which sorties are made; so this represents the evil forces in the unseen world. In Luke 16 : 22, 23 we read, "The rich man also died and was buried, and in *hades* he lifted up his eyes, being in torments." Whether this be parable or narrative, this much must be certain, that Christ represented the condition of the disembodied soul in *hades* as in suffering, and that, while the five brethren of Dives were still living on the earth. On the day of Pentecost, Peter, filled with the Holy Ghost, quoted the words of David concerning Christ, "Because thou wilt not leave my soul in *hades*, neither wilt thou suffer thine Holy One to see corruption." Peter used these words of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in *hades*, neither his flesh did see corruption" (Acts, 2 : 27, 30, 31). The soul was in *hades*, the body in the grave, and, at the resurrection of Christ, the body came out of the grave, and the soul out of *hades*. Paul uses these words (1 Cor., 15 : 55), "O Death, where is thy sting? O Grave, where is thy victory?" *Hades* held the spirit, and death the body, and in the resurrection both were vanquished. In Luke 10 : 15 we read, "And thou, Capernaum, which are exalted to heaven, shalt be thrust down to *hades*." The same is repeated in substance in Matt. 11 : 23. *Hades*, used figuratively, is a condition of death.

Christ says (Rev., 1:18), "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and I have the keys of *hades* and of *death*." Death and *hades* are frequently coupled together, as given in Revelation 6:8, "Behold a pale horse: and his name that sat on him was *Death*, and *Hades* followed with him." First Death killing the body: then Hades taking the spirit. And in Revelation 20:14, "And *Death* and *Hades* were cast into the lake of fire." This is the closing paragraph of the description of the judgment, in which we see the great white throne, the falling away of the earth and heaven, the rising of the dead, small and great, the opening of the books, and the surroundings of the judgment, the sea gives up the dead which were in it, and death and *hades* deliver up the dead which were in them. Certainly, this Scripture sets forth that *hades* is the receptacle of departed spirits, good and bad.

Gehenna. Concerning the origin and literal meaning of this word there is no controversy. All agree that it is derived from Hinnom, from the valley of Hinnom, south of Jerusalem, once the site of the idolatrous worship; where idolaters burned their children as offerings to Moloch. This is the most degraded idolatry known among men. King Josiah broke up this idolatrous worship, so that no man should make his son or daughter pass through fire unto Moloch. The Jews devoted this place to the basest purposes; they cast into it the carcasses of dead beasts, made it the receptacle of the offal of the city. It became so foul and pestiferous that it was necessary to keep fires constantly burning there. The worst criminals were executed there. This soon came to represent to the Jew everything that was loathsome and terrible in vileness. Since long before the days of Christ it was regarded as the emblem of the punishment of God's enemies, and the symbol of the perdition awaiting the wicked after death. It is only necessary to collate the New Testament passages where this word is used, to make its meaning clear.

The Jews believed in eternal punishment. Men who reject this

doctrine claim that the Jews picked up this belief from the heathen, and hold that we are not any more obliged to believe this part of their doctrine than any of the other errors into which they fell. But the point we need to consider is simply this, that the *Jews believed* in eternal punishment. It will be easy to see what impression Christ made on their minds concerning this doctrine by his use of *Gehenna*, when he left the word to have its full effect, without a single modification concerning it. If he allowed them to believe, on the strength of his teaching, in eternal punishment, then it becomes a serious question with us when we attempt to modify it. That the Jews did believe in eternal punishment there is little ground for doubt. Josephus so represents them, saying, "The souls of bad men are subject to eternal punishment" (*Wars of the Jews*, ii., 8 : 14). Again, "They led the bad to a gloomy, tempestuous cavern full of never-ending punishment" (*Wars of the Jews*, ii., 8 : 10, 11). And the Targums present the same doctrine where the "ungodly are judged and delivered into hell in eternal burning."

Christ says (Matt., 5 : 22), "Whosoever shall say, Thou fool, shall be in danger of *gehenna*." This cannot refer to the literal valley, for punishment by burning was not practiced in the time of Christ, and the offense was not one followed by that penalty, and Christ distinguishes it from the offenses preceding, which were punished by the civil law, saying, "But I say unto you," and Christ had no authority to prescribe this penalty under the law literally. Neither could this be taken nationally, for the punishments are individual, and not national, in character. There was nothing in the destruction of the Jewish nation that corresponded to the grades of punishment here mentioned, nor a judicial sentence that involved it. It is a rule for personal conduct applicable through all time.

In Matthew 5 : 29, 30, we have a long statement in which Christ repeats these words, "And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of

thy members should perish, and not that thy whole body should be cast into *gehenna*." This is repeated of the right hand and of the right foot. And in Mark, where this passage also occurs, it is added, "than having two eyes to be cast into *gehenna* fire, where their worm dieth not, and the fire is not quenched." This fierce formula is repeated three times over. It places going into *gehenna* and entering into life as opposites, either excluding the other: so we are precluded from regarding it as a penalty here, in this life; for the sacrifice that removed the obstacles in the way of spiritual life here, does not save from the very utmost punishment here, as is evinced by the death of the martyrs. We cannot literalize the *gehenna*, limiting it to the valley of Hinnom, and not literalize the rest of the passage concerning the eye and the hand and the foot.

In Matthew 10: 28, Christ gives us another marked use of *gehenna*, saying, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in *gehenna*." There seems no escape from this passage; it is certainly some punishment that comes after death, for it is "after he hath killed the body," for he says, in Luke 12: 5, "Fear him who after he hath killed hath power to cast into *gehenna*." It does not relieve the case to say that by soul he meant animal life, for the passage would then read, "Fear not them who kill the body and are not able to kill the animal life,"—mere nonsense. And it is not thinkable that Christ should warn men to fear God rather than men, unless there was reason for fearing him—unless the reason given is a veritable reason and not a pretense.

When does *gehenna* come into human experience? We answer, after the judgment. In Matthew 5: 22, "But whosoever shall say, Thou fool, shall be in danger of *gehenna* fire." Here *gehenna* fire is threatened as a doom, sentenced upon individual, spiritual sins.

In Matthew 5: 30, "And not that thy whole body should be cast into *gehenna*,"—a sentence executed; Matthew 18: 8, "Everlasting fire." In Mark 9: 43, 44, this passage is continued and *gehenna* is defined, "Cast into *gehenna*, into the fire that never

shall be quenched, where their worm dieth not and the fire is not quenched."

In Luke 12: 5, in an exhortation to his friends, who were to be compelled to choose between offending earthly rulers, with their tortures of the body, and God with his retributions, Christ says, "Fear him which after he hath killed hath power to cast into *gehenna*": evidently after death, and as a sentence. *Gehenna* is defined, Mark 9: 43, as, "Fire that never shall be quenched." This is equal to "everlasting fire." This is the post-judgment fire of Matthew 25: 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This "fire prepared for the devil and his angels" is identical with the "lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever," and into which the devil was cast. Revelation 20: 14: This is the "lake of fire" into which *death* and *hades*, after the resurrection and judgment, are cast. Revelation 20: 15: The "lake of fire" into which "whosoever was not found written in the Book of Life" was cast. Revelation 21: 8: "Which is the second death." Here we stand in the presence of "the lake of fire and brimstone," "everlasting fire," "fire that never shall be quenched," "*gehenna*." It is beyond the resurrection and beyond the judgment, death and *hades* are cast into it. There are no provisions for dying or rising, no change; it stands with no ray of hope, with no glimmer of respite; it is the ultimate doom of sin reached by God's revealed administration.

We now have before us the terms used to describe the condition of the finally impenitent, and have sufficiently set forth the terrible doom of the wicked. It remains for us to undertake some of the other arguments supporting these conclusions.

1. The fact of sin. Mortals cannot doubt it.

2. The disintegrating character of sin is too manifest in the history of society to require further proof or illustration.

3. The hardening power of sin. Conscience is soon silenced. Crimes, whose very name once created alarm, are by and by prac-

ticed with infernal delight. Men murder their fellows for the five shillings their bodies will bring on the dissecting table.

4. Destruction, by courses of sin, of the Godward faculties is too common for intelligent doubt. Men are not wanting who have killed their sympathies to save their pennies from paupers and to extort their dues from widows; then they kill their honor, then their integrity, then their manhood, then their breadth, until, by and by, they are concentrated into one all-dominating passion for gain, or for self, or for honor. Faith has been neglected and trampled upon, till it lies among the passions, helpless as a babe among wolves. Doubt has been cultivated as criticism and as brilliancy, till it usurps control of the mind, and the light of the soul is extinguished. How great is the darkness of such a soul! Sixty years of sin often deaden every emotion, shut out all desire for the world of spiritual life and power, and leave their victim to drift without light, or compass, or helm, or pilot, out on the dark sea of eternal night.

5. The natural history of sin is a history with only one self-obtained end. Sinking from bad to worse, with accumulating power for evil, and diminishing power to resist evil, it soon reaches a point where impenetrable darkness and absolute helplessness for good are in plain view. Outside help must come soon, or come too late, to find any remaining receptivity awaiting it.

6. There is no probability of a better chance hereafter. God is as merciful as he ever can be; and the Spirit is as powerful and persuasive as he ever can be. Christ is as meritorious as he ever can be. Delay only reduces the chances. When the Son has left the mercy-seat and taken the judgment throne, and the Spirit has departed on the outer verge of probation, the hope or probability of a change, even in human estimate, is too infinitely small to merit the attention even of a lost soul. The supposition of a second probation being without authority in the revealments of the future, is a mere supposition which involves a contradiction. It must be possible for it to fail, or it would not be a probation, but a destiny.

Therefore, the demand that provided a second must also provide a third, which must also embody a possible failure and a successor to achieve what it failed to do, and so on, infinitely, till we reach the contradiction, an eternal probation,—a stairway that leads nowhere,—and is a probation for nothing.

7. God hates sin. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness"(Rom., 1:18). Consult, also, Deuteronomy 32:40, 43; Leviticus 26:21, 25. The Bible is full of these declarations. "I will mock when your fear cometh" (Prov., 1:24, 27). "The works of the flesh are manifest; they which do such things shall not inherit the kingdom of God" (Gal., 5:19–21). "Because of these things cometh the wrath of God upon the children of disobedience" (Eph., 5:3–6). The great bulk of the Bible is occupied with the infinite variety of ways in which God expresses his hatred of sin. It is not ignorance getting knowledge out of "the narrow cleft of a passage," but it is the great body of Scripture teaching.

8. God punishes sin retributively even here. The fate of the antediluvians (Gen., 6:5–8) demonstrates this principle. The cities of the plain are in point (Gen., 19:23–28). The judgment on Ananias and Sapphira leaves no room for doubt concerning God's exercise of retributive justice.

9. God separates the righteous from the wicked. This is the spirit and bent of all his redemptive work, and of his entire administration over men. The sheep are separated from the goats (Matt., 25:32), the tares from the wheat (Matt., 13:24–30, 36–43). The net and fishes (Matt., 13:47–50). Believers are saved and unbelievers are damned (Mark, 16:16). The entire body of Scripture teaching exhibits the gulf fixed between the righteous and sinners. This provides a substantial place of torment. All sinners, unrestrained by the presence and influence of the righteous, mingling in the fierce exercise of their mature malignity, leave no room for doubt on this subject.

10. God's pictures of the condition of the lost exhaust the power of the human mind to conceive or comprehend their fearfulness. They are not more terribly portrayed simply because there are no terms in which to describe them and no human ability to comprehend them. Outer darkness, flames, unquenchable fire, undying worms, weeping and wailing and gnashing of teeth, are peaks of horror that stand on the outmost horizon of human conception of torture.

11. The New Testament, with increased light of revelation and of mercy, surpasses the Old Testament in words of warning. Jesus himself eclipses all other declarations of future agony. Surely, this does not promise well for assumed and uncovenanted mercies.

So far, in these suggestions, which have been condensed from great bodies of argument, presented in various books on this subject, we have not pressed any passage to extort from it any desired meaning. We have simply given the march and movement of the great body of facts and instruction in the Book.

It remains for us to call attention to the fearful fact that the Bible declares that the punishment of the wicked or finally impenitent is eternal. The wicked depart into everlasting fire. The smoke of their torment ascendeth up for ever and ever. They shall weep and wail and gnash their teeth. They have no rest day nor night. The door is shut and the wicked are ordered to depart. The sin against the Holy Ghost shall not be forgiven, "neither in this world nor in the world to come." "Good were it for that man if he had never been born" (Mark, 14: 21). "The fire never shall be quenched." Dives had his "good things"—no heaven beyond that. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John, 3: 36). "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess., 1: 9). Surely, wrath could not abide upon that which does not exist. "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversa-

ries" (Heb., 10: 26, 27). This must be under such conditions as to be consistent with tribulation and anguish, which imply continued existence. "These shall go away into everlasting punishment" (Matt., 25: 46). Our Lord, in his exhortation in Matthew 25, uses the strongest terms to describe the duration of the punishment of the lost. He couples their fate with the fate of the righteous, and seals them with the same eternal seal. If one ends, the other cannot continue.

Read this summary from Dr. Townsend: "The terms used to describe the duration of future punishment are the strongest terms in the language. The Hebrew *ôlam* (everlasting) is sometimes used where the nature of the subject limits duration, for example Genesis 19: 26, 'everlasting hills,' but that involves all the duration of the subject. It is never, even in an accommodated sense, used for a subject that admits of existence or duration after the term has exhausted its meaning. The Greek adjective *αἰώνιος* (everlasting) is used sixty-six times,—two in relation to God and his glory, fifty-one times concerning the happiness of the righteous, six times of miscellaneous subjects, but with the plain signification, endless, and seven times concerning future punishment.

"The phrase *εἰς τὸν αἰῶνα* (forever) uniformly denotes endless duration, and is employed sixty-one times, six of which relate to future punishment.

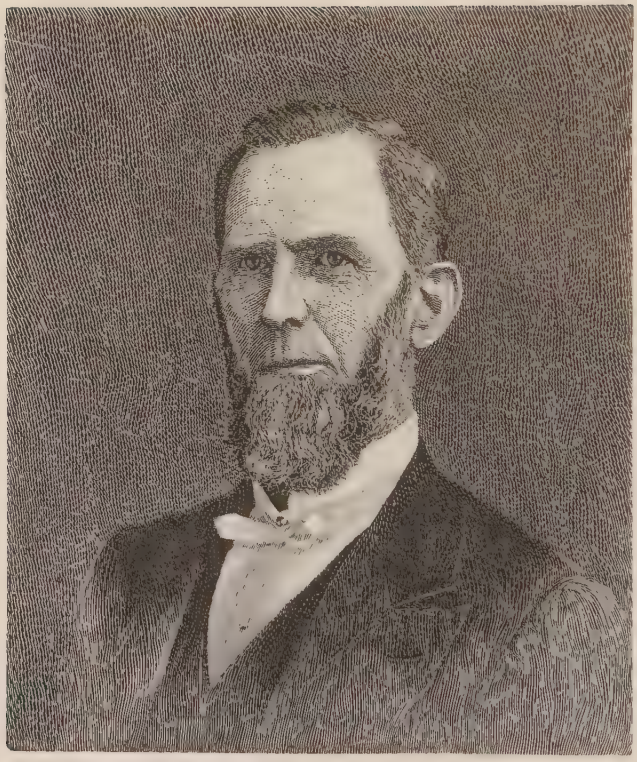
"The expression *εἰς τοὺς αἰῶνας τῶν αἰώνων* (forever and forever) is found twenty-two times in the New Testament; eight of these refer to God's glory and honor. It is used fourteen times in Revelation: twice of Christ's kingdom, three times of God's power; six times it refers to God's existence, and the three other times it measures the duration of the punishment of the wicked."

Surely, one can find no hope of escape through these terms. *The doctrine of eternal punishment must be true.*

With the possibility of sin a necessity to character, and with *gehenna* kindled in the bosom of sin, character is the most costly thing in the universe. With such a prize before us, and such a

peril lying in our pathway, the compassionate Christ could not but cry out the alarm. This fiery gospel drips with compassion. Jesus offers to quench *our gehenna* in his own blood. Let us choose.

C. H. Fowles.



W. H. French

CHAPTER XVI.

The Nature of Sin is such that Every Transgression of the Law Deserves Death, and there is no Sin so Small but it Deserves Damnation.

Immortality is the Heritage of All.—Revelation, not any Outside Sources, gives Knowledge of the Fate of the Wicked in that State.—God's Government is under his Own Laws and Penalties, Human Government under the Laws of Man.—Retribution is the Loss of all Good, and the Infliction of all that is Evil.—The Picture of Hell is not Revolting to Enlightened, Uncorrupted Reason.—Equity of the Retributive Principle is Engraven on Man's Heart as well as Written in God's Word.—Moral Agony in the Future World Ordained by God as the Sure Consequence of Disobedience.—The Philosophy of Heaven in this Condign Treatment of Sin not Fully Made Known.—The Doctrine of Future Rewards and Punishments Taught from the Beginning and Believed in by the Ancient Jews.—"Everlasting" Undeniably means Perpetuity, when applied to Happiness, and as Unequivocally so when applied to Woe and Sorrow.—Sublime Heights to which Seraphs and Saints Soar, and Dreadful Depths into which God's Foes Fall.—The Fullness and Fearful Intensity of Eternity's Sorrow Veiled from Present Knowledge.

By Rev. W. H. French, D.D., Pastor of the United Presbyterian Church, Cincinnati, Ohio.

"Time is the seed-plot for eternity;
Eternity the harvest-field of time."

"What a man soweth, that shall he also reap." There is a future before men, for immortality is the heritage of all. Who sows to the flesh must reap as he sows. A time of awards is coming, and the future holds in reserve a crowning or a scourging, as man's life has been. Future punishment consists in the pains and penalties inflicted in that time. The future is veiled from mortal eyes; it can be revealed only by him to whom all things lie "naked and open." In vain, therefore, is a knowledge of the future of the wicked sought from any source outside the Word of God. It is a question of revelation, and so the Church views it. He who gave laws to his creatures executes them, and he alone can tell what the

just penalty of an offense, what the fate of the false, shall be, how long the torture of the transgressor shall continue. Civil governments issue laws with the penalty attached, and decide what the transgressor shall bear for his transgression. This right in God's government belongs to God. So does the United Presbyterian Church view the doctrine of future punishment. She teaches in her Confession of Faith, chap. vi., art. 6, "Every sin, both original and actual, being the transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over unto the wrath of God and curse of the law, and so made subject to death with all miseries, spiritual, temporal, and eternal." It teaches also that the nature of sin is such that every transgression of the law deserves death, and that there "is no sin so small but it deserves damnation." With respect to the last judgment and the appointing of the day of judgment, it teaches, chap. xxxiii., art. 2, "The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate who are wicked and disobedient. . . . But the wicked who know not God and obey not the gospel of Jesus Christ shall be cast into eternal torments, to be punished with everlasting destruction from the presence of the Lord and from the glory of his power." In this is set forth the doctrine of the Church as to the fact of the punishment in the future state, and of its duration.

It further teaches what shall be the nature of this punishment, as in the Larger Catechism, quest. 29, the answer is given, "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire forever"; or, as in the Shorter Catechism, "All mankind are, by the fall, made liable to . . . the pains of hell forever."

Retribution is, in these articles of our creed, represented as the punishment of loss and the punishment of sense. It is the loss of all good; it is the infliction of all that is evil. It is a separation

from God, as is intimated in the words of doom, "Depart, ye cursed"; it is an infliction of pain, as in the same word of doom, "into everlasting fire, prepared for the devil and his angels" (Matt., 25 : 41), and (verse 46), "These shall go away into everlasting punishment."

The Doctrine a Reasonable One.

We cannot determine what shall be the future of the wicked or of the righteous by the principles of natural law or by anything in the material world. It is a doctrine to be learned of the Word of God, and the teachings of that word are always in accord with sound reason and true logic. There is no conflict between the teachings of God's word and the understanding of the creature which his hand has formed. He adapts the receptacle to that which he prepares to be received. There is a harmony between the Word of God and the natural logic of the human mind. Hence, while reason may not be adequate to the determining of the fact and of the nature of the punishment which God will inflict upon the wicked in the world to come, it may yet accord with the declarations of the Word and with the logical deductions from the nature and attributes of God. To ignorance, the picture of hell is revolting, but enlightened reason assents to the Word of God in all that it teaches respecting it, and in all that it is declared to be. Natural justice—instinct of right—assents to the fact and nature of the future punishment of the sinner, whatever the Word of God declares it to be. The conflict that may seem to be between human reason and the Word of God is due to the corrupting of the soul and blinding of the mind by sin. The enmity of the heart against God brings it into conflict with his teachings and to a rejection of the Word of God. The heart that is "enmity against God" and is "not subject to his law" refuses assent to the doctrines taught. As in heaven there is a complete conformity to the law of God and doing his command, and so a "hearkening to the voice of his word," so there would be on earth, were the human mind unbiased, unblinded, and unalienated. Uncorrupted reason will always har-

monize with the teachings of revelation. The Church therefore goes direct to the Word of God, as the true and uncorrupted teacher, to learn what God declares of his purpose to punish transgressors, founds her declarations of principle and faith upon it, and then inquires of the real and true in human reason that assents to it all. It is the teaching of reason that the government that issues laws and attaches a penalty to them will and must execute the law and inflict the penalty; otherwise the government cannot exist, it is powerless and dead. The British government cannot declare what shall be the penalty of the law against theft in the United States; she may declare what it shall be in Great Britain, but not in America. In eternity, or in heaven, God declares the penalty of the law, but men on earth do not legislate for God. "He that sits in heaven shall laugh at them and have them in derision." He will execute his own law and fix the exact punishment of its transgression. While, therefore, we cannot consult reason first, and learn what the punishment of sin shall be, we may ask of reason assent to it, as declared in the Word.

It cannot be predicated of anything that it is true, simply because all men assent to it. Common consent may be the fruit of a common influence or of education, in which case it would prove no more than such influence and instruction; but an assent which is general, and which arises from the law of our being, or an instinct of our nature, is testimony and important. If it is an instinct,—if engrafted on our being,—it is the writing of the hand that gave us being. He that fashioned the human soul and engraved upon it his own name has written nothing false upon it, and what is engraved upon it is manifestly true.

We can no more reject the lesson which an implanted appetite teaches than we can reject the entity of that appetite; hence we reason from the entity of the appetite to the existence of something to meet its craving. If there is an actual instinct of danger, we at once conclude that the danger is real. God did not clothe the terrapin with its coat of mail or encase the oyster in a house of shell without cause. When we see this provision of nature, we reason of a corresponding evil to be feared or an enemy to be shunned.

Nor will it do to confine this to the natural world; it has a like application in the moral and spiritual world. Intelligences do not fear instinctively when there is nothing to be feared. They have instincts that teach of real evils. There is a higher and nobler instinct in man than that which is in the animals. The instinct which seeks to escape danger is evidence of the danger to which the creature is liable. Neither beast nor bird secretes itself when there is no sign of danger. You may look quietly upon them and they, unconscious of your presence, remain in their state of exposure: but the sound of disturbance that indicates danger awakens fear, and they hasten to protect themselves and flee to a place of safety. Just so is it with man. The instinct of punishment after death is inwrought. All men have it. Some, following the teaching of the Word, and learning of it the truth of the judgment to come and the doom of the wicked, have beforehand sought safety and have betaken themselves to the refuge provided. Others have sought to revel in wanton ways in stout denial that there is a punishment to follow; but when the alarm came, and the danger signal was seen, or the trumpet of warning sounded, they trembled and cried for safety. They that have restrained prayer and have denied God and a future state of punishment, when there was no apparent or immediate danger, have been loud in their appeals for mercy when danger was near. This is truth so patent and so well known that it needs no instances to confirm it. There are many such, as Volney and Voltaire, bold in the day of prosperity, and clamorous and terror-stricken in the day of adversity. What was their cry and prayer? It was nothing more nor less than nature asserting herself—the instinct of their being claiming its proper office, which it had long been denied. Instances are upon record in which intense physical pain was almost forgotten in the apprehension of future punishment, in terror of God's anger. This is not education, it is not a matter of instruction merely, but a law of our nature engraven upon the mind and heart. That universal apprehension of future punishment, of the account to be rendered to God,

is evidence that God has written upon the human heart the truth of a future punishment, and that the written word is a transcript of this law which was originally engraven on the heart of man. It is God's lesson to man, teaching him that there is a punishment after death from which there is no release. In every man is a conscience, and

"Conscience makes cowards of us all."

That fear of a something, as yet unseen, that rankles in every sinner's soul, teaches us of the future retribution. No sooner is a sin committed than the sense of its desert troubles the soul; and sometimes, oftentimes, pursues it and haunts it to the grave. This has been the testimony of murderers, that from the hour in which the murder was committed they were never free from apprehensions of evil. Secretly they have committed the crime, but the consciousness of their guilt clings to them, and, though they have been, for a time, unsuspected, they have come with a confession of their guilt and given themselves up to the civil authorities; outward infliction of punishment being less dreaded than the inward consciousness of guilt, they gave themselves up because they could not escape the accusations of conscience—accusations that evince the being of the accuser; that prove that the Author of their being has inscribed upon their very nature that they shall be punished for their transgressions of the law of God. It is therefore a question of God's veracity. Not one who admits that the Bible is God's book will admit that a good God could write a falsehood there; neither can he write falsehood on the soul of man, on the nature of any creature. Conscience bears testimony to the future punishment of the wicked; for it is not a present danger that is feared by the transgressor, but a punishment to be inflicted hereafter. The common sentiment of future retribution therefore proves future retribution.

The Divine Government One of Law.

Government supposes law; and when we speak of the divine government, we immediately and instinctively think of the law of

God. We have laws in the material world; our systems of philosophy and astronomy are simply arrangements of these laws of the material world, as they have been discovered by students of nature. Law reigns throughout all the realm of nature, and law reigns in the moral world. The Bible contains the code of laws by which God governs men. It reveals to us the "rule of our obedience." It tells us of that which God would have us do, and it issues the command not as an expression of will or of desire merely, but with authority. It commands. Law has its penalty attached. The penalty of the law was announced to our first parents in the garden of Eden, in these words, "In the day that thou eatest thereof thou shalt surely die." It is also said, "The soul that sinneth, it shall die." Whatever that death is, whatever it may embrace, it is attached as a penalty of the law, and the government of God would be overthrown if that penalty were never inflicted upon the transgressor of the law; its claims would be practically relinquished. To fail in the infliction of the penalty were to prove weakness on the part of the government, or to prove falseness on the part of him who gave the law, which is equivalent to a denial of his government; for, if God is, he is true and can do nothing but that which is just and true and good. The very fact of the government of God is proof of the punishment of the wicked for their sins. That retribution does not take place in this life, and must be reserved for the life to come. There is no accounting for the diversity of states and conditions, for the difference between the righteous and the wicked, in this life, except as we allow the difference to be adjusted in a life to come. So was Asaph troubled, and his trouble could not be removed until he saw the end of the wicked, and then he said, "So foolish was I and ignorant" (Psalm 73). The fact of government proves the enforcement of law, and, of necessity, the infliction of the penalty—the punishment of the transgressor, future punishment. The equity of the divine administration does not appear in the "unequal distribution of good and evil here below," and can be made known only as the rewards in the world to come shall show.

The Doctrine One of Revelation.

The doctrine of future punishment is one of revelation. Philosophy can contribute nothing to it. To no purpose is appeal made to science, or consultations held with human reason. One of America's greatest statesmen and orators, when asked of the doctrine of the Trinity, how three could be one and one three, replied, quaintly, that he did not understand the arithmetic of heaven. May it not be said of the philosophy of heaven, that it is beyond and above us? May there not be principles, scientific and philosophical, developed in the future world, that will open to us the necessity for the punishment of the wicked, and that shall reveal a much more certain connection between the violation of God's law and eternal punishment than we now see between the violations of the laws of the material world and the immediate and unavoidable consequences of them?

That the Word teaches future punishment is evident from the common understanding of it by all classes of Christians. The Jews so understood the teaching of the Old Testament; they believed it taught future retribution, and the Saviour when in the world neither corrected this impression nor taught contrary to it, but, on the contrary, warned them of it: "If thy right hand offend thee, cut it off and cast it from thee; it is better for thee to enter into life maimed rather than, having two hands, to be cast into hell-fire," or, as in Luke 18, "into everlasting burning." And it is true to-day, that the Scriptures are understood by the masses of the readers of them, as teaching the doctrine of the punishment of the wicked after death.

Some of the Scripture Lessons.

The Word of God contains the only decisive answer to the question, Is there a place and state in which the wicked are punished after death? The Bible is the court of last resort. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them" (Is., 8: 20).

Future rewards and punishments are taught in the Word of God

from the beginning. We cannot believe, in the light of the Word, that the punishment of Cain for the murder of his brother Abel consisted merely in the physical and material disadvantages to which he was subjected. Driven out from the presence of men and from the presence of the Lord, there is a deep and peculiar bitterness in the lamentation, "My punishment is greater than I can bear," or "Mine iniquity is greater than that it may be forgiven." The grief came from an apprehension of loss that was irreparable, and of the loss of the divine favor which he had in some measure before enjoyed. It was the sense of God's anger and, no doubt, the feeling that he was cast out from that favor forever. Hope died within him, and with it peace and happiness. Esau did not suffer, at first, the sense of his loss; he, when he learned what he had done, sought the birthright "carefully and with tears." He had not risen to a sense of its importance and to the knowledge of all that was involved in it, and afterwards lamented his folly in vain. It was the loss of the inheritance which involved in it everlasting life, and that was the loss of the soul; it was "future punishment."

Daniel speaks of the resurrection of the dead, and declares (12:2), "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." In the New Testament we have also many texts that teach us of the future state of rewards and punishments. Notable among these is the description of the judgment given in the twenty-fifth chapter of Matthew. After the judgment is pronounced, it is declared of the wicked, "These shall go away into everlasting punishment." Evidently this refers to the state to come. The time shall be after the coming of the Lord Jesus in power and great glory, and after all nations have been assembled before him and separated one from another, "as a shepherd divides the sheep from the goats," that these shall be driven away. This can be nothing else than a future punishment, or a punishment in another world. Again, it is said of the wicked, that they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

The parable of the rich man and Lazarus teaches the state of both after death and the diverse condition; Lazarus carried by the angels into Abraham's bosom; the rich man died and was buried, and in hades he lifted up his eyes, being in torment. Whether this be history, or parable, the lesson of it is the same, and it has no teaching more clear than that the rich man suffered after death torment for sin. The warning he would have sent to his five brethren, lest they should come into "this place of torment," has the same lesson in it. These passages teach future punishment, whatever that punishment may be.

Antitheses.

The meaning of a word is sometimes learned by placing terms antithetically. The fact and nature and duration of the punishment of the wicked are learned by this method. The eternity of the happiness of the righteous has never been called in question. Men are quite willing to accept the word "everlasting" in its true meaning, when it refers to the happiness of the righteous, but unwilling to regard it as signifying perpetuity when it speaks of woe and sorrow. When, in Matthew 25, it is said, "These shall go away into everlasting punishment, but the righteous into life eternal," it is the same word in the one case that is used in the other. If this passage teaches the everlasting happiness of the righteous, the everlasting punishment of the wicked is also taught. The words so placed will not admit of a diverse meaning. In like contrast we have the words "saved" and "lost." Jesus Christ came into the world "to seek and to *save* that which was *lost*." Whoever are the saved, the lost stand in contrast with them. If life enters into the idea of the state of the saved, death is in the idea of the state of the lost. If infinite reward is in salvation, infinite penalty is in the non-salvation. If in the blessedness of the one party we have real happiness, in the woe of the opposite party we have real wretchedness and torment.

There is also presented in parable the gathering of the wheat into the garner and the burning of the chaff with "unquenchable

fire"; the gathering of the good fish into baskets and casting the bad away; the going in of the bridegroom to the marriage and the remaining of some without, the door being shut against them. There is the *within* and the *without*. Those written in the Book of Life of the Lamb shall enter in by the gate, but "*without* are dogs and sorcerers," etc. The one intimates a gracious reward and the contrast unquestionably an opposite doom.

There are clearly set forth in the Scriptures two classes — distinct characters and distinct dealing with them; separate sentences and opposite awards. There are those who do God's will and those who do it not; those who by "patient continuance in well-doing seek for glory and honor and immortality," and those who are "contentious and do not obey the truth, but obey unrighteousness"; the good and the bad; the sheep and the goats; the regenerate and the unregenerate; people of God and the men of the world; believers and unbelievers; the saint and the sinner; the pure in heart and the evil of spirit; the merciful and the oppressor; the humble and the proud; the wise and the foolish; the blessed and the cursed; those that are found watching and those that begin to beat the men servants and the maid servants, and to eat and drink with the drunken; the sincere and the hypocrite; the church and the world; the righteous and the wicked; and of these classes opposite judgments and dooms: come and depart; received into the kingdom and shut out of the kingdom; blessed and cursed; "peace be to you," "woe unto you"; doors open to them and doors shut against them. We have also persons set in contrast: Abel with Cain; Shem with Ham; Jacob with Esau; Moses with Pharaoh; John with Judas; the Rich Man and Lazarus; a sacrifice accepted and one rejected; a covenant blessing bestowed, and "no place for repentance" found; dying in peace upon the mountain and overwhelmed in the Red Sea; leaning on the bosom of the Saviour and departing and going to his own place; carried by the angels into Abraham's bosom, lifting up his eyes in hades, being in torment. Mounts Ebal and Gerizim stand over against each other still for blessing and cursing.

Songs issue from the throne, there are golden harps and censers full of incense; but weeping, wailing, and gnashing of teeth from beneath, and the bitter cry, "I am tormented in this flame." Such antitheses prove something. They prove diversity and extremes, and teach us that, as there are heights that are sublime and to which seraphs and saints soar, there are also depths that are dreadful, into which the foes of God shall fall; that God punishes transgressors and reserves for the impenitent "wrath against the day of wrath."

The Character of the Punishment.

There is a veil drawn over the world to come, and the Scriptures reveal what is to be expected in figure and in language adapted to us in the present state of existence. A veil is drawn over the heavenly world, and we can know what it will be only by what is declared of it and what is enjoyed of it on earth. What we enjoy of faith gives all our experimental knowledge of what the enjoyment of sight will be. Our communion with God in the present state gives us experience of what shall be our communion in heaven; and so of the world of woe. Sorrows in time will be of the same kind with the sorrows of eternity, and the anguish of conscience which the sinner has in this life is the same that he shall have in the world to come. The bold transgressor who has sinned away his day of grace and is given over to the anguish of despair suffers in the sense of the loss of the wooings of God's Spirit and feels the sense of being forsaken of God. This is a foretaste of the sorrows of the soul during its banishment from the presence of God, and its anguish will be in the loss forever of that which it refused when it was offered to it as an everlasting enjoyment. The remorse of the sinner for rejecting God and turning away from him, the grief for the supreme folly of the neglect of the salvation of God, and choosing a life without him, will be an element of this punishment. What souls of sinners have suffered on the bed of death because of the withdrawing of God's presence and from the sense of their sins and folly, and from the anguish of an accusing conscience, is a dim

shadow of what they shall have hereafter. The element of hopelessness is added to heighten that grief. It is the punishment of loss and of sense—privation and infliction.

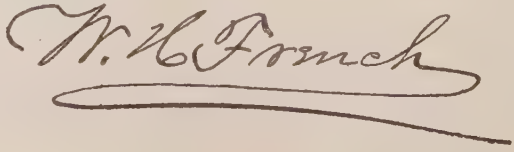
> "Who wants the place where Christ doth dwell
> Partakes already half of hell."

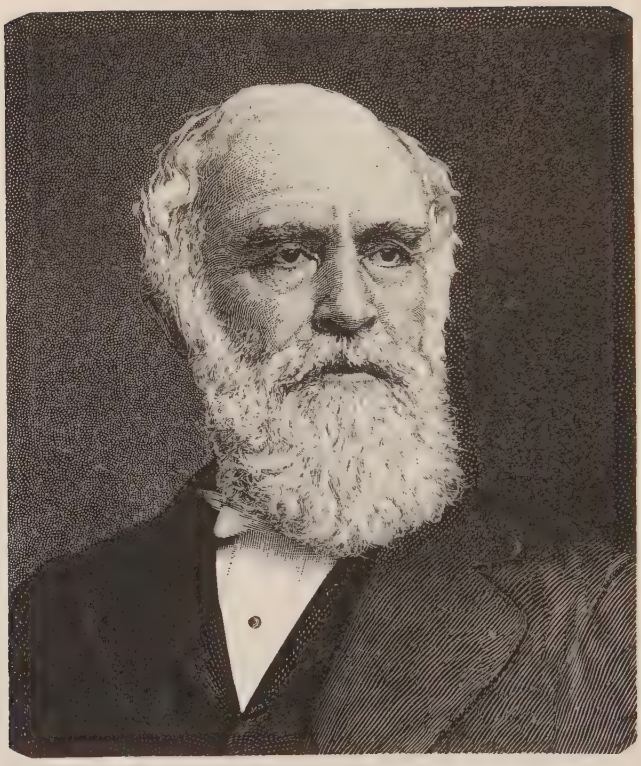
They shall be driven from the presence of God and his people, and driven to the society of demons and the lost. Beyond this we scarce dare go in the description of it. "There shall be weeping and gnashing of teeth in the lake that burns with fire and brimstone." There shall be "the blackness of darkness forever." The worm shall never die and the fire never shall be quenched. This perhaps describes not literally the punishment, but is rather a picture of its intensity. The abode of the lost will be one of desolations. Destitution will characterize it. The barren and desolate places of earth, the bleak cliffs and desert plains, may be suggestive of the desolateness and poverty of the place of perdition; the cravings of earth unsatisfied, suggestive of the cravings of hell. Whatever we see of natural destitution and physical desolateness on earth suggests to us kindred evils intensified in the world of woe. On earth men suffer want and famine, and God threatens judgment on the people through famine not of bread and water but of the Word of God, a calamity much more to be dreaded. This suggests hell as a place of lost blessings, lost opportunities, lost associations, lost joys; and though the soul crave them they are lost forever. The consequences of rejecting them are irremediable. Insatiable desires never met; cravings with nothing to satisfy them; that which lost souls crave denied them; and perhaps inflicted torture, in having imposed upon them that to which they had given the affections they owed to God, until, satiated, wearied, their pleasure is converted into pain. What the infliction, none can tell. The servant that knew not his Lord's will and did it not shall be beaten with few stripes, but he that knew his Lord's will and did it not shall be beaten with many stripes. Let human tongue never utter what these stripes shall be, or what the tortures

of the inmates of that "deepest deep." The carousals and combats and contentions and controversies of the fiercely angered, disappointed, distressed, distracted, hopeless wretches of the prison of hell are but intensified sorrows of the life of godlessness and carousal in this world. To this is added the accusings of conscience, "the worm dieth not"—inflicted evil, "the fire never shall be quenched." Forever! that is an element in their portion that deepens despair. O, if a thousand, if twice ten thousand, ages could release the suffering or end the sorrow! but to all the other elements of the dire, dreadful portion, this one is added, it shall be forever—"the blackness of darkness for ever and ever."

The eternity of the punishment is just. The soul remains spiritually dead, and of consequence is always adding sin to sin, never delivered from it, always contracting new guilt, and never paying its debt to divine justice, or its obligation to the law. To this state is the sinner brought by his first sin; and by this sin's fearful desert is shown. The infliction of everlasting punishment upon one intelligence establishes the principle of the justice of such sentence. If this may be the fate of one intelligent transgressor, it may be the fate of many. The devil is so punished. Satan, together with the beast and the false prophet, is to be "tormented day and night for ever and ever." The Greek words in this clause admit of no equivocation. The most perfect language ever spoken could not give it any more plainness. Now if Satan, because of his sins, may be doomed to everlasting punishment, why not other intelligences? This fact proves it just, for it is done by Him with whom is no injustice, and proves that it may be the doom of sinners. It is just that their punishment should be everlasting.

Blessed be God for his Son Jesus Christ, who came into the world to save souls from such death.





Emil V. Geshart

CHAPTER XVII.

Rewards and Penalties Continuous.

The Essential Nature of God is not Power, nor Sovereignty, nor Holiness, but Love.—The Primary Argument in this Discussion is Based, therefore, on the Righteous Love of God for Man and the Reciprocal Love of God for which Man is Designed.—Genuine, Normal Manhood is True Fidelity, Absolute and Relative, to this Divine Ideal, Love, and the Opposite State is Abnormal.—From Violation of God's Unchanging Law, "Thou shalt love," issue all Grades of Moral Disorder and all Forms of Physical Evil.—This Aversion to the Fundamental Absolute Good incurs God's Judgment and the Anguish and Torment of Self-Condemnation as well.—The Penalties are Penetrating and Burning according to the Heinousness of the Wrong and the Capacities of the Subject.—Divine Justice is a Quality of Divine Love, but, when Exercised toward a Transgressor, becomes Negative or Condemnatory.—Reconciliation in this Life, and Renewal of Fellowship, made possible to the Wrong-Doer by his voluntary Faith in Christ's Mediatorship, through the Holy Spirit.—After Death, the Interior Human Conditions and the Divine Environments still Abide.—The Life of Love with God is there Victoriously Unfolded and Perfected, while, on the other hand, Wrong-Doers Retain their false Self-Assertion and Aversion to God.—The latter are the Subjects of Retributive Justice, or Penal Anguish, from God and from Within.—Neither Rewards nor Punishments are Arbitrarily or Optionally Bestowed by God.

By Rev. Eml. V. Gerhart, D.D., LL.D. Professor in the Theological Seminary, Reformed Church, Lancaster, Pa.

The doctrine of punishment is inseparable from the doctrine of reward. Rewards and punishments are the necessary opposite alternatives in the experience of moral agents subject to the disorganization of moral evil. Whether a member of the fallen Adamic race will become morally active is not a problem. He will do the right; if not, he will do the wrong. Which of these two contrary lines of action he will pursue may be uncertain during the incipient stage of his personal history; but not whether developed personality will choose the one or choose the other. A possible third kind of ethical action, different from these two contraries, is excluded by the nature and relations of the relative autonomy of the human will.

A valid judgment on wrong-doing cannot be formed exclusively by the study of wrong. The moral necessity of doing right conditions the possibility of transgression. And a sound doctrine of righteousness, or of true ethical human life, conditions a correct judgment of unrighteousness, or of false ethical life. The Creator conditions the creature; the holiness of God conditions the wickedness of Satan; so do sound views of right condition correct opinion on wrong.

There is the same interdependence between rewards and punishments. No true judgment of punishment can be formed by studying only the judicial consequences of wrong-doing. The penalties of wrong can neither be clearly discerned nor correctly understood, unless the reason can adequately judge the presuppositions and character of wrong-doing; but as wrong is the contradictory of right, and as right-doing is followed by rewards, it is a sound doctrine of rewards which renders possible a sound doctrine of punishment.

1. Right-doing and wrong-doing, rewards and punishments, are forces and experiences grounded in the moral order of mankind. The elements and laws of all sub-human kingdoms, from the mineral to the animal, enter into the complex organism of the individual person and of society; but neither inorganic substances, nor the vegetative process, nor animal nature, describe the manhood of man. No possible combination of the laws and qualities of sub-human kingdoms can evolve, or issue in, the human kingdom. Manhood centers in personality. Contradistinguished from the animal, man is ethico-spiritual. Conduct is the predicate of self-conscious will. Personal activity always bears a relation to moral law, being either in harmony with moral law or contrary to moral law. In the constitution and organization of our race this principle is universal. Individual conduct, family relations, the status of a community, and the organization of the state, or of civil government, each and all are shaped ethically from within, and are moving on the path of weal or woe, according to the attitude of the individual and of society toward the law of right. Human life, in

all its possible spheres and grades, is moral life; conjoining authority and freedom, either normally or abnormally. In the degree that a person is right, and does the right, he occupies the normal status; he is true to the manhood of man. In the degree that he is wrong and does the wrong, his status is abnormal; he is untrue to the manhood of man. Ideal relation to moral law is the pivot on which genuine manhood turns. All questions concerning the welfare or misery of individuals or of communities are in the first instance to be answered from this point of view.

Questions concerning the infliction of penalties are bound up with the broader and more fundamental question concerning the *positive* working of the moral economy. Views on the genius of this moral economy, whether dissidents are fully aware of it or not, will always determine views of the manner in which it affects the doers of right and the doers of wrong. The sentiment that man embodies and fulfills a moral no less than a physical order is common to all civilized nations, pagan no less than Christian. Defective and false as may be the moral judgments of the heathen, yet the idea of right and wrong, of rewards and punishments, is the central idea in government and in ethical philosophy.

2. When we pass from the region of ethnic religions to the distinctive realm of Christianity, we pass from the native intuition of justice to the communion of righteous love. Here all questions concerning good and evil, rewards and punishments, acquire a different setting and tone by their relation to the character of God as revealed in the person and personal history of Jesus Christ. The essential nature of God is love, not power, nor sovereignty, nor holiness. Love is the satisfying communion of God with himself,—the living fellowship of the Father and the Son and the Holy Ghost.

After the image of righteous divine fellowship man was formed. Formed in God's image, he is by his nature capable of the righteous communion of love, and designed for it; designed for positive devotion and service in a twofold direction: the reciprocal communion of love with God, and the sympathetic fellowship of man

with man. Love is the foundation of ideal human society, and of normal individual personality.

God's love is righteous love. He loves the perfection of the good, the true, the beautiful. This absolute perfection he is in his own self-existent constitution. God lives for the good as his self-satisfying end; lives for the good only. Toward the good and for the good he is with infinite devotion eternally active. His love is unchangeably righteous.

Formed after the likeness of God, man is formed for righteous love. His constitution is fashioned to the end that he may live a life set apart to the service of the good, the true, the beautiful. Genuine human love is distinctively ethical; the free self-surrender of the whole man to God, the absolute good, and in the might of this divine self-surrender an equally free devotion of self to my neighbor, the relative good. Hence the unconditional command: "*Thou shalt love.*" The relative good is the ideal creation, the work of God, formed according to the wisdom of love for God. All kingdoms, together constituting an organic whole, are by his immanent will so connected, so upheld, so governed, that when all kingdoms are active in harmony with the laws and purpose of existence they realize, each according to its relative position, the wisdom and might of love. Of the entire creation the noblest exponent and noblest fulfillment of all its processes and prophecies is human personality. Man fulfilling his office normally is, in the realm of creation, the chief good. Therefore the general principle: "*Thou shalt love,*" branches off in a twofold direction, and speaks by a twofold command: "Thou shalt love the Lord thy God with all thy heart," and, "Thou shalt love thy neighbor as thyself." God, the original, self-existent good, is the object of supreme love. Man, the created good, is the object of subordinate love.

Our Lord expounds the ethical genius of love when he says: "If ye love me keep my commandments." Obedience to his will is the genuine action of love to him. On the basis of this philosophy, we are required to hold that love is not impulse, nor spontaneous senti-

ment, nor inclination of mind, but free determination of will or personal activity in the service of the good,—the absolute good and the relative good, God and man.

The twofold command addresses us in messianic revelation, not only because God in his sovereign government of the world has so willed, but also because the twofold fulfillment of love by man is the inner unchangeable necessity of his ethico-spiritual being. Love to God and love to fellow men is the original law of human personality. Human nature developed to maturity in free, conscious selfhood is, according to the divine ideal of humanity, constructed and fashioned solely for the good, the ultimate end of love. No revealed law other than: "Thou shalt love the Lord thy God with all thy heart," would answer to the creative word embodied in our ethical constitution. Any authority less comprehensive and less thorough would be both undivine and unhuman.

No revealed law other than: "Thou shalt love thy neighbor as thyself," would answer to the original structure and intent of the family or of human society. The divine idea of family life and social life involves this ethical principle. God in messianic revelation thus expresses his will, inasmuch as by the creation of man in his image the necessity of mutual love became the fundamental law of the social economy. Reciprocal human love, the love of man to man, is the inner irrepressible demand of personality itself.

3. These truths are fundamental. Conceding their validity, we may answer the following questions from the Christian point of observation: What is the moral order of mankind? What is right-doing? What is wrong-doing?

The moral order is the order of righteous love. Viewed under its divine aspect, supreme love to God is the first and unchangeable obligation. Viewed under its human aspect, supreme love to God is the profoundest necessity and strongest impulse of normal human nature. Man was made good; in other words, by his original constitution he is fitted for this fellowship of supreme love to God, and in the first instance fitted only for such fellowship.

Righteous love includes the social economy. Viewed in its divine relation, the love of man to his fellows according to the measure of normal self-love is an obligation. Social life is by the creative word designed to be exclusively a community of love; of sympathy, mutual service, and perpetual concord. Viewed under its human aspect, the love of man to man is a necessity rooted in the organic structure of the family and the state. There is no genuine self-satisfaction, no real reciprocal complementation of individual needs, but in as far as each person loves his neighbor as himself.

This moral order, this original organization of human nature and human personality on the foundation of twofold love, is the permanent, the unchangeable order. It underlies the entire history of our race, and embraces personal existence in time and eternity.

If we accept these truths of Christian revelation it is easy to answer subordinate questions. To do right is to be active toward God and toward man according to the law of love. To love God supremely and to love my neighbor as myself is the right attitude and the right activity. The ethical obligation of twofold love is fundamental; always fundamental, before death and after death. Right in all subordinate relations depends on the fundamentally right personal attitude toward God and toward man. To fulfill the requirements of love in these two primary relations is the doing of the right; if we understand right-doing in the Christian sense.

The perversion or inversion of this established moral order is the wrong. To substitute the creature for the creator as the highest good, or to make man and nature the object of supreme interest, is the violation of fundamental ethical law. When I love myself supremely I do wrong; wrong to God and wrong to myself. Or, if I am active with supreme interest in the acquisition of a *thing*, silver and gold, or in the endeavor to obtain an unsubstantial ideal, fame or worldly dominion, I am at war with all ethical relations springing from the normal economy of the family and social life. In both cases, whether predominantly absorbed in selfishness or worldliness,

I am active with supreme devotion in the service of an end which is not the end for which my soul and body are fashioned. My ethical attitude and my ethical activity contravene the law of love immanent in the moral order.* Confusion ensues, an interaction of ethical and physical forces in the individual and in the social economy, which at all points contradicts the organic structure of humanity, formed by the goodness and wisdom of divine love.

4. When men are active agreeably to the twofold law of divine love, or in the degree that they are thus active, they have a reward. The reward is twofold: the approval of God and self-approval. Reward is not a good arbitrarily or outwardly annexed to a life of righteous love by God's sovereign will. If theology severs God's will from God's love, or separates God's will from man's ethical constitution, then I may even say that the reward of obedience does not turn on the exercise of sovereign will. Reward is of the essence of righteous love. These two things, reward and the positive action of love toward God and man, are inseparable. If the question be put: What is the reward of righteous love? I answer, it is blessedness. Blessedness is not merely happiness. Happiness oscillates between want and supply, satisfaction and desire, and may be moral, intellectual or physical, individual or social. Blessedness moves on a different and higher plane. Its conditions are exclusively spiritual and ethical. When a person is active toward God and toward man agreeably to the genius of righteous love, he attains to an ethico-spiritual kind of life and freedom which is worthy of himself, his divine imageship, and worthy of God. The unique demands of personality are met, and the authority of absolute love is obeyed. The reality of manhood answers to its divine ideal. Of such free consummation the experience is blessedness.

Under these conditions blessedness is necessary. Whether a man living a life of righteous love shall enjoy the reward of blessedness is not a question. It cannot arise. Such normal ethical life is it-

*"He that sinneth against me wrongeth his own soul: all they that hate me love death" (Prov., 8:36).

self the reward.* With profound reverence I may say : God himself, when these required conditions prevail, cannot withhold it. The will of absolute love active in the manifold dispensations of Providence does not contradict the same will upholding, and immanent in, the moral order of mankind. The reverse proposition is however equally valid. The reward of blessedness cannot be experienced in the personal history of the individual or of society, if the righteous activity of love toward God and man be wanting. With equal reverence it may be affirmed, if we have sound views of God's moral government, that as God cannot by a sovereign act withhold the highest rewards from a life of righteous love, so he cannot by any supposable act of forbearance or mercy arbitrarily annex rewards to the personal life of men governed by selfishness or worldliness. The supposition would contradict the autonomy of human personality. God's providence would be at war with God's creative word,—the authority of his moral government with the immanent action of his will. Whether a man who lives a life in which the service of love toward the supreme good is wanting, or a life that is a perversion of normal human personality and thus a course of persistent wrong-doing, can enjoy the rewards of blessedness is therefore also not a valid question. Logically it cannot arise. The ethical conditions that render divine rewards inseparable from a life of righteous love are the only conditions. If these unalterable conditions be wanting the rewards of blessedness are a moral impossibility.

Rewards have a twofold immovable basis : the essential nature of God, absolute holy love ; and the original nature of man formed in the image of holy love. When men live a life according to this twofold law, being freely active in the service of the true good, the holy will of absolute love is fulfilled, and the fundamental requirements of the moral order of the world are satisfied. And the reward of blessedness becomes in the person and history of men a necessary experience. The necessity is founded in divine justice.

* "Moreover by them is thy servant warned; and in keeping of them there is great reward" (Ps., 19 : 11).

Justice maintains the constant union of blessedness with a life of active self-surrender in the service of the good.

5. Thus understood, rewarding justice is the possibility of a contrary judicial experience. When a man takes the creature instead of the Creator to be the highest good, the object of supreme devotion, and uses his fellows as means for selfish ends, he is living a personal life at war with the normal ethical conditions of blessedness. From this false attitude toward God and man, this self-assertion against the unchanging law, *Thou shalt love*, all grades of moral evil, all forms of physical evil, grow forth. The immediate consequence is misery; and of human misery the principal ingredient is guilt.

When in place of God I love myself supremely, or the objects of external nature, I become the subject of a thorough contradiction. I set myself against God. God says: Thou shalt *love the Lord* thy God with all thy heart; but I say, and persist in saying: I will love *myself;* I obey my own will. The contradiction is of myself, the free act of personality. I do the wrong, and in doing the wrong I fall under condemnation. God condemns man's aversion and antagonism to the absolute good. But God's condemnation does not obtain by itself, nor does condemnation come from without only. That is only one aspect of condemning judgment.

In this judgment the wrong-doer participates. By his refusal to love the absolute good he is at issue with the normal structure and original instincts of his ethical nature as really as he is at issue with the revealed law of God. Formed for the communion of love with God and with his fellow men, his ethical nature demands this twofold communion, and, so far as his original constitution asserts itself, his nature continues to demand the constant communion of love. Hence he who sets his heart against God, making self the chief end of devotion, is likewise condemned by himself. At issue willfully with himself, his personal activity in conscious purposes and conduct at issue with his ethical nature, he is a living contradiction.

Condemned by the divine judgment, and condemned by his own conscience, the wrong-doer experiences the penalties of judicial suf-

fering. Penalty is the anguish and torment of personality inseparable from wrong-doing. Punishment is of the essence of moral wrong. When a man does wrong he in the act of doing it not only is liable to a penalty that may follow the wrong done, but he suffers the penalty in doing the wrong. This is especially true in immediate personal relations between God and man. The penalties are penetrating and burning in proportion to the heinousness of the wrong and the capabilities of the subject.

Divine justice is a quality of divine love; in the first instance justice is positive. God's love makes responsive personality blessed; for it imparts its own fullness to those who reciprocate God's love. To this end the command: *Thou shalt love.* Why this command? Why impose an obligation so tremendous and solemn? To the end that, loving God with all the heart, God may make man unspeakably blessed in this communion of love with Himself. Of those who live in this communion blessedness is the inheritance. It is their due, their reward. It cannot fail; for justice eternally maintains the blessedness of righteous love; therefore a blessedness unattainable by any law of right or of grace other than the free reciprocity of personal love. But when these ethical conditions are by self-will reversed, divine justice becomes negative. Love cannot do otherwise than condemn the violation of the law of love. God cannot approve the wrong. Man cannot approve the known wrong. The holiness of divine love condemns it with infinite strength. The conscience of mankind condemns it with an unalterable sentence. The ethical instincts of the soul are in accord with the judgment of God in pronouncing sentence of condemnation on the violation of the twofold law of love. The wrong-doer cannot escape; neither from God's righteousness, nor from the righteousness of his own personality. The miseries of condemnation are his immediate inheritance. Justice ever joins in one the miseries of condemnation with the personal history of the wrong-doer. Universal experience, no less than the word of God, demonstrates penal sufferings to be an inalienable quality of wrong-doing.

As rewards are not annexed to right-doing, so penalties are not annexed to wrong-doing. In the government of the family and of the state there may be arbitrary penalties, even unjust penalties; and sometimes penalties are inflicted on those who merit rewards. But in the moral government of God there are no arbitrary inflictions. Here, all penalties come by the constant and unalterable operation of ethical law. They are the fruits of wrong done, or of false ethical action. Just because God, with infinite pleasure, approves supreme love to Himself, the absolute Good, he condemns supreme love to the creature with infinite displeasure.

The argument may here suggest the inquiry: Since we are by nature predisposed, even before personality is developed, to be selfish, how may the twofold law of love be obeyed? How may the judicial pains of a twofold condemnation be superseded and done away? The limits of this paper do not allow a discussion of the question; nor is it requisite. Whilst I do not ignore the solemnity of the problem, it will suffice to affirm the teaching of Scripture, that the solution is to be found alone in the mediatorship of Jesus Christ, the author of a new creation, in which the obedience of faith fulfills the fundamental law of love, and the pains of guilt are resolved into the peace of reconciliation.

6. From the judicial relation of the righteous love of God to men in the present world, I turn to the study of God's judicial relation to men in the world to come.

The moral order anterior to the second coming of our Lord consists of two periods. The one embraces the history of personality in the natural body, the other extends through that undefined age of personal existence that lies beyond our life on earth. The two periods do not differ in kind; the interior positive conditions of normal manhood being the same in both. The turning point is the article of death. Human death, superinduced by apostasy, is an epoch in the organic history of personality. The epoch is ethico-spiritual, no less than physical; and has twofold significance. In one direction death is a destructive force; the internal connection

with all earthly conditions of human existence is dissolved. In another direction, death is a constructive force; the internal connection with the necessary post-earthly conditions of a continuous personal history is evolved and formed. The whole man makes a transition from one realm to another realm, a transition, if we accept the suggestions of Scripture, which is analogous to natural birth. Birth severs the organic connection of the child with the physical constitution of the mother; birth is at the same time the beginning of an independent individual existence. The race-type, national type, family type, and the type of individuality remain unchanged and unchangeable under a complete change of environment. Whilst by death the earthly relations of the personal organism are dissolved, the interior human conditions and the divine environment uninterruptedly abide. The self-conscious person continues an ethico-spiritual history under changed outward conditions. On these future outward conditions it is not in place to speculate. Of chief importance is the truth that the fundamental law of human personality is the same law in both periods.

Death does not affect personal character. Character affects the quality of death. A man who has been living in the communion of righteous love by faith in Christ, lives on in this communion through the crisis of death. Whatever may be the experiences in the instant of transition, to us now unknown, the matter of chief moment is not unknown. The personal life of love in communion with the absolute Good not only survives death, but asserts itself in fuller measure; and asserts itself according to the law of righteous love. Faith, hope, love, abide, in kind the same hereafter as here. But love is greater than faith, greater than hope.* The person who is the subject of righteous love, during his earthly history and in the crisis of exit, is the subject of righteous love when personality opens its ripening powers into freer and stronger action hereafter. The two periods are integral parts of the same ethical system. Whatsoever a man soweth that shall he also reap. Righteous love reaps righteous love.

* 1 Cor., 13:13.

The idea of the unbroken continuity of personal life involves the momentous fact of inalienable character. Character begets weal or woe. The subject of righteous love enjoys the reward of blessedness hereafter as here. The ethical law of human personality is unchangeable. As the holy love of God is ever identical with itself, so is man formed in the image of God as to his original constitution ever the same. Hereafter, men fulfilling the twofold law of love enjoy, of necessity, the reward of blessedness, the bliss of approval from above, and the satisfying response of self-approval from within. The reward of blessedness presupposes these two inseparable factors: the law of God's holy love, and man's free activity responsive to the law of love. This response answers to the original and unchangeable demands of the human soul. The demands of the soul and the authority of divine love are equally real, equally continuous. Both are met by men living in the communion of love with God. Therefore they are blessed, and progressively blessed in the future world, as this communion advances from strength to strength.

No less after death than in our earthly life, this communion of love with God is possible for our fallen race only in and through the Mediator, Jesus Christ. He is the Founder and Head of a new kingdom comprehending both worlds, a kingdom of grace, by which the principle of love is victoriously asserted, unfolded, and perfected.

The moral order, including the earthly period and the period of personal existence after death, embraces all classes of men. Whether men love God supremely or are supremely devoted to selfishness and worldliness, whether they live a righteous life or an unrighteous life, they are bound up with the processes and issues of the moral order. By virtue of personality they are unchangeably members of it; and, being members, they are subject to all its conditions. Personal beings here, personal beings hereafter, they exist as human persons, subject to the permanent interior conditions of personality after death, as really as they so exist before death.

In the history of the personality of men averse to the communion of love with God, death is only an epoch, a crisis in the unbroken

continuity of individual history. The future existence of a wrong-doer and his earthly existence are parts of one organism. The moral habit of his personal life on earth becomes the moral habit of his personal life hereafter. The article of death does not regenerate a transgressor. It cannot make him a new creature in Christ Jesus. Nor does death dehumanize a transgressor. It cannot transform him into an animal or a demon. When a living member of Christ closes his eyes on the scenes of earth, he awakes, beyond, a living member of Christ. The crisis does not transmute a good man into a bad man. So of wrong-doers. The crisis does not transmute bad men into good men. Those who have persisted in rejecting the only Mediator between God and man awake characterized by the same willful rejection. Aversion to God continues to be aversion. Selfishness is self-persistent. It remains, as it was on earth, false self-assertion against God. Personality imparts moral qualities to the epoch of transition, and to a man's history in the period into which this epoch introduces him, just as personality imparts moral qualities to human life on earth. Hatred of Christ reaps hatred of Christ.

7. On the basis of these general principles, the question concerning future punishment is to be studied and answered. Principles inherent in the ethical constitution of humanity, they are affirmed by pre-Christian and Christian revelation, and are the postulates both of redemption and of the lofty ethical system taught by the word of God.

Viewing the question of future retribution in its connection with the moral order of mankind, Christianity authorizes the following theses :—

1. Jesus Christ is the author of regenerate human life, a new communion of reciprocal love between God and man ; and the only author. As the first man was not self-created, much less can apostate man recreate himself after the image of Christ.

2. The author of a new creation, Christ is at the same time, by his death and resurrection, the living atonement, the only redeemer, by whom the law of moral evil is abolished and the false judicial relation between man and God is done away.

3. The life-giving and saving virtue of Jesus Christ avails by the agency of his Holy Spirit for the personal benefit of all who by a free act of the heart receive and appropriate Jesus Christ.

4. As men are personal beings, free moral agents, the fullness of Christ, whether he be regarded as the author of the new creation or as the living atonement, cannot avail for men who are averse to his redemption, and persist in their aversion. To speak of deliverance from condemnation, through God's mercy, of an individual confirmed in the habit of aversion to Jesus Christ, is a contradiction in terms. Christian salvation does not mean only the removal of the penalties of wrong-doing, but means chiefly the formation of a personal character in which supreme love to God is the animating and controlling principle.

5. A person's exit from this world is a birth into another period of existence,—a turning point in human life, whose force for weal or woe hinges on the personal character of the subject. And personal character hinges on personal relation to God. In the case of all who maintain an attitude of aversion and resistance to the mediatorship of Jesus Christ, the exit is a crisis in the development of moral evil.

What, then, in the next world, must be the character and condition of those who, by a perversion of freedom, set themselves against God's righteous love, and against the moral order of the kingdom of man? The fundamental law of personal blessedness they have not obeyed, and do not obey. Willful transgression is contrary to truth, divine truth and human truth. The truth of the Godhead and the truth of manhood are both persistent. The imperative: "Thou shalt love the Lord thy God with all thy heart," is the unchangeable imperative. It binds men with the same inflexible authority hereafter as here. For God is immutably God; and man does not cease to be man. The binding authority of the law of love presupposes only these two conditions; none other are either requisite or in rational inquiry admissible. The categorical imperative is accordingly twofold: coming from without, and from within. The authority is of God. It is his immutable will, be-

cause the law of love has its ground in his immutable being. The authority is also of man. It springs from his ethical constitution. Fashioned in the image of love, obedience to the divine law is the abiding inner demand of manhood. Aversion to God, or the refusal to love God with all the heart, invades the fundamental law of man's ethical constitution, and thus of personal blessedness, as really as it transgresses the divine command. The transgressor hereafter continues his personal existence under a twofold condemnation: the judgment of God and the judgment of himself, the one in the other. God's condemnation sounds forth in self-condemnation. Self-condemnation, asserted by the conscience, is the answer from within to the judgment of God's righteous love abiding on the person of the wrong-doer.

God's condemnation, abiding on the false ethical attitude of the wrong-doer, and uttering itself immediately in self-condemnation, is a moral necessity. This moral necessity is retributive justice. And retributive justice is the reverse side of positive or rewarding justice. Righteous love is related to contrary ethical subjects. Active toward the subjects of responsive obedience, love cannot do otherwise than approve and beatify. The answer of human love to divine love involves the bliss of heaven. Active toward the subjects of the response of willful disobedience, righteous love cannot do otherwise than condemn and punish. The answer of aversion and hatred to divine love invokes the infliction of the anguish of guilt.

The same necessity of penal anguish reveals itself from within by the action of the human soul. The man who loves God with all his heart and his neighbor as himself stands before God self-approved. The same fundamental law, when willfully violated, works contrary effects. The man, set against God and set against the inner demands of his soul, stands before the bar of his conscience self-condemned. Self-condemnation is the reverse action of the internal conditions of self-approval. When the soul is wronged by aversion to God, the authority of ethical life begets the bitterness of remorse. Contrary judicial experiences are begotten by the same

ethical constitution. If self-condemnation were not immanent in willful wrong-doing, self-approbation would not be immanent in the free obedience of love, or in right-doing. The denial of retributive justice is equivalent to the denial of all justice. Or, I may say, the denial of future retribution is a denial of the permanence of the moral order of mankind, and by consequence the denial of the absoluteness of righteous love.

The future punishment of the wrong-doer is in kind none other than his present punishment. A statement of judicial experience before death is, the ethical conditions being the same, a statement of judicial experience after death. Penalties in the divine government are not optional. God does not arbitrarily bestow rewards. The fear that God might withhold his infinite approval from a person who, through faith in Christ, lives in the communion of love with God, would contradict the genius of the kingdom of heaven. Equally contradictory would be the notion that on those who, in will and conduct, are continuously active against the known authority of his love, God may bestow the infinite blessing of his approval. In the divine government there are no arbitrary dealings either under the positive aspect or the negative aspect of justice.

Nor is there room for the supposition that man's ethical constitution works fitfully or uncertainly. Judicial consequences are *necessary* when viewed in their relation to human personality. Whether a person who lives in the love of God and of man will stand self-approved cannot be a question. The normal activity of personal life involves the blessedness of self-approval and self-satisfaction. To deny this is to deny the fundamental law of personality. But when we affirm the certain connection of blessedness with the normal activity of personal life, we by implication affirm the connection of penal suffering with the abnormal action of personal life. Whether men, addressed by Christianity, who to the end persist in the refusal to accept the love of God as revealed in Jesus Christ, are or will become the subjects of self-condemnation is not a question. The conscious wrong-doer must condemn him-

self. The self-condemnation as to degree will be intense and thorough in proportion to the grade of the wrong done, and the grade of willfulness. Penalties are self-inflicted; and when the conscience from its immeasurable deep comes forth and gains access to the sphere of developed and unclouded personality, it inflicts its penalties with a pitiless rigor, as appalling as any figure of speech by which the Word of God pronounces its anathema. "I am fearfully and wonderfully made."

Let it be borne in mind, that the moral order of God and of man is one system embracing two periods, personal existence as it now is and the personal existence which is to be. Ethical history on earth is a type and prophecy of ethical history hereafter.* The wrong-doer here will be the wrong-doer there. As now, so then, he will be the heir of a double condemnation, the condemnation of God and the condemnation pronounced by himself. The two forms of penal suffering are correlative. The conscience responds *amen* to the divine judgment; for the divine judgment and the conscience are the indissoluble members of one abnormal ethical relation. They exist abidingly in reciprocal connection. Should the ethical constitution of the wrong-doer fail, should he cease to condemn himself for the willful violation of the communion of love with God, the condemnation of God would cease. Or, if we might suppose that God's condemnation of the wrong-doer could fail, then self-condemnation would likewise vanish. Archetype and image, God and man, divine righteousness and human righteousness, answer each to the other. Future retribution is the bitterness of present retribution.

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* "And they heard the voice of the Lord God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen., 3:8).

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer., 13:23).

"And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light" (John, 3:19, 20).

"And ye will not come to me, that ye may have life" (John, 5:40).

8. The doctrine of the future misery of the wrong-doer, the persistent transgressor of the communion of divine love, is not affected by denial based on an appeal to God's mercy. Divine mercy is infinite and unchangeable. God sympathizes with an unfathomable sympathy, with the penal sufferings of those who hate the law of righteous love. This sympathy is not turned back upon itself by the incident of death. But of what avail is mercy, rejected and despised? God's mercy in Christ has, by the false attitude of self-will, become the occasion of multiplying and deepening guilt. On earth, incarnate Mercy weeps over the stubborn resistance of Truth. Jesus Christ is the same yesterday, to-day, and forever. Divine love is unchangeably merciful. But hereafter, as here, the mercy of divine love is by hostile personality neither accepted, nor desired. The rich man in hades, being in torments, cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." He desired to be relieved of pain; but his heart did not turn to the God of Abraham, nor did he pray to be received with Lazarus into the bosom of Abraham. The good things he had in his life-time received, became, through selfish misuse, the occasion of anguish; but anguish did not effect a moral change of heart.

For those who violate the communion of love, there is hereafter no mercy of a kind other than the mercy which Jesus Christ realized in his person and work.* The unchangeable condition of personal salvation is the acceptance and appropriation of that mercy. Just here may be seen the infinite solemnity of human personality. Divine mercy can gain access to the inner chambers of the soul only when the soul opens the door and embraces divine love as the chief good. When, instead, the soul shuts out Jesus Christ, and, turning against the communion of love with God, embraces self as the chief good, or takes the creature in place of the Creator, to be the end of personal existence, there is developed a permanence and persist-

* "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins" (Heb., 10:26).

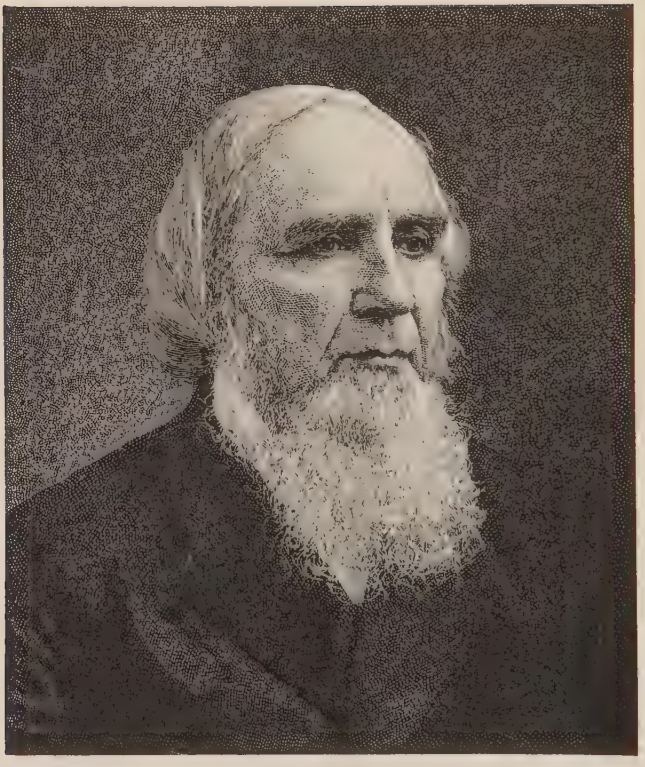
ence in wrong-doing that becomes the fixed habit of personality. The wrong-doer who sets himself against the mercy of Christ, through his whole earthly history, sets himself against the same mercy in his future history. "He that soweth unto his own flesh shall of the flesh reap corruption." They who minister to the pride of self-will, intensified by aversion to Mercy, inherit the pride of self-will.

The penalties of condemnation are continuous; continuous inasmuch as the violation of the law of love is continuous. After death, as before death, these two things, the violation of divine love and penal sufferings, are joined by God and joined by man.

Can there be a transition, in the world to come, from penal misery to beatitude? The scriptural and psychological answer is that a transition is supposable only on the assumption that the subject of habitual false self-assertion against God may become the subject of righteous love. As on earth, so hereafter, the change from misery to beatitude, if supposable, must turn on a thorough change of personal status relatively to Jesus Christ, and of positive ethical character. But the supposition that men, who have lived and died in persistent aversion to the love of God, realized in the person and work of Jesus Christ, may not reap the perverse ethical habit of soul which by false self-assertion they have formed during the present life, has no warrant either in the teaching of Holy Scripture or in the unchangeable moral order of the world. The obstacle then will be the same that now resists the transforming virtue of the gospel,—the self-determined inversion of human personality.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

Emily V. Gerhart



Chauncey Giles

CHAPTER XVIII.

No Vengeful Retribution at the Creator's Hand: but the Tortures of the Wicked are the Fruit of their Voluntary Preference for Sin.

Divine Order the Basis of Man's Present and Future Condition.—This Order Made Known through Revelation and Human Instruments.—Swedenborg an Interpreter of Spiritual and Natural Laws.—Man's Personality, Environment, and Experience Far More Positive in the Spirit World.—Parallel between the Present and Future Existence.—Evil is the Voluntary Violation of God's Law in Man's Moral and Material Constitution.—As the Author of this Law, the Lord is One with those whom He Creates.—Sin Ruptures this Connection, and Penalties Naturally Follow.—Self-Preferred Guilt, and not the Lord, "Slays the Wicked."—The Broken Harmony of the Normal Relation Brings Torture.—Wickedness the Reigning Objective which Delights and Enslaves Them, in their Companionships and Occupations.—Their Former Selves, Faces, Limbs, Thoughts, Motions, Transformed into Hideousness.—No Material "Fire and Brimstone," but Hell is Bred and Burns within.

By Rev. Chauncey Giles, of the "New Jerusalem" Church (Swedenborgian).

It is impossible to come to any rational and just conclusions concerning the punishment of the wicked after the death of the material body, without a true knowledge of man's nature as a spiritual being, the laws of life in the spiritual world, and the relations of its inhabitants to the Lord. Personal opinions, the decrees of councils, and all theories derived from human governments, are of no avail in understanding the question, except so far as they are in accord with the laws of the divine order.

These laws are revealed in the sacred Scriptures; they are embodied in the material creation, and organized in the nature of man. These three modes of revealing the laws of the divine order, and of the Lord's methods of rewarding obedience and punishing disobedience to them, are the complements of each other. Immutable law takes on various forms which manifest its nature in greater variety

and fullness. The Lord uses the created Word to give men the written Word. He employs human instruments to reveal the divine Word. They must agree. The Lord, who is infinite wisdom, cannot contradict himself. Each form of his truth must be interpreted by the other. What the Lord has revealed to us in the sacred Scriptures, concerning the nature and punishment of sin, must be interpreted by the nature of man as a spiritual being, by his inherent and essential relations to the Lord, and by the divine methods of creating, rewarding, and punishing man while he lives in the material body. In a word, spiritual law must be interpreted by natural law.

This is the method pursued and strictly adhered to by Swedenborg in his statements of the doctrines of the New Church concerning the punishment of sin, and all other questions of man's nature and spiritual destiny. It is the purpose of this article to state as clearly as possible what the doctrines of the New Church teach upon this subject. I propose to state them affirmatively and in my own language, but it must be understood that I am not expressing merely personal opinions, but the doctrines of the New Church as disclosed in the writings of Swedenborg and generally accepted by its members.

The condition of man as a spiritual being, after he has been raised up from his material body, is the subject we are considering. It is necessary that we get a distinct and true idea of what he is as a spirit. The doctrines of the New Church affirm that he is a human being in the human form. He possesses all the faculties that belong to a human being. He is organized within and without, in general and particular, as a man. He sees, hears, feels, talks, and acts as before. He is the same person, is in the same form, and possesses the same character. He has not lost nor gained any knowledge by the change of worlds. He acts from the same motives. If the love of self and the world had been the ruling motive of his life while he dwelt in a material body, it remains so still. He preserves his identity in general and particular. He has simply passed from one province of the universe to another. This transition has been effected by his removal from the material body. It was not a passage through space, as we go

from one country to another. He was in the spiritual world while he dwelt in the material body, though unconscious of it. The change consisted simply in casting aside the material body, which is the instrumental means by which man lives in the material world, while it also acts as a veil to the spiritual senses and prevents all consciousness of the presence and influence of spiritual beings and spiritual objects.

The world into which man is consciously introduced by his resurrection from the material body is a substantial world in the true and fullest meaning of the word. It has its atmospheres which the man, now a spirit, breathes, and by means of which he gains his consciousness and hears the voices of friends. It has its sun, and he sees by its light, and gains sensations by contact with spiritual substances and forces. He walks upon a spiritual earth which is as solid to the spiritual foot as the material earth is to the material foot. He is environed by a great variety of objects corresponding to those in the three kingdoms of nature. But they are not material. They are of the same nature as the substance of which the spirit is organized and bear the same relations to every spiritual sense. Everything is more substantial and distinct to his spiritual senses than the objects of the material world are to the material senses.

The good and the evil alike are welcomed by the inhabitants of the spiritual world, who delight to render the new-comer every service in their power. He is left in perfect freedom to think and speak as he pleases, to go where he chooses, and to associate with those who are the most congenial to him. He is not questioned as to his former life. He reveals it by his actions, the society he prefers, and the thoughts and feelings he expresses. If he is a wicked man, he talks and acts like one, and selects associates of a similar character. In this way he convicts and condemns himself. The principle is precisely the same that is in universal operation in this world. He is drawn by the forces of spiritual attraction by which like seeks like. He is not driven away by the Lord, or repelled by the angels. On the contrary, they offer their friendly services to instruct him in the truth and lead him to good. But as he does not like the truth he

will not listen to it. As he does not feel in freedom with the pure and wise, he leaves them and seeks companions who are agreeable to him.

This process of judgment, called the separation of the sheep from the goats, is truly effected by the Lord, but not in an arbitrary way. No violence is done to man's freedom. The wicked depart from the good because all the principles of love and wisdom which constitute heaven are repugnant to them. They join the wicked because they are attracted by kindred evil affections. They are repelled by all the divine forces which constitute the life and joy of the inhabitants of heaven. This repugnance between the pure and the vile, the true and the false, is not a sentiment that can be changed by merely willing to do it. It is caused by difference in the organic states of the wicked and the righteous. The wicked cannot breathe the air of heaven. Their lungs have become so perverted and deranged in form that the pure, vital atmosphere of heaven would torture them. They would gasp like a fish out of water. The light of heaven is so bright and clear that it would dazzle and blind them. They would be like owls and bats in midday brightness.

This inability of the wicked to associate with the righteous follows as a natural consequence of sin. It is essential to a correct understanding of our subject, therefore, that we should have a true knowledge of what sin is. This question, then, demands our careful consideration. The answer which the Lord gives, and the one generally accepted, is that sin is the violation of law. Its meaning will be modified, however, by our conception of the nature of the law broken. Is it natural law according to which the material body and the material world act? Or is it of the nature of civil law enacted by legislators, or imposed by an arbitrary ruler? Our doctrine of the punishment of sin will be greatly modified by which of these two theories we adopt.

It is the doctrine of the New Church that all moral and spiritual laws are natural, and not in any respect artificial or arbitrary. They are the ways in which the Lord creates and sustains all things. They are the ways in which he creates the material world, the material body, and the human spirit, and adjusts one substance and form

to another, in the infinitely complex relations of matter and spirit, to attain the purposes of his love. His methods are perfect because his wisdom is infinite; it is the perfect form of a perfect love. Sin is a violation of these laws of the divine order organized and enacted in man's spiritual nature. It is disobedience to these laws. It is a perversion of man's own nature. It is a violation of the divine order in which he was created. Man as a spiritual being is created, governed, rewarded, and punished according to natural law. The fact that these laws are expressed orally, and given in the form of commandments, does not change their intrinsic nature. We find perfect examples and illustrations of this kind of law and of the Lord's methods of rewarding and punishing men, in our own persons and in the material world. The laws of physical life and all the relations of the material body to the substances and forces of nature are organized in the body. The conditions of seeing are organized in the eye; the conditions of hearing in the ear. Each of the senses is organized with exquisite and perfect adaptation to the forces that are to act upon it. The laws of their action are enacted in their forms and nature. They were not in any sense imposed upon them from without by arbitrary authority. In the same manner the laws according to which all the substances and forces in the three kingdoms of nature act inhere in them, and are inseparably connected with them. They are the Lord's methods of creating and sustaining the material universe. The plant is not first created as a man makes a machine, and the laws of its growth and decay imposed upon it from without. So far as human observation extends, the Lord creates and governs the material universe and the physical nature of man and animal according to natural laws. Plants, animals, and men attain their physical perfection by obedience to them; and they suffer loss by sinning against them.

In all cases the rewards of obedience and the penalty of disobedience are inseparably connected with the law. If the laws of physical life are violated, the penalty is loss of strength and physical pain. It is not inflicted by the Lord. If a man takes arsenic, or lives in a poisonous atmosphere, or breaks his bones by a fall, every rational

man would repudiate the idea as too absurd to be entertained for a moment, that God was angry with him for breaking a law of physical life, and had punished him with pain and physical death. The pain and death follow as an inevitable consequence of sinning against a law of physical life. They were not inflicted by any one. They were effects inseparably connected with their causes.

The same principles and methods of government are universal in the spiritual kingdom. Man as to his spirit is in the human form organized of spiritual substances, and all his mental or spiritual faculties bear the same relation to the spiritual forces that act upon them that man's physical organs hold to material forces. As man was created in the image and after the likeness of God, the divine attributes are finited in him. The laws of the Lord's life are the laws of his life. Regarded in and of himself man has no inherent self-derived and self-existing life. As to his spirit as well as his body, he is merely a form capable of receiving life from the Lord, which constantly flows into the organic forms of his spirit, and gives them the power of action and consciousness. God constantly breathes into man's nostrils the breath of life, and makes him a living soul. His spiritual organization is perfectly adapted to the nature of the divine life. It moves in harmony with it. The Lord dwells in us and we in him by means of it. We become conjoined to him. "In him we live and move and have our being."

It is evident that any derangement in this order would impair our union with the Source of life, disturb the harmony of our relations with the Lord, of our spiritual faculties with the forces which flow into them, and of their relations to one another. If the eye is so exquisitely adjusted to the light that the least derangement in its form impairs our sight, and, if the derangement increases, causes intense pain, and may end in total blindness, any deviation from the normal order of the more delicate and perfect organization of the spirit must exclude in some degree the inflow of the divine life, and so change the form and derange our spiritual faculties as to cause exquisite pain. If the perversion were continued and increased, the result must be spiritual death.

According to this law of relation between man and the Lord, and

the nature of his spiritual faculties, the penalty of disobedience inheres in the violation of the law; it follows as an inevitable consequence. The Lord does not say to sinners, You disobeyed me when you lived in the world, and now I will punish you eternally for it. Evil and not God slays the wicked. He does all he can for them. He does not drive them away from his presence; they cannot bear it; they are tormented by it. Its light blinds them. The inflowing of his love torments them, and they flee from him as the only way of escape from agony. The organization of their spiritual faculties has become so perverted, and the faculties themselves so distorted and malformed, that they cannot act in harmony with the inflowing currents of the divine life, and the action of those forces causes suffering more or less exquisite according to the derangement and sensitiveness of the organs.

This is a law with which we are perfectly familiar in our own personal experience and observation of others. When any organ of the material body becomes diseased, the inflowing life of the spirit is obstructed, and that resistance to its currents causes pain. The inflamed eye shuns the light; the relaxed and disordered nerve shrinks from every contact and motion; a congested muscle throbs with pain caused by the action of more interior forces. In all cases pain is caused by want of harmony between the forces of life and the vessels that were formed to receive it and vibrate in harmony with it. It is impossible to inflict pain upon the material body in any other way than by deranging the order of its forms, and disturbing the harmony of their relations. The spirit is governed by the same law in all its activities. The wicked are inflamed with passions which torment and consume them. By the perversion and distortion of their faculties, they have excluded themselves from the harmonies of the divine order; and those forces which were intended by infinite wisdom to give them joy and peace and rest, now smite them. They have placed themselves in opposition to the currents of the divine love; they regard everything from a wrong point of view. As a consequence their thoughts must be false and their affections evil. Their minds are peopled with illusions, and their hearts are tormented

with fears. "The wicked are like the troubled sea when it cannot rest. . . . There is no peace, saith my God, to the wicked." They cannot feel at home in the presence of the pure and good. They are at war with one another. Spiritually they are in the same condition that a man would be physically if he was so diseased that he could not bear the light, that food tormented, and the air suffocated him.

In none of these cases does the Lord inflict pain in an arbitrary way as a punishment for disobedience to the laws of life enacted in the organic forms of the material or the spiritual body. He did not organize man's nature in any of its planes, spiritual or material, for pain. He created it to be a vessel for the reception of his love and wisdom, and the subject of delight and happiness. He gives his love to man to be his love, his wisdom to be man's wisdom, his joy and peace to be man's joy and peace. Man was made to be an organized and embodied joy. If he perverts the means the Lord has provided for his happiness, it is not the Lord's fault. As these are the only means by which happiness can be gained, he puts it out of the Lord's power to save and bless him.

By indulgence in error and sin, the deformities of man's spiritual nature become fixed. His heart is hardened; his understanding becomes blinded, and all his faculties so disordered and perverted that they cannot be restored to their normal order. If the penalty of sin were arbitrary, its remission could be made by the mercy or good pleasure of the Lord. But if sin is a violation of the laws of organic life, the penalty can only be remitted by the restoration of the organism to its normal order. The real penalty is the disease; the privation and suffering come with it, and can only be remitted by curing the disease. If the penalty could be remitted by an act of omnipotent power, we cannot conceive it to be possible that a being of infinite love and wisdom would hesitate a moment to speak the word and let the imprisoned soul go free. But if man, as to his spirit as well as his material body, is an organized, substantial human form, the penalty of sin can only be removed by a restoration of the spiritual organism to its normal order, and this can only be done by man's voluntary co-operation. The punishment or the consequences of sin

after the dissolution of the material body, and the conscious introduction of the sinner into the spiritual world, must continue as long as he remains a sinner. His only possible escape from it is escape from himself. It can be gained only by a change in his whole organization. The nature and severity of the punishment must be measured by the extent and malignity of his disease. The duration of it must be determined in the same way. It must continue until he is cured. We can only come to any rational and true conclusion concerning the possibility of such a change by considering the nature, capacities, and limitations of man's spiritual faculties, the conditions in which he is placed, and the means that can be provided that will be efficacious in restoring his faculties to order.

It is a well-known fact that the will and the understanding, or the affections and the intellectual faculties, are formed by the truths learned and the affections exercised. The limit of our knowledge is the horizon of the mind. Knowledge is the only means of thinking upon any subject. Our affections lead our thoughts and direct them to the objects we love. Pure and good affections turn our thoughts to heavenly truths and the means of doing good to others. Selfish and worldly affections cause our thoughts to center in ourselves and to seek the means of gratifying our desires. By indulgence in these selfish and worldly affections the whole mind becomes inverted. It was organized to turn to the Lord and open to the influx of life from him. It was made to look to the good of the neighbor. The two great commandments are the laws of life organized in man's nature.

But when man loves himself supremely instead of the Lord, and the world instead of the neighbor, he sees everything in a distorted form and a perverted order. He mistakes error for truth, evil for good, darkness for light. He regards everything from a false point of view, and judges everything by a false standard. He says to evil, Be thou my good. To error, Be thou my guide. These forms of thought and states of affection become fixed after man passes into the spiritual world. The will and the understanding, or affection and thought, become so closely united that he believes everything to

be true which he loves. Thought becomes the form of his affection. If the affection is corrupt the thought will inevitably be false. In this world this perfect union of affection and the intellectual faculties has not taken place, and this is the only ground of the possibility of man's salvation. He can see and know that to be true which he does not love. By compelling himself to live according to the truth, his whole mind gradually turns to the Lord, and the Lord creates a clean heart and renews a right spirit within him. But how can he be changed when these forms of his mind become united and fixed? By teaching him the truth? He cannot bear it. It does not seem to him to be the truth because it is opposed to all the principles from which he acts. It hurts him as light hurts an inflamed eye. It is repugnant to every taste and affection. Tell him he must love the Lord with all his soul, mind, and strength? He cannot do it by force of will, for all his affections center in himself. There is no ground in his nature for a desire to love the Lord or his neighbor. The whole organism of his spiritual faculties has been reversed. To restore his nature to true order by almighty power, if that were possible, would be like untwisting every nerve in the material body. It would cause an agony which no human being could endure. An organic form can only be gradually changed by its own co-operation.

Some think that the spirit will become purified by suffering. But a little observation will show that suffering has no power to cleanse from sin and restore either body or mind to health. Pain of every kind is caused by the derangement of physical or spiritual organs. It ceases with the disorder that caused it; but it has no power to heal. It may act as a restraint from the indulgence which caused the disease, but it possesses no saving virtue. There is no hope in suffering, for the final salvation of the sinner. Having no love for goodness and truth, and consequently no desire for them, there is no motive and no ground of hope in themselves for any change of character. There is no ground of hope for help from the Lord, or any other source, not because it is withheld, but because the wicked will not accept the offered help and co-operate with the Lord in the application of it to their own lives.

Such is a brief statement of the principles which, according to the doctrines of the New Church, determine the condition of the wicked in the spiritual world. These principles are universal in their operation. They apply to the righteous with the same immutable certainty that they do to the wicked. They are not rewarded for their faith or works, but according to them. Their joy and peace inhere in and grow out of their characters, as the quality of fruit is determined by the character of the tree that bore it. The degree, quality, and extent of their happiness are measured by their capacity to receive it from the Lord. Their allotment is not made by any arbitrary power. Every one goes where his nature takes him, enjoys what he is capable of enjoying, and suffers the pain that is caused by his opposition to the laws of the divine order.

The final question to be considered is the nature and special forms of punishment the wicked suffer according to this immutable law. The most terrible penalties of sin are generally supposed to be the suffering that the sinner must endure. But little account is made of what he loses. Yet this is the most terrible consequence of sin. The Lord has endowed men with immeasurable capacities to know, to love, and to enjoy. There can be no assignable limit beyond which they cannot and must not pass when they are unfolded in the order of their nature. In this respect a spiritual organ differs from a material one. The capacity of the natural senses to receive either pleasure or pain is soon reached. The maximum of physical power is soon gained, and there is no possibility of passing beyond it. But it is not so with the spiritual faculties. The more we put into the mind the more it contains. Every new truth becomes a vessel for the reception of more truth. The affections enlarge and gain strength and purity by exercise, and a capacity for larger and more exquisite delights. When the faculties of the mind are exercised according to the laws of the divine order, they grow deeper, broader, higher, purer, and their exercise is rewarded with more exquisite joy. This process of development will continue without interruption and without end. The righteous will draw nearer to the Lord and will receive larger meas-

ures of life from him. They will draw nearer to one another, be more helpful to one another, and live in ever-increasing harmony and joy.

Directly the reverse must be the condition of all those who have destroyed the divine order in their natures. Being out of its harmonies, all the divine forces by which man is created and sustained in existence, and the faculties of his mind developed, are resisted and perverted in their action. They cause disturbance instead of harmony. They repress action, and tend to destroy rather than promote it. Consequently there are no means of improvement, for all the means that are essential to it tend to the repression rather than the enlargement of the spiritual faculties. We see the results of disorderly action on every side in this world. The penalty of unlawful and excessive indulgence in eating, drinking, or any other sensual pleasure, is the loss of the delights of vigorous and healthy action.

The same principle operates in social and industrial life. The love of self and the world close the heart and the understanding against the possibility of enjoying the manifold delights that bless every member of a community when love to the Lord and the neighbor reign in it. Every individual looks to the common good and seeks to promote it, and the whole community regard the highest good of every member of it. The time and strength and money that are now spent by individuals and nations in destructive competition and war, would be employed for the common good. This loss of attainable good is one of the most terrible penalties of sin. Sin closes the doors which open to every form of natural and spiritual good. This effect is more prompt and universal in the spiritual world than it is in this life. There the environment of every one corresponds to and represents his character. His thoughts and affections become objective. The sinner creates his own world and peoples it with forms corresponding to his own perverted faculties. He dwells in darkness because he loves darkness rather than light. He is deaf to all the finer harmonies of the divine order. His senses are dull. He is stupid and gross and vile and incapable of any but the lowest animal delights. These penalties are not inflicted by the Lord.

They follow as the necessary consequence of error and sin. The other penalties, and the ones that have chiefly engaged the attention of theologians, are the sufferings which the wicked endure. We can form some conception of what they must be from our own experience and observation of the suffering caused by violating the laws of the divine order in this world, for they are the same beings they were here, and the relation of effects to causes is the same; the only difference being that the effects follow more promptly and fully.

The wicked are organized into societies according to the special nature of the evil of which they have become the embodiment. They are not constantly tormented. They have their rulers, laws by which they are governed, their employments, and their vile delights. They associate with each other and converse freely upon all questions that interest them. The love of self and the world being their only motive of action, they are in the constant effort to rule over and make slaves of others. They envy those above them, and they plot and contrive to supplant them. Their hearts are full of hatred and revenge. They are inconceivably cruel, and their greatest delight consists in tormenting others. There is no love, no kindness, no respect, no virtue, no regard for others. They have no conscience and no shame. They are restless and tormented with fears of harm from others, and disappointed at their constant failure to gain power and inflict pain.

They cannot act from any affection without doing injury to others, and they cannot do that without being severely punished. This may be administered by others, for they delight to cause suffering. But for the most part the penalty of disobedience grows out of it, as the penalty of violating a law of physical life does in this world. The government of the hells is like that of a penitentiary. There is order, but it is enforced from without. There is a constant desire to resist it, which is only restrained by fear. The passion to make slaves of all others, and punish them for the least resistance to their will, smoulders like a concealed fire, and is in the constant effort to break out and consume. They have no freedom; no one can act as he desires. They are all miserable slaves, and their life is a constant servitude.

In personal form they become the perfect embodiment and expression of their own evils. The law which we see in universal operation here, according to which the dispositions cherished and the habits formed mould the features of the face into their own likeness, rules without any hindrance there. The spiritual body becomes the thought and affection in organic form. Every feature and limb and motion becomes the exponent of vile passions, of ignorance, hatred, and revenge. The vilest become hideous and ghastly monsters, with hardly a semblance of the human form. Their habitations, food, clothing, and all the appointments of their lives correspond with their persons and character. The perversion of their own nature destroys all harmony, all beauty, and all order in everything around them, and in all their relations to the Lord and to one another.

They are not tormented by conscience, for they have none. If they had they would not be in hell. They do not suffer from remorse because they are incapable of it. They love sin, and are filled with madness because they cannot indulge in it without restraint. They have no regrets for the past. The natural memory of all, of the good as well as the evil, is closed when they pass into the spiritual world. It is not, however, obliterated, and it can be revived when there is occasion for it. They live in the present. Neither the future nor the past troubles them. The wicked do not continue to grow worse and sink to deeper and ever-increasing woe. On the contrary, by constant suppression from the fear of punishment, their passions become less active, according to a universal law of our natures. They become more stupid and devoid of life, and consequently their sufferings are less acute. It cannot be said that they grow better, but less active in evil. They come into a constrained order which becomes habit and ameliorates their condition. The Lord does all he can to alleviate their sufferings and bring them into the highest state of order they will permit him. He holds them up from sinking into lower deeps; he gives them all the good they will receive from him, and does all he can to make their condition tolerable. The angels are not silent and passive spectators of their suffering. They are active in suppress-

ing the fury and cruelty with which the wicked pursue and strive to torment one another, and they have a powerful influence in quieting disorder and mitigating their sufferings. The highest angels, whose hearts are full of tenderness and mercy, delight in this service.

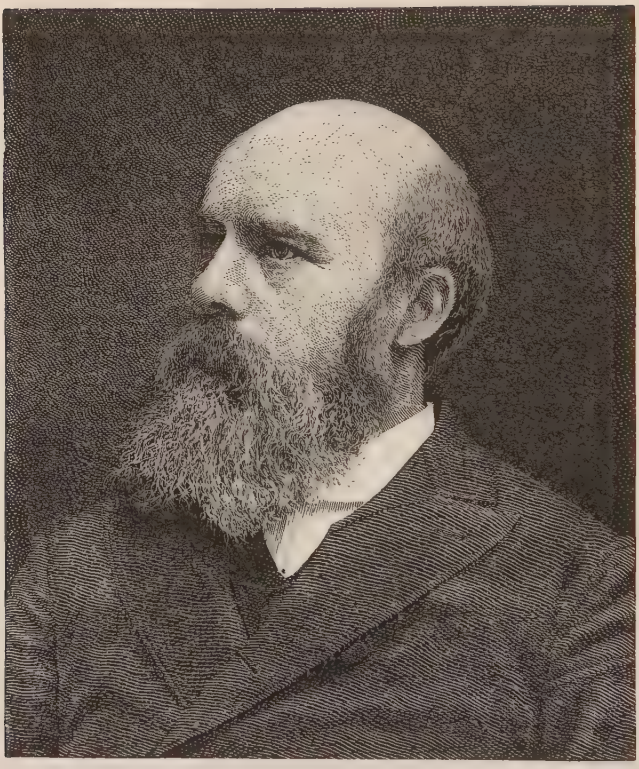
According to this view, hell is not an inquisition in which its inmates are tortured for what they did and believed or failed to do and believe while they lived in this world. It is not a penitentiary where the finally impenitent are imprisoned by the Lord and punished for the deeds done in the body. It is an asylum for the incurably insane, in which every provision that infinite mercy can suggest and infinite wisdom effect is provided to assuage their misery and make their hopeless condition as endurable as possible. Their sufferings are terrible, beyond the power of words to describe. But no more restraint is put upon them than is necessary to prevent them in their madness from inflicting severer torments upon one another, and disturbing the peace of the righteous. They are not deprived of a delight or comfort by the Lord. No pain or sorrow or suffering is inflicted by him. They could not breathe the atmosphere of heaven; it would suffocate them. They could not bear its light; it would blind them. They could not endure the society of the pure and wise; it would be utterly repugnant to every principle of their nature and a horrible torment to them. The condition of the wicked is as perfect a testimony as the blessedness of the righteous, to the divine declaration, "The Lord is good to all, and his tender mercies are over all his works."

The whole of sacred Scripture when correctly understood testifies to these principles of the Lord's government of the finally impenitent, and his provision for their wants. The universal truth is constantly implied and plainly taught that "evil slays the wicked." Every one is finally judged and rewarded according to his work. It is true that the wicked are turned into hell. But they are turned into it by their own evil passions and false principles. They make hell and carry it with them wherever they go. A society of wicked men and women is a hell, whether in this or the spiritual world. They dwell in darkness, because they love darkness rather than light.

Darkness in the spiritual world is ignorance and error. The terms that are generally employed to reveal the condition of the finally impenitent are now regarded as symbols of the truth and not literal facts. No intelligent Christian believes that the wicked are thrust into a lake of fire and brimstone by an angry God, tossing on its billows, writhing in agony, consuming but never consumed, while the Lord by a mere act of mercy could relieve them from their torment in a moment. The fire that consumes and torments them is their own lusts. "The worm that never dies" is the false principles which constantly lead them into torment. They think God is angry with them because he is opposed to all the evil and false principles from which they act. They judge him and estimate all good by their love of dominion and their efforts to subject him and all human beings to their own power. They are out of the divine order, they array themselves against the mighty currents of the divine power by which all things and all beings are created and subsist, and consequently all the divine forces smite them. The Lord has not changed, he causes the sun of his love and wisdom to rise on the evil and on the good, and sends the rain of his truth on the just and the unjust.

Such is a brief statement of the belief of the New Church concerning retribution. I have not attempted to do much more than state some general principles and illustrate them by facts which are well known to all intelligent men. These principles are unfolded in the writings of the New Church in manifold ways, and confirmed by the nature of the human mind and all the Lord's methods of creating, punishing, and rewarding men, so far as they come within our own observation. They commend themselves to our reason; they are in perfect accord with the revelations which the Lord has made of himself in his word and works when understood; they present him to us as a being of infinite love and wisdom, whose only purpose is to create human beings capable of receiving and reciprocating his love, of being enlightened by his wisdom, and blessed by a life according to his commandments.

Chauncey Giles



Washington Gladden.

CHAPTER XIX.

Under the Laws of his own Moral Nature, and by his own Volition, Man Fixes his own Destiny.

Revulsion from the Harsh Views Formerly Held on this Subject.—Retribution now Dressed in a Different but more Credible Costume.—Conservative Theologians forced to Admit that Children and "a Great Multitude" dying Ignorant of Christ, are now Praising Him in Heaven.—The Countless Myriads of Heathen no longer Deemed to be Hopeless Candidates for Perdition.—Growing Recognition of Christian Consciousness in the Development of Religious Doctrine.—Christ the Leader and Inspirer of this Progressive and more Benign Teaching.—Fiendish Sentiments quoted from Thomas Aquinas, Edwards, Hopkins, Knapp, and other Accepted Exponents.—The Moral Law of Cause and Effect, Ordained by God, is Universal and Immutable, so that it is Necessarily "Ill with the Wicked and Well with the Righteous."—The Startling and Impressive Message from God to All.—It is not alone a "Revelation," but a Positive Natural Law, from which None can Escape.—Its Adaptedness as an Appeal to Man's Conscience, as the Most Urgent Motive to Avoid Sin and Follow after Righteousness.

By Rev. Washington Gladden, D.D., Pastor of the First Congregational Church, Columbus, Ohio.

It seems to be generally believed that the opinion of the Church with respect to retribution has been greatly changed within the last century. As to the forms by which the doctrine is set forth this belief is well founded. It is not very long since hell was universally supposed to be a literal lake of fire and brimstone, and the physical sufferings of the lost were depicted in flaming colors on the canvas of the popular evangelist. I remember hearing Elder Knapp describe the writhings of the lost in that pit of flame; and it is impossible to forget the extremely realistic rhetoric in which he pointed out the damned crawling up the sides of the crater, and the devils standing with pitchforks on the edges to fling them in again. These picturesque delineations were delivered, with perfect assurance, to a crowded audience of Christians, of which I, as a small

boy in the gallery, with two good eyes and two good ears, was an insignificant but very sensitive part; and if they provoked dissent or disgust in this Christian congregation, the same was not visible or audible to me. Elder Knapp's methods of presenting the doctrine of retribution were considerably coarser than the average of those which were current in his generation; but there are many men and women now living who have often heard from the pulpit similar descriptions of hell as a place of physical torment. A few evangelists are now traveling who adhere, though rather shamefacedly, to this method of presentation,—insisting that "the Bible always means just what it says"; but from no intelligent teacher, even of the most conservative school, is any such doctrine heard. The *costume* of the theory of retribution has greatly changed within the last century.

It must also be admitted that the content of the doctrine has been considerably reduced. It is not very long since the damnation of many infants and all the heathen was generally taught; in utter despite of logic room has been found for all the little children in the heavenly home, and the doctrine of the "essential Christ" permits the staunchest of the defenders of Orthodoxy to say that "a great multitude" of those who never heard on earth of the Man of Nazareth are praising him to-day in heaven. That the statements made by the representatives of the *majority* in the recent debates upon the platform of the American Board of Missions, would have shocked and scandalized the good men who, fifty years ago, were managing that organization, is too plain for argument. "Within the last thirty years," said those good men, in one of their official documents, "a whole generation of five hundred millions have gone down to eternal death." And again: "The heathen are involved in the ruins of the apostasy, and are expressly doomed to perdition. Six hundred millions of deathless souls on the brink of hell! What a spectacle!" The unshrinking affirmation is that the heathen, *as* heathen, are "expressly doomed to perdition." No hint is here of any "essential Christ"; no suggestion that one man of all these millions can be saved by living up to the light vouchsafed him. It

would be utterly impossible for "the most straitest sect" of the Orthodox to make any such affirmation to-day. No more effectual method could be found of "cutting the nerve of missions" than the proclamation of this horrible doctrine. Certainly it would be thought by men of good will in this generation hardly worth while to spend much time or money in proclaiming a religion that had no more hope than this for the millions of mankind. "The enthusiasm of humanity" would not be greatly stimulated by working with or for a deity who could hurl whole generations of crippled and blinded souls into the abyss after this fashion; nor is it entirely clear that faith in such a god would do the heathen any good.

There is a good deal of sneering, in certain quarters, at the Christian consciousness of the age as one of the factors in the development of doctrine; but it is a power, after all, which teachers of every school are compelled to take into the account, and to which the wisest of them now pay profound respect. It is this Christian consciousness, quickened by the abiding presence in the Church of Him who is the Life and the Light of men, that has discarded those dreadful theories of universal doom, and opened so wide a door of hope to all men everywhere who follow the light that has been given to them. It is because the ethical judgments of men are steadily growing clearer under the tuition and inspiration of Christ himself, that those monstrous dogmatic shapes have disappeared from the teaching of the Church concerning retribution.

Certain it is that great changes have taken place in the belief of the Church, on this question, during the last century. The most strenuous of the Orthodox have been busily depopulating hell; they reject and even resent the ancient assumption that the vast majority of the human race will suffer there forever. Nor would it be possible for any teacher of this time to say, without raising a suspicion of his sanity, what Thomas Aquinas said in the thirteenth century: "In order that the saints may enjoy their beatitude more richly, a perfect sight of the punishment of the damned is granted to them;" or what Jonathan Edwards said, in the last century:

"The sight of hell torments will exalt the happiness of the saints forever. . . . It will make them more sensible of their own happiness. . . . A sense of the opposite misery in any case greatly increases the relish of any joy or pleasure;" or what Samuel Hopkins said, about the same time: "The smoke of their torment shall ascend up in the sight of the blessed for ever and ever, and serve as a most clear glass always before their eyes to give them a bright and most affecting view. This display of the divine character will be *most entertaining to all who love God*, and will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed." The time has come—let us say it with devout thankfulness—when no such fiendish sentiments as these are uttered in the interest of Orthodoxy. The most conservative teachers of this generation are not in the habit of asserting that the blessedness of the redeemed depends on an unobstructed view of the torments of the damned; nor would they say, respecting the city that hath no temple, that it is not the Lamb, but the sulphurous fire of the pit, that is the light thereof. Is any one disposed to lament that the Church of this generation has departed, in some respects, from the teaching of the fathers concerning retribution?

But it is alleged that the Church of this generation has not only cast off these heathenish hypotheses, but that it has also thrown away the substantial truth respecting the punishment of sin; that the great facts of retribution are obscured or slurred over in the teaching of this time; that the law of God is not enforced as it ought to be, and that the morals of this generation are suffering from lax views of penalty. The doctrine of punishment preached in the churches of this generation, it is said, is as much understated as the doctrine of a former time was overstated.

It would not be strange, indeed, if such a result should follow. One extreme is apt to produce another. There is some truth in the complaint which we have just quoted. The doctrine of punish-

ment, as it is set forth in many of our pulpits, is a feeble and ineffectual expression. It seems to have lost its grip on the conviction of those who utter it, and it makes little impression on the consciences of those who listen to it. As a deterrent from sin it is practically *nil*. From many pulpits little is heard about retribution. And there is ground for the charge that this tremendous fact is considerably obscured in the current Christian teaching.

One reason for this defect we have already hinted at. The reaction of the purified Christian consciousness from the horrible assertions and implications of the old theology has led to a revulsion of feeling toward the whole subject. Many good men have felt that a motive which has been so injuriously overworked could be safely permitted to rest awhile. The situation is not unlike that of the Hebrews departing from Egypt, where future retribution had been harped on till it was an outworn tale, so that Moses, in the legislation of the Pentateuch, left the future wholly out of the account.

Still another reason why this teaching has fallen into desuetude is found in the fact that the philosophic framework of the doctrine has broken down, and the facts are left without any adequate explanation. The theology of the past century has been, for the most part, what is described as a governmental theology. The analogies by which the divine operation in human society has been explained are analogies drawn from the processes of human government. The law of God has been assimilated, in these theories, to the statutory regulations of Congresses and Parliaments; its penalties have been conceived of as judicially determined and inflicted; and just as human law would be dishonored and crippled if government did not rigidly enforce it, so, it has been reasoned, the divine law must be maintained by a rigorous execution of its penalties. Very much has been made, in all these theorizings, of the necessity of maintaining the honor of the divine government by inflicting the penalty of the law upon offenders, or by finding some equivalent for this penalty. This is the *crux* of the governmental theology. For it is evident that men continue to transgress the divine law for

many years without being arraigned and punished. The theory that this life is a period of probation meets this difficulty; and it is declared that when the gates of death open to the sinner the door of mercy is closed upon him; that he is then arraigned, convicted, and sentenced to hopeless suffering. But the whole process, as thus conceived, is forensic, or judicial; the methods, the principles, the expediences, the delays, of our human administration are imputed to the divine administration; because our judges and governors, in their maintenance of the law, find it necessary or prudent to do or not do this or that, it is supposed that the Judge of all the earth must administer his government in the same manner. It is this theory that is obsolescent. It begins to be pretty clear to a good many thoughtful Christians that reasonings of this nature are of dubious validity. It is gravely questioned whether the Omniscient and Omnipotent One follows the maxims and the models of our courts in his procedure. The governmental fabric, on which the whole weight of our theological systems has been piled, has broken down under them; and the doctrine of retribution, whose formularies were all stated in terms of this theory, has become a logical wreck. Those who have been explaining the reason of retribution and the methods of retribution by these governmental analogies, find themselves very much at sea when it becomes evident that these analogies are wholly inadequate to set forth the facts of the moral order of the world.

The governmental theology is still taught in most of our theological seminaries, and by many is supposed to be the necessary form of Orthodoxy; but the Church has grown out of it; multitudes of men know a great deal about the relations of God to men that cannot be expressed by means of its analogies: the deepest facts of the spiritual realm lie wholly outside of its phrases; when they are repeated before an intelligent congregation by an intelligent preacher, they have a hollow sound to him who speaks and to those who listen; there is an uneasy consciousness that they misrepresent the facts of the case. It is for this reason that the truth of retribu-

tion is so inadequately presented. The old philosophy of retribution is badly out of repair; it serves no longer as a vehicle to convey the truth to the reason of men; therefore those who have found no new philosophy which more adequately explains the facts, are fain to avoid the whole subject.

But it will be observed that this uncertainty of touch is found among those who still adhere to the governmental philosophy. It is our conservative brethren who are derelict in the teaching of retribution. Those who are most strenuous in their demand that the doctrine of punishment be taught are the very ones who say least about it. Now and then they preach, in a perfunctory way, a discourse on eternal punishment; but the statement, as they are able to frame it, does not clearly correspond with the realities of life, so they make up in emphasis what is wanting in conviction, and fling the sermon into the drawer when it is preached, with the thankful feeling that nothing more on that subject will be required for some time to come.

A sign that the received philosophy of retribution has ceased to represent any real belief is seen in the scarcely concealed tendency everywhere observable among the champions of the old theology to treat the whole subject lightly. The theme is one around which the humor of these defenders of the faith is often suffered to play in ministers' meetings; many facetious allusions of one sort or another are made to it; if it must not be said of some of them that hell is a huge joke, it is certain that it cannot be regarded by them as an awful reality.

The fault of neglecting the teaching of retribution must be laid, then, at the doors of those who adhere to a philosophy of religion which has become inadequate to explain the facts of religion. Strange as the assertion may seem to many, it is the conservative men who are now practically ignoring the truth of retribution, and it is the progressives who are enforcing it. My own belief is that the real terrors of the law are now more clearly announced from Universalist pulpits than from the pulpits of our most Orthodox teachers. Not long ago, after I had been preaching on this subject, a very intelligent man, now an active member of an Orthodox

church, said to me: "That is an awful truth. I heard it put in the same way once before, and it was the first time that I was ever startled and alarmed on account of my sin. I had heard many sermons on punishment, but this was the first one that frightened me, and made me feel my need of deliverance and salvation. And that sermon," added my friend, "was preached in a Universalist church by a Universalist minister." It is very true that the force of this teaching is neutralized in Universalist pulpits by the dogmatic assertion that all men, somehow or other, in spite of themselves, are going to be saved by and by; but the fact remains that these teachers do see and set forth in vigorous fashion the consequences of sin.

Those who refuse to make these dogmatic assertions of universal restoration, because they find neither in Scripture nor in reason any warrant for them, but who insist upon dealing with the subject of moral evil on the basis of an experimental rather than a governmental philosophy, find a doctrine of retribution which they can teach—a doctrine plain enough and terrible enough to serve all the purposes of moral impression. It is in what Dr. Munger calls "the appeal to life" that we get firm ground for our teaching of retribution. This is the method of study which our Lord has taught us: He, above all other masters, has shown us how to turn from scholastic systems, and metaphysical refinements, to the plain facts of every-day life. When we follow this method we reach a doctrine of punishment which, although it differs considerably in form from that which has been current in the Church, is full of awful meaning, and can be preached with demonstration of the Spirit, and with power. No man who understands this view of the subject will ever be heard treating it facetiously; no man who believes it will be content to preach it once in a while, for the easing of his conscience; he will feel that the terrible fact must continually be kept before the eyes of transgressors.

Not long ago I heard a popular representative of the old theology saying that nobody knew anything about retribution except what is revealed in the Bible. If that were true, then the case is certainly hard for the thousands of millions who have lived and died

without ever hearing of the Bible. "Six hundred millions on the brink of hell," yet they have no intimation whatever of the existence of such a place! Those who have no knowledge of retribution can have no notion of the moral law of which retribution is an essential element. They cannot therefore be responsible beings. Can this be true, that the existence of a moral order depends on the publication, in any community, of the Bible? Nowhere is this statement more emphatically contradicted than in the Bible itself.

Before one word of the Bible was written this was a moral universe, moral from foundation to cap-stone; the everlasting law of right was in force in every part of it; the rewards of righteousness and the penalties of transgression were as sure as they are to-day. How comes it to pass that it is ill with the wicked and well with the righteous? Is it only because the Prophet Isaiah, seven hundred years before Christ, said that it should be so? Does the penalty wait for the precept? If the Decalogue had not been written would it not have been wrong to steal, and would there have been no retribution for the thief? Such suppositions are sufficiently absurd upon the face of them. In every part of this universe the moral laws are in full force and their penalties are visited unerringly upon every transgressor. Into the very nature of man, into the very order of the universe, the moral laws are incorporated, and the sequences of sin are joined to the sins themselves by the laws of cause and effect. No man can violate the moral laws without suffering the retribution that waits on such transgression.

What is the moral law? Christ's statement of it is the perfect statement: Thou shalt love the Lord with all thy heart and thy neighbor as thyself. We call this a moral law, but it is as truly a natural law as is the law of gravitation. The universe is so made that no man can live happily and perfect his own being who does not love God supremely and his neighbor as himself. The words of Christ did not originate the law, it is engraven upon the very life of man. That man has an intuitive knowledge of it need not be asserted; it is sufficient to say that his life is founded on it, and that, in due time,

by studying his own nature and its laws, he is just as sure to find it out, as he is to find out the law of gravitation or the law of the circulation of the blood. Our Lord revealed it to us indeed, but what is revelation? It is simply the disclosure of that which was hidden. It must have existed before, else it could not have been revealed.

Sin is the transgression of this law, and the wages of sin is death. How much does this mean?

We should say, on first thought, that physical death is the consequence of the violation of physical law, and spiritual death the consequence of the violation of spiritual law; and that, inasmuch as the law we are now considering is in its essence spiritual, physical death cannot result from disobeying it. That might be true if the physical and the spiritual natures of man were totally distinct. But their relations are so close that each is greatly affected by the other. If I violate the laws of health, my body suffers, and my mind is to some extent injured by the condition of my body; perhaps my perception of the truth is dulled or my temper is soured or my will is weakened. If I tell a falsehood or commit an act of dishonesty, the remorse that I feel for the act may disturb my sleep, affect my appetite, and irritate my nerves, impairing my bodily health. Thus the body and the mind react upon each other, and if this law were exclusively spiritual disobedience of it might result in bodily disorders that should end in premature and painful physical death. *

But the law is not spiritual in any such sense that it does not have to do with the physical nature of man. It is addressed to the whole man. "Thou shalt love thy neighbor as thyself" is the law. That involves a rational love of ourselves, and a rational care for ourselves, for our bodies as well as for our spirits. Any transgression of the laws of health is therefore sin. Intemperance, gluttony, any form of physical vice or abuse, is an infraction of the moral law. The wages of such sin is disease and death.

* How life would come to its term, if sin had never entered the world, it is not possible to say: our translation might be some happy euthanasy; but the Scriptures always assume that the sting of death is sin; that physical suffering and corruption are closely connected with moral transgression.

But this is a small part of the sequences of sin. The death which results from the violation of the soul's law is that swift and terrible decay of the whole nature, mental and moral, as well as physical, which sin always produces.

Insensibility to spiritual truth is one of its first symptoms. Those who persist in disobedience become less and less responsive to the higher forms of truth; the thought of God awakens in them a diminishing desire to know him; appeals to their gratitude do not stir them; prayer seems to them a dismal mummery; of things unseen and eternal they have little consciousness.

This creeping paralysis of the spiritual nature is always accompanied by moral decay. The man who will not obey the law of God, who neither respects the laws of his own being, nor the welfare of his neighbor, nor his obligation to his God, is one whose moral sense is constantly becoming less acute, and whose moral power is continually waning. Every sin that he commits makes the difference between right and wrong much less clear to him than it was before; gradually he learns first to palliate, and then to excuse, and then to justify deeds that once he abhorred. The better principles that once ruled him lose their influence over him, and he sinks under the thralldom of baser motives. The instinctive hatred of meanness and cruelty that once quickly kindled within his soul is smouldering; he is ceasing to feel much hatred for wickedness that does not hurt him; he is learning to question the utility of any virtue that does not bring him profit. He flatters himself that he is growing wiser; in truth he is growing sharper and harder. His wisdom is but a snaky variety, compared with which the clear insight of forgotten days was as much better as the sweet juices of the spring are better than the bitter sap of autumn. Base motives, groveling tastes, sinister passions, rule him; he revels in the things that he ought to loathe, and hates the things that he ought to love. Such a process of moral deterioration and decay is the certain history of every soul that continues in sin.

"The process of sin," says Dr. Newman Smyth, "is ever down-

ward, destroying all that is manly or womanly, extinguishing in the lusts of the flesh the light and glory of the soul. Our very words for sins are derived from the natures of the lower animals and the coarser characteristics of the material world. As the man enslaved by his appetites and passions sinks lower and lower, he seems to lose soul, to lose the power of discriminating between good and evil, and the capacity of entering into the delights of a pure, happy home. The mark of the beast comes out upon his very countenance; down even beneath the level of the brute creation does sin seem to sink the soul, even in this present world, until —utterly hard and coarse, a thing rather than a man—the drunkard, the debauchee, the criminal, meets the hour of his extinction."*

So much we see and know. About this is no guess-work. No faith is required for the acceptance of this awful truth, nothing but the power to see what is in plain view. The Bible tells us all this, and God writes it far more plainly in the faces of the men we know, in the dark history of many a soul that is hurrying with a constantly accelerated pace along this downward way. That sin, like leaven, like infection, spreads its corruption silently but surely over the whole nature; that evil deeds are evil seeds that spring up and bear fruit after their kind—a prolific harvest—in the soul of the sinner; that the law of the progress of sin is, in Paul's phrase, "iniquity unto iniquity," sin upon sin,—every sin dragging after it a horrible train of shame and degradation; that he who sows to the flesh shall of the flesh reap corruption, thirty, sixty, a hundred fold, this is no speculation but one of the awful certainties of science.

Some theologians may be oblivious of this momentous fact, but the analysts of human nature are not; the sociologists are not; nay, the novelists have it always before their eyes. Read the story of Tito Melema, in *Romola;* of Bartley Hubbard, in *A Modern Instance;* of *Dr. Jekyll and Mr. Hyde.* The fearful and fatal consequences of sin are not hidden from the eyes of those who study the laws of the soul and the realities of life.

* *The Orthodox Theology of To-day*, p. 93.

We watch this process, in many lives, until death draws its veil, and hides from our sight its later stages. That evil doers wax worse and worse as long as they are in this world is certain; some of them sink very low indeed before they leave this world; others are traveling steadily in the same road when death overtakes them, but they have not gone so far in it. What change does death make in their condition? Does death arrest the spread of this moral decay over the soul? There is no reason whatever for believing anything of the kind. There is no evidence that death has any regenerating power. Whatever this change which we call death may do for us, it is impossible to believe that it effects any revolution in our moral nature. Therefore the same tendencies that were at work in our characters here will continue to work beyond the grave; if we complete the curve by the arc that we can measure, it must be true that beyond the veil, as on this side, the downward way grows steeper and easier to travel at every step, and the probability of turning round in it becomes less and less as duration lengthens. Every sign that we can see points to a final permanence of evil character. We cannot look far enough into the future to tell what the end will be, but we know that the degradation to which this path leads down is dire and unspeakable.

All this, I say, we know. We know what are the cumulative consequences of sin in this world, and we cannot imagine that the moral laws under which they are suffered will be suspended at death. Therefore we can show every man who is walking in the ways of selfishness and sin whither he is going; to what a bestial and horrible doom his path leads down; and how increasingly improbable it is that he will pause and retrace his steps. And this is no arbitrary infliction, but the natural fruit of his own doings. The pit into which he is sinking is one that he is digging for himself.

Those who have learned that the moral laws are also natural laws; that retribution is part of the natural order; that penalty is joined to sin as an effect to a cause; that death is the wages of sin, paid down with fearful promptness and certainty, have a message to deliver to men which they can utter without faltering. It does not

appeal to faith, it appeals to sense, to sight. The most inveterate skeptic cannot doubt it. The streets are full of living witnesses to its truth. The preacher can speak with the accent of conviction. I was taught to believe the governmental notion of penalty, and I did believe it; the doctrine of retribution that I preach to-day I do not *believe*, nor do I ask any man to believe it; I *know* that it is true, and so does every man to whom it is clearly spoken.

It is not only certain, it is adequate. For the purposes of moral impression it is far stronger than the old view. The picture that it shows a sinner of the doom toward which he is tending is far more terrible than the flame of a judicial hell. It fixes his attention not on what he will suffer, but on what he will become; it shows him the foul and horrible thing that he will be if he goes on in sin. Thus it appeals not to his dread of pain, which may be wholly selfish, but to his conscience, his moral feeling. It is from sin that he flees and not from suffering; it is toward righteousness that he turns and not toward happiness. That this motive is far more efficient in securing genuine conversion than the other motive which addresses primarily the fear of pain, is a fact well known to every true shepherd of souls.

If any man thinks that this view of retribution has in it no restraining power, it is simply because he has failed to comprehend its import. A little calm study of the facts of life will convince him that the retributive forces which are incorporated into the order of nature and into the soul of man are strong enough, without the addition of any arbitrary penalties.

It will be found, of course, that the adoption of this view of sin and penalty will require several other important changes in the philosophy of religion. If retribution is part of the natural order and follows transgression as the effect follows the cause, the doctrine of probation, as generally understood, at once drops out of the creed. We can quite well afford to let it go. The conception by which death is fixed as the definite limit of opportunity for moral beings is wholly out of relation to the whole scheme of morality. It contradicts, absolutely, either the doctrine of the freedom of the will, or

the doctrine of the righteousness of God, or both. To say that no man can repent after death is to say that no man after death is a moral being,—that death has wrought a revolution in his moral nature, and robbed him of the essential attribute of personality. We would not suffer the old fashioned Universalist to teach that death regenerates men; we are equally forbidden ourselves to teach that death dehumanizes men. If the doctrine that probation in all cases terminates at death does not imply the lack of power to repent, then it implies the refusal of God to grant his grace to a penitent sinner, and this implication is worse than the other. Let us not assert that the Father in heaven will ever, in any world, turn a deaf ear to the cry of any soul that seeks to escape from sin!

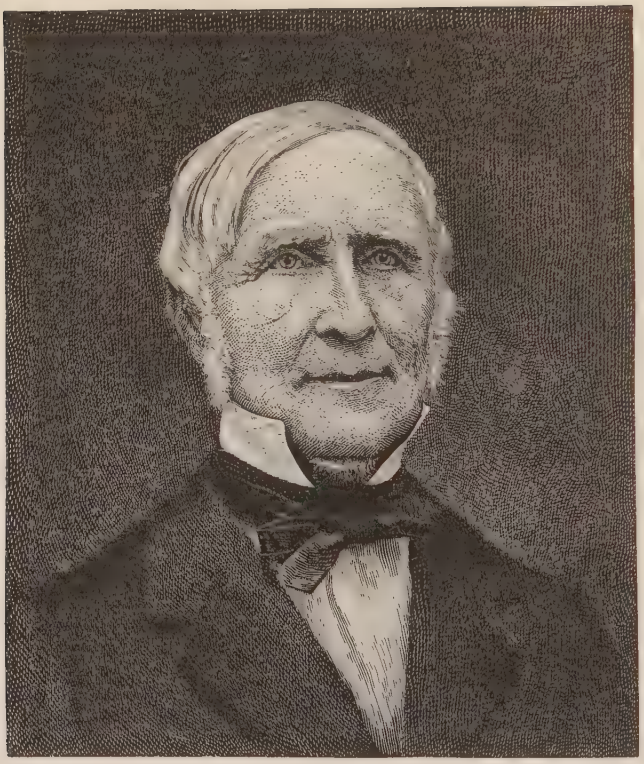
Can a man lose his soul, himself,—lose the power and the wish to turn from his sins to God? Doubtless he can. The Scripture clearly teaches that he can, and there is too much evidence of the truth of the Scripture teaching. How does the man lose this power and become the bond-slave of iniquity? Simply by hardening his own heart, in resisting truth and doing iniquity. The process is gradual, the suicide is slow, but it is fatal. In the use of his own volition, under the laws of his own moral nature, the man destroys himself. But to take this power of choice away from him by arbitrary interference, at any period of his moral history, would be to cancel the fact of freedom and annul the first principles of morality. To say to a moral being, "A certain date in your career is fixed, irrespective of your own moral condition, beyond which you shall either have no power of choosing righteousness or else your choice shall avail you nothing," is to subvert the moral order. The man hardens his own heart, fixes his own destiny. Doubtless the time does come, in the history of every incorrigible sinner, when there is no more power to repent. But that time is reached by the free action of the soul in rejecting the light and fighting against moral motives. That the term of the soul's moral power is reached in every case at death is quite incredible. If death is the limit of effective moral action, that limit must be fixed by an arbitrary de-

cree, and this supposition is subversive of morality. To some, to vast multitudes, doubtless, moral paralysis comes long before death; to others it may come long after death. The fact that death does not close the door of opportunity is no assurance of salvation after death. The opportunity may be slighted and spurned on the other side as well as on this side; and there is no particle of reason for supposing that the man who has always resisted the Holy Ghost here will yield to his gentle persuasions there.

The awful juncture in the history of every sinning soul upon which its attention should be fixed is not the hour of death, but the hour when the heart shall be hardened against spiritual influences. The constant reference to death as the end of probation tends to turn the attention of men away from this critical period of their history, and to blind their eyes to their real peril. Even though many teachers do recognize the danger of this moral crisis, and know that it may be reached before death, the emphasis which they put upon death as the end of probation obscures the nearer and more fearful fact. The concentration of thought upon death as the end of probation has been a fruitful source of moral procrastination.

The relation of this doctrine of retribution to the doctrine of redemption can only be alluded to in closing. Those who get a clear view of the natural law of retribution will see at once that there is no hope in any salvation that is not supernatural. From above Nature the Power must come to rescue man from the ruin into which he has plunged himself. But it is evident that this salvation will not be forensic or governmental, but remedial and vital. The ruin to be repaired is not in the government of God but in the soul of man. It is from sin rather than from punishment that he is redeemed; for his one deepest need is the inward working of "the law of the spirit of life in Christ Jesus," to set him "free from the law of sin and death."

Washington Gladden.



F. Godet

CHAPTER XX.

The Three Proposed Solutions of the Problem of Future Retribution. Is a Fourth Solution Possible?

The Fact of Future Punishment being Universally Agreed upon, Questions Arise as to the Object and End of it, if there be an End.—I. The Universalist Solution: That Punishment will Issue, sooner or later, in Conversion and Salvation of all the Condemned.—II. The Conditionalist Solution, which Denies that the Soul is Essentially Immortal and Holds that the Obstinately Wicked Perish out of Existence, while Believers Receive Eternal Life as the Gift of God.—III. The Eternalist Solution, which Maintains an Immortality of Conscious Suffering. — Without Pronouncing Peremptorily on so Difficult a Question, it Appears that the Impression made by the Scriptures, in their Simple and Natural Sense, is in Favor of the Last Solution. —May not a Fourth Solution be Sought, in the Continued Impersonal Existence of the Soul, after its Personality has been Destroyed?

By Rev. Frederic Godet, D.D., Professor in the Theological Faculty, Neuchâtel, Switzerland.

The subject submitted to us is one which is at the same time painful and delicate; painful by the agonizing application that it may have for persons whom we meet, know, and love, and to ourselves; delicate, because the different solutions which are given to this problem all suggest great difficulties, both philosophical and Biblical.

We are all agreed on this point: that a future punishment awaits those who have willfully broken the moral law, whether of conscience or of Sinai, and who have obstinately rejected the pardon offered to them by the preaching of the gospel. If such a course of action did not end in punishment, the divine law would be without any sanction whatever, and the most solemn declarations of the Scriptures would be of none effect.

Among the questions arising concerning the subject of future punishment, is one which is pre-eminently worthy of our attention: the question, What is the object of it? Is its object the repentance, the conversion, the final salvation, of all the condemned? Will it end by an atrophy to which they will finally succumb, or by an act of divine power which shall destroy them, in other words, by their annihilation? Or finally will this punishment to come be without termination, eternal, like everything that stands outside of the category of time?

I.

In favor of the first solution stands first of all whatever we know by revelation of the character of God. Having foreseen all, can God, in his infinite goodness, have given existence to beings of whom he knew that they would fall short of their proper destiny, and their existence would issue in an awful condemnation? And as to man, is it supposable that he should not be conquered by suffering indefinitely prolonged, and that he should not at last give up his insensate resistance?

There are alleged moreover positive declarations of Holy Scripture: "As through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life" (Rom., 5:18). "As in Adam all die, so also in Christ shall all be made alive" (1 Cor., 15:22). "That God may be all in all" (1 Cor., 15:28).

It is impossible not to feel the weight of these reasons, and the heart would fain be able to array itself on this side; but it is held back by serious considerations.

Are we quite in a position to pronounce on what God may have thought good to do or not to do? May he not have motives of action which belong to a plan whose greatness is beyond our grasp? Love is doubtless found in all his ways; but can it be said that love is their only explanation? Is love really the basis of the divine essence? I doubt it, and believe that this supreme honor belongs rather to holiness. When in the presence of God the

seraphim lift up their voice in the heavenly sanctuary (Is., 6:3) they say not: Good, Good, Good; but Holy, Holy, Holy is the Lord of Hosts. Holiness is the unchangeable love of good, that is to say, in speaking of God, the absolute love of himself, since he is the living Good, and that in him Being and Good are one. From holiness so understood are derived co-ordinately his love and his justice. Since he desires the good, he desires creatures who shall freely realize the good, and, since he desires them, he loves them, he creates them, cares for them, and labors to make them become good like himself. Such is his love for us. It is evident that it proceeds from his love of the good, from his holiness. On the other hand, justice emanates equally from holiness. Justice is not the offspring but the sister of love. Holiness, which seeks the realization of the good, and which consequently wishes for the destruction of the evil, adapts its procedure towards free beings to the moral attitude which they themselves take, according its approbation and all that follows therefrom to those who perseveringly seek to do the good (Rom., 2:7, 10), but inflicting its condemnation with all the consequences thereof on those who attach themselves to the practice of evil (Rom., 2:8, 9). Such is justice, and precisely because it proceeds, not *from* love, but, *like* love, *from* holiness, it is impossible to explain the ways of God by love alone. The two attributes which proceed simultaneously from holiness enter as factors either simultaneously or successively into all the dealings of God toward his creatures (cf. Rom., 11:22).

If matters are understood in this way, the reasonings drawn from the nature of God, on which the partisans of universal restitution principally found their arguments, will be seen to fall to pieces of themselves.

I do not believe that there is any better ground for the assertion that at length sinners, overwhelmed by the weight of their suffering, will necessarily end by throwing down their arms and surrendering. Even if the fact were certain, this would not be a real conversion. It is not enough that they should be vanquished, they

must be convinced.* It is not to force, but to holiness, that man must bow. And, if we assume that this favorable result cannot fail of being brought to pass at some time in every case, do we not thereby compromise the essential fact of human free-agency, which to be perfectly real must *be able* to oppose to God a resistance which nothing can overcome?

Neither is it possible to put complete confidence in the conclusion drawn from the Scriptural passages cited. The first (Rom., 5 : 18) speaks of a universal redemption acquired *de jure* by all men, but Saint Paul never fails to affirm that faith is a necessary condition on the part of man in order that this universal justification obtained by Christ may be applied to the individual (see Rom. 1 : 17, and in this very chapter above quoted, the fifth, in verse 17th, the expression "*they that receive*"). In the saying, "In Christ shall all be made alive" (1 Cor., 15 : 22), it is not impossible that the apostle means to speak only of believers. But it seems to me more probable that the word *all* is used in the absolute sense in the second clause, as well as in the first, and that Paul is thinking of the universal resurrection of the just and of the unjust, as the work of the Son of man who died for all (see John 5 : 28, 29). Finally the great saying, "That God may be all in all" (1 Cor., 15 : 28), must be interpreted by the context. Saint Paul is here describing the end (τὸ τέλος), that mysterious act which is to be accomplished when the Son shall deliver up the kingdom to the Father, in order that thereafter God himself may be all in all, as he has been all in the Son. It is evident that there can be no question here of any other persons than those who at this final moment shall belong to Christ. It is impossible therefore to make this word *all* comprehend those who were afterwards to be converted, some after years, others after ages, of torment.

On the other hand it seems to me that we know many sayings of Jesus and the apostles which are fitted to awaken in our minds an

* In the original, *Il ne suffit pas d'être vaincu ; il faut être convaincu.*

opinion utterly different from that of a final universal salvation; for instance the saying in Matt. 12:32: "This sin shall not be forgiven him, neither in this age, nor in that which is to come." It may doubtless be objected that the age to come will not perhaps be *the last*, that it will even be followed by many others. (Cf. the expression translated in our version "for ever and ever," in Greek, "unto ages of ages.") Very true! But Jesus says not one word which is in any way adapted to soften the absolute character of the expression which he used. Just so in Mark 9:48: "Where their worm dieth not and the fire is not quenched." As in the former case the expression is the most absolute possible. This expression, "the fire which is not quenched," in the second clause, does not allow of a hope of an end of future punishment *in general*, and the expression "their worm" in the first equally debars the expectation of an end to the future punishment of the individual.

Each one of us has pondered over and over again the saying of Jesus (Matt., 25:46): "These shall go away into eternal punishment; but the righteous into eternal life." No doubt it is not without reason that the position is taken on the meaning which the words, *eternal*, *to eternity* (*le ôlam*) often have in the Old Testament, where they designate sometimes duration indefinite, but not without end. In this sense, for instance, the expression is applied to the destruction of Jerusalem and the Jewish people. But what is most striking in this saying of Jesus is the parallel use of this adjective to designate the duration of the blessedness of the just. It would seem that the impression under which Jesus wished to leave us, when he expressed himself as he did, is that of the contrast between two states, opposite, but alike unchangeable. Let us add these three sayings: Phil. 3:19, "Whose end is perdition." The end! What is there after the end? 2 Thess. 1:9, "Who shall suffer punishment, even eternal destruction," a passage to which we will return. Lastly, Rev. 14:11, "The smoke of their torment goeth up for ever and ever."

I should not venture to permit myself to pronounce peremptorily

on a question so formidable and so mysterious, but I am forced to recognize that the final impression which we receive of the sayings of Jesus and his apostles is not that of a final universal salvation. If we are to choose between affirming and, above all, preaching this solution, or denying it; the former course seems to me by far the more presumptuous.

II.

In order to satisfy what the love of God seems to demand without at the same time compromising the demands of his justice, a party, which at the present time is growing more and more numerous, holds that the future punishment which shall follow the judgment will have an issue indeed, but one very different from that adopted by the preceding theory. After the condemned shall have suffered for a certain time, they will perish either by the exhaustion of their vital force, or by an act of divine power.

The soul, say these thinkers, is not immortal of itself; "God," saith Saint Paul, "only hath immortality." The soul once left to itself necessarily perishes. All Scriptural terms which designate future punishment and which we apply usually to a purely moral perdition, such as death, perdition, destruction, etc., designate in reality, non-existence, extinction, annihilation, in the proper sense of the words.

And in truth who could suppose that in the perfect state of things towards which God is leading on the creation, there should remain an eternal contrast between beings perfectly happy, and others eternally miserable.

And must there not be in the awful state of the latter something which as long as it exists must disturb the joy of the former? Unless therefore we are willing absolutely to deny future punishment, it is necessary to assign an end to it.

Christianity will only gain by this solution, for the moral sense of man revolts at the thought of the monstrous disproportion which there would be between a life on earth of a single day, which the

creature has never asked for, and an eternity of torments avenging the sin committed during this short passage.

What are we to think of this reasoning? We cannot but be struck by its plausible aspect. And, without the light of Christian revelation, it would seem to me difficult to arrive at any other conclusion. Nevertheless, as we begin to recover ourselves from before this apparent demonstration, we find difficulties arising in the mind. We ask ourselves, what is the good of this suffering in view of which God brings back the dead to life by the resurrection, if it is to end simply in nothing? This would be justice, if you will; but even from the point of view of those who reason thus, such justice would itself stand in need of being justified.

The soul, we are told, is not immortal by nature, it can only become so by the communication of the life of Christ. By refusing this higher life, the soul commits suicide. That God is able to destroy the soul is certain; it is in this sense that he alone has immortality. But that the soul is perishable by nature, I cannot believe; that which is not material is not exposed to dissolution. But the fact of self-consciousness is so absolutely simple, that it excludes any idea of a composite being and attests the immortality of the subject endowed with this faculty; which implies its natural immortality. This is one of the traits of the image of God in man.

The Scriptural expressions, death, destruction, perdition,* have nowhere in the Scriptures the metaphysical sense (diminution or loss of existence) which is attributed to them. To confound the good with existence, and evil with non-existence, is Platonism and not Christianity. In Scriptural language, life is a very different thing from existence, and death from non-existence. When Saint Paul writes to the Ephesians, who were formerly pagans (2 : 1), "*you were dead* through your trespasses and sins," no subtlety of exegesis can prove that the apostle meant by this *death* the non-existence to which sin would have brought his readers, if he had not brought

* *Θάνατος, ὄλεθρος, ἀπώλεια, ἀπολλύμι, καταργεῖν*, etc.

them the gospel. When the book of Revelation speaks of a *second death*, it would be necessary, in order to prove that this expression designates extinction, to erase from this book this saying: "The smoke of their torment goeth up for ever and ever." The second death designates therefore simply the separation of the soul from God, as death, in the ordinary sense of the word, designates the separation of the soul from the body. When Jesus says, in the parable of the barren fig tree, "Why doth this tree cumber (*καταργεῖ*) the ground?" it is clear that this verb to which it is wished to give the meaning of extinction, signifies simply, according to its etymological meaning, to deprive of strength, of productive power.

The barren tree makes useless the ground that bears it, but does not destroy it. So also Rom. 6 : 6 and 1 Cor. 15 : 24 (cf. Matt. 25 : 41). As to what is said of the last enemy in verse 26 one may hesitate as to the meaning to be given to the word *καταργεῖν*, because death is here an abstract being personified, for which no longer to act is no longer to exist. When Saint Paul says, 1 Cor. 15 : 18, that, if Christ hath not been raised, then the Christians who have died in faith in him *have perished*, are lost (*ἀπώλοντο*), he certainly does not mean to say that on this hypothesis they are already *extinct*, for that would be to say that without the resurrection of Christ there would be neither resurrection nor final judgment to come, a thought not at all that of the apostle. Cf. Rom., 2 : 12. But, above all, this thought would be without any relation to the preceding statement with which it is connected by the conjunction *then also*. In this preceding statement Paul says in substance: If Christ is not raised up, *you are still in your sins*. After that if he adds: "*Then also* they who are dead in Christ have perished," it is clear that the word perish signifies not extinction, but remaining under the weight of unpardoned sins.

Besides this there is also cited, Matt. 10 : 28, "Fear him which is able to destroy (*ἀποκτεῖναι*) both body and soul in hell" (Gehenna), as if this passage implied the extinction of these two elements of our being. But there are different modes of perishing, according to the

nature of the beings. A plant does not die like an animal, nor an animal like man; neither does the body die like the soul. Of the body itself it cannot be said that it is annihilated when it dissolves; its elements subsist. The word *destroy* can therefore take a moral sense when it applies to a being of a moral nature, as well as a physical sense when it applies to a being of a physical nature. I could multiply these examples, and show that when the Scriptures speak of life in the full sense of the word (ζωή) they imply, not existence only, but existence filled with God, and when they speak of death, they designate thus, not the cessation of existence, but existence deprived of God. But there is still another passage to which I desire to call attention; it is 2 Thess. 1: 9, where Saint Paul says of those who have been unwilling to know God and obey the gospel, that they "shall suffer punishment, even eternal destruction from the face of the Lord and from [in French 'far from'] the glory of his might." Those who attribute to the apostle the idea of the annihilation of the damned translate naturally: an eternal ruin *caused by* the face of the Lord and the glory of his might; in this sense, that it is the lightning glance of the Lord which shall destroy the rebels; and in consequence they apply the word eternal, not to the ruin, which will be instantaneous, but to its eternal consequence, which will be annihilation. But this interpretation does not seem to me to conform to the thought of the apostle. The expression αἰώνιον, eternal, seems to be in close relation with the words following (ἀπὸ πρόσωπον τοῦ κυρίου) and therefore the idea must be this: "Eternal, not *by*, but *far from* the face of the Lord (compare for an example of this sense of ἀπὸ in Paul, Rom. 9: 3).

But it is asked, will a transient sin be visited by an eternal and consequently disproportionate punishment? But in asking this question it is forgotten that this punishment is inflicted on sinners not only for the sin as a *past act* but for the rebellion as an actual and persistent state. There comes a moment to the sinner when after having voluntarily repelled all the divine calls it passes from the free and variable state to the passive and unchangeable state in

evil. Up to a certain point the same thing may be said of the opposite state, that of holiness (1 John, 3 : 9). Every instant brings us nearer to the decisive point where liberty of *choice* is exhausted, whether for good or for evil.

The most plausible reason in favor of a cessation of future punishment is that which is drawn from the impossibility for the elect to enjoy complete happiness, feeling that so many beings whom they have known and loved are horribly miserable. But if this reason were well founded, it would follow that the happiness of the just will not be complete until after the years or ages of suffering which shall pass between the judgment and the annihilation of sinners. Is this admissible? It must be then that there is some way of feeling things, especially sin and its punishment, more nearly conformed to that of the divine holiness than we can conceive of in this life. We shall then be able to give our full acquiescence to the realization of the final absolute order of things, in which shall vanish all sensible personal impressions. It must of course be remembered that future punishment in the absolute sense of the word will be visited upon those only who have resisted God's grace, not only in this world, but in the world to come, trampling under feet with full knowledge all the appeals of God's grace, thus committing the sin for which there remaineth no more sacrifice (Heb., 10 : 26).

It has been claimed that if the theory of the annihilation of the wicked should finally replace the conception which has prevailed in the Church, it would be a long step taken toward the conquest of the world by the gospel, since nothing else repels the world from Christianity as much as the idea of eternal torment. As for me, I believe that the antipathy of the natural man for the gospel rests on moral reasons more profound than that.

It seems to me that the idea of annihilation can be maintained only on condition of admitting also that even after the resurrection and the judgment there will still remain a possibility of conversion, and that extinction will await only those with whom all favorable

possibility shall have been finally exhausted. But does revelation permit any such conception?

III.

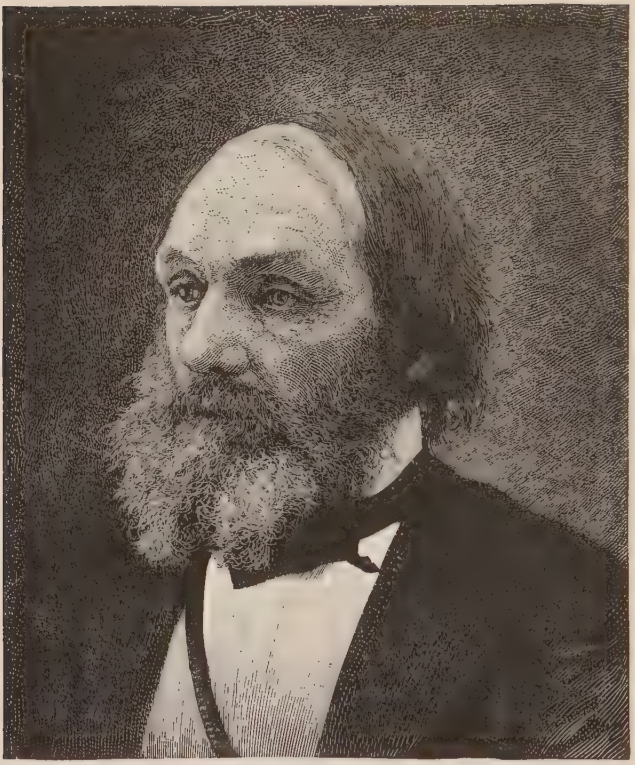
Is then the idea of a punishment without end one in which we must rest? For my part I believe that this is indeed the impression under which the Scriptural declarations leave us, when taken in their simple and natural sense. And persuaded as I am that revelation is adapted to our moral needs, especially perhaps when it most contradicts our human thoughts, I would beg of my brethren who are called to teach the Word, to remain humbly subject to it, remembering the words of Deuteronomy 29 : 29, "The secret things belong unto the LORD our God : but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law." It is possible that a message as severe as the Scriptures pronounce concerning the future punishment of the wicked is necessary in this world for our vain and carnal heart.

I well understand all that there is revolting to our feeling and to our reason in the idea of a punishment without end, and consequently, as it seems, without purpose! Without purpose for the guilty, it is true, but not for the whole of God's creatures. To maintain the eternal freedom of choice in doing evil, is to maintain the eternal freedom of choice in doing good; it is to maintain the reality of the good which Satan denies. Moreover it is possible that there are still in this mysterious matter hidden sides on which we yet can scarcely look. When the glass, having passed from the hand of the workman, once cooled off has taken its fixed form, if this does not answer to his intention he can no longer change it. But he does not therefore look on the material as lost. Instead of throwing it away as vile refuse, he puts it back in the furnace and, after having recast it, he seeks to give it the new form which shall answer to his thought. Can one not imagine something similar with regard to the man who has refused to fulfill his destiny? May there not be at the bottom of this ruined personality an im-

personal human existence which God can take back into his hands to draw from it by a subsequent development a personality which shall answer to his thought? We know so little what being is and what relation there is between the verb *being* and the substantive *a being*. The most profound thinkers have exhausted themselves on this problem. The last great philosopher, Schelling, devoted to it the meditations of an entire life, and was not able to see clearly into the question. It is perhaps at the bottom of this abyss that there is hidden the solution of the formidable problem which has occupied our attention.

While waiting, let us not try to anticipate the light to come. And let us remember that we are the *servants* not the *masters* of the Word.

F. Godet



Edw. E. Hale

CHAPTER XXI.

Retribution must, in the Nature of Things, go on; and, if the New Tabernacle has Larger Powers and More Intense Perceptions, that Retribution must be Vastly More Keen than it is Now.

Error of the Augustinian Theory that this Earth is for Man a Scene of Prescribed Moral Trial.—The Assumed Judicial Process of his Examination after Death, a Degrading Injury to the Morals of Mankind.—The Analogies of a Home, rather than of a Court-Room, are alone Legitimate to Man's Existence on Earth and its Relation to the Hereafter.—In this Home, God is Father, and We are Children.—As a Man necessarily Reaps according as he Sows, it is thus that Retribution Follows the Use of his Powers Scantily, Selfishly, or Meanly.—Similar Results Attend him, but in Keener Perception and Wider Range, when he Passes to the Spiritual World.—Punishment of Each Act, or its Reward, Begins when the Act Begins.—Preposterousness of the Idea that a God of Wisdom and Love has Chosen to Divide Human Beings, by any Arbitrary Line, into Two Classes only, one to be Called the "Good," and one to be Called the "Bad," or that the Universe is Mapped off so that one place is "Heaven" and another place is "Hell."

By Rev. Edward E. Hale, D.D., Minister of the South Congregational Church, Unitarian, Boston, Mass.

This human life of ours is regarded by two schools of people in different ways.

One school regards the earth as a scene of trial. It supposes that, after earthly life, man is examined, as by a judicial process, and rewarded or punished for his deeds in this life. Simply, while he is here, he has been on trial. There is nothing in human affairs quite analogous to the supposed trial. But it is somewhat as if you should put forty freshmen on trial in the gymnasium, and, at the end of three months, should select the ten who do best, for the football team. If the conscience of men were enough debased to take the thirty other freshmen who fail to pass the standard, and punish them for the rest of their lives with the most exquisite torture, we should

have a tolerable parallel with one feature of the Augustinian system of life.

I believe this view to be absolutely wrong; and I believe the proclamation of it to be a degrading injury to the morals of mankind.

The other school does not regard the world as a court-room in any sense. It regards human life as an opportunity for education. Babies come into the world with bodies very weak, with minds wholly undeveloped. These children are to be trained by the use of these bodies and of these minds, so that when this life ends they may pass into other service. That service may be higher service. They will leave the bodies which they have; in which, for instance, they have five senses by which to communicate with others. In place of these, each of them may have a body with a thousand senses, all different from these. The business of this life is to prepare this infant soul for the life which thus follows. Instead of the analogies of a court-room, we are to follow the analogies of a home. It is the home where God is Father, and where we are children.

I believe this second school is right. I believe these analogies, though confessedly imperfect, are the best we have. And I believe that, the more men come to see that they are simply in training here for other life, with larger powers, the better is the chance that life will be pure and peaceable, kind and merciful, charitable, just and true.

Language, of course, can hardly cope with such themes. They are just what human language is not fit for. When a painter tries to paint a spirit, he makes a sad botch of it, the exact peculiarity of a spirit being that spirit is invisible. So it is with spoken language. Paul himself, a better master of language than most of us, frankly owns the impossibility, when he uses, intentionally, the paradoxical phrase, "a spiritual body." It is just as if he spoke of "dark light," or of "cold heat." Because human language is made, confessedly, from the records of the five senses, human language breaks down, of course, when it tries to describe the life which transcends them all. It fails as the caterpillar fails if he tries to fly.

It is necessary to say this at the very outset of such a discussion as this which engages us. If Paul were willing to use prophetic language, to say that these infinite realities are "things which eye saw not, and ear heard not, and which entered not into the heart of man," * when he hints at the life of those who love God, one may well hesitate before he uses human language as if eye could see, or ear could hear, or the heart could conceive the things which are prepared for those who do not love him. Paul says with great precision that these things are taught only by the Spirit, and that the spirit of man learns them from the Spirit of God, while they cannot be adequately stated in human language.

We speak familiarly, for instance, of life above, and life on earth, as if spirits lived in the sky, and not elsewhere. As matter of poetry, this may be just tolerated. But not as matter of fact. As matter of fact, we know nothing, and can know nothing, of the place of the spirit. But the analogies all show that life in the "spiritual body" is very much larger, or, as I said, has many more outlooks or senses, than life in the earthly body. We have reason to imagine a disembodied spirit as living in this world and in other worlds, or, as God lives, in all worlds. But of such life, we are utterly unable to conceive the methods.

So, again, our familiar phrase, in which we speak of the life "there" as contrasted with the life "here," is dangerous. Or when we speak of a friend as having "passed away." It should always be remembered that these phrases are excusable merely as poetry, just as when we speak of "God's wings" or his "hands." It is far worse when we speak of a dead friend as "lying in the ground." Such language should never be permitted.

The word "future," when we speak of future retribution, is really open to the same difficulty. True, our human life is made up of present, past, and future. But God's life is hemmed in by no such limitations. God IS. That is his name. I AM. To him, a thou-

* 1 Cor., 11:9, Revised Version.

sand years are as one day; and the converse is true, that one day is as a thousand years. To him, then, there is no "future" retribution. If we must use language which we know is imperfect, we say all is "present" to him. But those words are almost as bad as the others. Men cannot conceive of this, while they live in these bodies. But there is no reason why they should, and there are many realities of which they cannot conceive. An analogy may be found in the difference between an oyster's idea of space and our idea of it. To an oyster, space is simply what he knows between the limits of his two shells. He lives there. But a man lives in a much larger space. He lives in a room, or he lives in a house, or, if he were on a mountain top, you might say he lived in the whole circle of his horizon. I do not see why midnight should affect this "space." It is perfectly easy, indeed, to conceive of a man who should be connected, by ties finer than electricity, with the whole world. Such a man would live, not on a surface of two square feet, or four square feet, but in space vastly wider. Of this enlargement we can form some little conception. That conception helps us to know how a man who did live in one instant of time may be so changed as to live in millions of millions of myriads of ages. We cannot conceive it, but, as I said, there are many realities which we cannot conceive. All which I say because the word "future," when we speak of retribution, is to be accounted one of the merely poetical words.

We are to understand all along that we are to speak simply of the retributions which "follow" earthly life. We do not understand that they are future in the eye of God. Nor do we understand that, in another body, human life is to go forward with the same clocks and almanacs which it uses now.

Indeed, in talking with people who are trying to see the invisible, and to solve the insoluble, I find that a determined error here underlies many of their difficulties. In the Arabian story, a man goes through adventures which require a hundred pages in their narration, and yet, at the end, it proves that all this passed in vision to

him, between his dipping his face in a basin and taking it out again. Most of us have had similar experiences in dream-land,—that is, we have lived for many days, perhaps for many months, in an instant, which, measured by the clock, would not exceed a second. This being so, we ought to be able to see that our friends, who are in larger life than ours, may regard the fifty years which are left to us of what we call "earthly experience," as being the mere swing of a short pendulum in that infinite life of theirs. If one will so regard life in this body and life in that body, one will not be so apt to say, "How can he be happy there, when he knows I am unhappy here?" There is a dear friend of mine, with whom I am bound by such ties as I cannot describe, which have not been wounded nor touched in twenty years. But, twenty years ago, my love for that friend brought me exquisite torture for perhaps one-tenth of a second, when I thought his life in danger. Still, I am not aware that I ever recur to that torture except with a sense of pleasant satisfaction. Whoever will take even the hardest and most rationalistic view of infinite life will see that it compares in somewhat such fashion with any fifty years, or fifty generations, of earthly life, against which we may choose to measure it.

With these cautions, let us now see what we know of retribution. We know, in this world, that as a man sows, so shall he reap. We know that a boy who is careful and neat with his copy-book will write legibly. We know that a man who uses plenty of hot water and soap, ten times a day, generally has clean hands. We know that a person who drinks a great deal of whisky, without any restriction of time, place, or quantity, becomes the slave of his intemperate habits, and probably dies in delirium tremens. We know that a man or woman who studies a foreign language carefully, under a good system, with a good teacher, comes out with an adequate knowledge of that language. This is what we mean when we say, "as a man sows, so will he reap."

The world knows this so well that our language is formed out of observation of it. The word "character" is the word which we

use to describe the essence of a man. It is a word true to its derivation. "It is a Greek word, wholly unchanged, which the Greeks derived from the word which we pronounce *harass*. They pronounced it *charass*, and it had the same meaning which it has now. They spoke of a coin in the mint, which was hammered and tortured by the sharp edges of the die, as being stamped upon, indeed, as a poor *charassed* thing, as bearing a *character*. A man's character is thus made up of the results of his varied experiences of life." Infallibly he reaps what he sows. If he sows wild oats, he reaps wild oats; if he sows wheat, he reaps wheat. If he sows lazily, he reaps scantily. If, when he sows, he helps nobody, when he reaps, nobody will help him. If, while they are sowing, he is helpful and generous, when it comes to reaping, others are helpful and generous to him. If he studies, he will be learned; if he does not study, he will not be learned. Such is the infallible and certain law of human life, as we see it in the body which we know, the body which has five senses.*

Let us try, in this examination, to rid ourselves of all thought of the mere circumstances of the man. We are considering the man, and not his clothing. We are not considering his body, whether he be tall or short. We are not considering his mind, whether he be imaginative or unimaginative, whether his memory be quick or slow. We consider laws which are as true of a stupid boy, whose first memories are of the brutalities of a slaver's deck, as they are true of the life of Goethe or of Shakespeare. Mind and body, be they strong or weak, are but the tools which the *man* uses. According to his use of them is his growth or his decline. And this growth or decline is the "retribution" about which we are inquiring. So the man uses his tool faithfully, he grows, and his power enlarges. But, if he uses it meanly, he is dwarfed; his life is less and less. We are not to ask, then, whether the man runs fast, or paints skillfully, or remembers accurately, or imagines brilliantly,

* I should like permission to refer to an essay on "Character" by myself, in a book called *What Career?* [E. E. H.

but whether he lives well. If we can answer this question, we shall know whether his life enlarges, or whether it becomes small.

Let us, then, compare two lives, beginning, say, with two boys of fifteen, at which age, it will be granted, conscience has some power and the will asserts itself. I mean that then the boy does not longer plead that he must do as he is told. And suppose that one of these boys, with steady purpose, obeys the present God. Such law of right as he can find is his law. He wills to do God's will.

I may take for an illustration the boy who has what we are pleased to call "the poorest chance" in our nineteenth century civilization in America. Let him be a boy from a starved poor-house of a starved village. He is turned out on the world because he is old enough "to earn his living," as it is said. He has no memory of father or mother, or of any care but such as the Bumbles of the poor-house will give him. But some gospel has confirmed to him the voice of the Holy Spirit in his heart, and he knows the difference between right and wrong. He determines to follow the right. He will look up and not down. And he follows it. He does not live for himself; he lives for what he believes to be the will of God. Day by day, he seeks to understand what that God is doing, and to enter into his work. Day by day, he seeks to find out what boys and girls around him need, and to help them as he can. He cannot read the Scripture, but he can "bear his brother's burden." Now, day by day, from the absolute law of life, this child's life grows larger. Day by day, he knows God better, he knows God's work better, he can enter into God's work better. He loves God more, and can understand better how God loves him. At the same time, he knows men better, he loves men more, and knows more and more of the life which he is to lead till he is promoted to higher life. As that boy sows, he reaps, and one needs no imagination to see that he finds in daily life a larger life, for every week, than he had the week before, and with every year that his recompense comes to him. As harvest follows seed-time, under the law by which this world is governed, he grows in life, from day to day, and from year

to year. It is not that he is taller, or more handsome. It is not that he knows more things, or remembers better. These are things which may have been added to him or not. However that may be, this is sure, that he is more. His life is on a higher plane. It extends to larger and larger possibilities. His interests range farther and broader. The service which he can render is more extended service. The phrase of Scripture which describes such enlargement, says that he "partakes more completely of the divine nature."

The other boy, against whom we will contrast him, shall have every advantage we can devise, in what we call our modern civilization, for the training of his mind and body. But, instead of seeking to do the will of the God, who maintains the universe and gives to it its life, he determines, with his eyes open, to serve himself and to gratify himself. If God's laws fall in with his wishes, he will follow them; if not, so much the worse for God's laws. He will not follow them. We need not suppose that, like Satan, he intentionally says, "Evil, be thou my Good." We simply suppose that he determines to please himself, so as to be quite indifferent whether he does or does not defy the law of the universe. Infallibly now, as the harvest follows the seed-time, his life becomes less and less. He becomes less and less. "When he yields to the temptation, and uses his reason only about himself, uses his memory to remember his own affairs only, uses his imagination only to build his own castle, his skill in the mathematics only to compute his own fortune,—then the punishment in store for him is the punishment most terrible. For the time is before him when he shall not be able to turn his thought away from the central figure. He shall go to the theater to see the marvels of the drama, but the scene shall pass before his eyes, he noticing nothing, because he sees nothing but himself; he sits acting over some mortifying failure. Or, he shall buy the last romance, and take it home to read; but there is no story for him, no lover and no mistress, no plot and no *dénouement*. He cannot separate himself from these steadily recurring memories, to which he has taught the fibers of his brain to recur. Or, he shall

travel, but alas! he takes his familiar with him, and with mockery, like that of Mephistopheles, in every Alpine valley, in every picture gallery, and at every pageant, here the old chatter begins again about 'me,' and 'mine,' and 'I,' and 'myself,' which it would be such mercy to leave at home. Poor wretch, he cannot leave it at home! He thought, when he was a boy, that the simple words, 'he made himself of no reputation,' had no meaning for him. But he learns that the punishment is that a man has no company but himself, while that self grows smaller, poorer, and more mean."

Dismissing all thought of what becomes of Body, or of Mind, in these two cases of earthly life, one will certainly see that in one, the Man, the Infinite Being, enlarges; in the other, he grows smaller and meaner.

At the present moment, we have a very terrible and admirable example of such decline, in the awful experience of declining life which Mr. Robert Louis Stevenson has described in his novel called *The Strange Case of Dr. Jekyll and Mr. Hyde.*

Such are the retributions which follow on every moment of a man's life, while he lives in this body. Now I am asked what are the retributions of that part of a man's life which passes when he leaves this body behind him, and is clothed upon with the spiritual body. The answer is clear enough. They are just such retributions as come to him before, with any accession or enlargement which may belong to the new range of life in which he lives. For instance, a drunken man, I suppose, is punished most severely when he sees and knows the suffering which his selfish indulgence of sense inflicts on a very considerable circle of his friends. He is more punished if he sees how he fails to fulfill God's purpose in bringing him into the world. Certainly he is punished if he apprehends what might have been, had he been pure, and able to follow on in the steps of the wisdom which is from above. Now let that man's perceptions be enlarged, at his death, twenty-fold, by new senses. Let him know twenty-fold better what is God's will, and

what are the consequences of his own failure or success. It is clear enough that the punishment which comes upon him, his sense of his own failure, his mortification that he was relied upon vainly, are all increased twenty-fold. Or if, on the other hand, a person is ascending in the grade of moral life,—if, with such consciousness of heaven, such sense of God's presence, as we have now, one succeeds, in a little way, in carrying out God's purpose, there is reward indeed, amounting to what the books call "blessedness," in having a perception a hundred times as clear of what God's purpose is, recognizing his presence and his love a hundred times more readily. As the gospel says so well, one enters then "into the joy of his Lord."

A mathematical friend of mine, to whom I am perhaps more indebted for my education than to any other persons excepting my father and my mother, used to put this in the form of a mathematical formula. He used to say, "People are either improving the powers which they have, or they are standing still, or their powers are diminishing, with their own consent, or by their own failure.

"Let us say of the advancing set that they are represented by the formula $1\times2\times2\times2\times2$, and so on to infinity. Of them it is truly said that

'Nature always gives them more
Than all she ever takes away,'

and for them the spiritual life is represented by a constant advancement.

"Of that midway set, who are neither one thing nor another, who do not advance nor decline, but just live on, the formula is, $1\times1\times1\times1\times1$, and it goes on forever. At the other end of eternity, if you choose to use language so foolishly, such people are just what they are to-day.

"Of the third set, those who are diminishing,"—as Mr. Hyde diminished, in Mr. Stevenson's celebrated and invaluable parable,—"the formula is, $\frac{1}{2}\times\frac{1}{2}\times\frac{1}{2}\times\frac{1}{2}\times\frac{1}{2}$, and so on forever. These people are never annihilated," my friend would say. "They always exist, 'fine by degrees, and miserably less.'

"But," he would say, with an exquisite humor, which, I think, always allied itself with his high talks upon the infinite, and an exquisite smile of delight, with which he always looked forward to life untrammeled by bodies of as poor mathematical powers as ours, "these people, you observe, are never extinguished. And their wills are free; and the time may come,—will come, because God is good,—when, in the very lowest depth of a fraction whose numerator is unity, and whose denominator is numbered by billions, they also shall turn, and begin to enlarge their lives. Well, infinity is before them, and they also shall ascend, no man shall tell how far."

I have no idea that we can go any farther in our view of spiritual life, by which I mean life without the present body, than we can by the help of these analogies. For the purpose of practical morals, it is better to call steadfast attention to the truth that the punishment of each act, or its reward, begins when the act begins. Murder cannot be said to begin at the moment when the fatal bullet is fired, or the fatal dirk strikes home. Murder begins earlier than that. It begins with the fierce passion, as of bitter hate, or unchecked jealousy, which drives the murderer to his deed. And with the passion, as with the hate or the jealousy, begins the inevitable punishment of passion. Our friends of the New Church do not use language too strong when they say that, from the moment of such a beginning, the guilty man is living in hell. He does not know that he is there,—that is, he does not use language in that way,—but he is without the joy of life which a man has whose passions are under his control, to whom you cannot even describe intelligently such hate or such jealousy.

And we shall find, I believe, that, in proportion as men fairly try the great experiments of life here, as they learn what is meant by an enlargement of life, or by what the Bible calls drawing nearer to God,—as they open their eyes to see, and their ears to hear, the realities of their own being, so that living with infinite purpose is not a phrase, but a reality, to them,—in that proportion will they understand the inevitable law of retribution. In the same propor-

tion will they understand that that retribution, from the nature of things, must go on, even though this particular tabernacle should drop off; and that, if the new tabernacle has larger powers and more intense perceptions, that retribution must be, from the nature of things, vastly more keen than it is now.

If I understand the plan of the book of which this is one chapter, I am asked to write as representing the Unitarian Church. I hope that no one will read the book who is so ignorant as to suppose that the Unitarian Church has any creed, or binds its members by any written formula of opinion. For aught I know, there may be many Unitarians who do not share my belief on the subject of which I write. But, so far as I know the utterances of the distinguished men of our communion, they have, without exception, rejected as preposterous the idea that a wise God, who is a God of love, can be satisfied to divide human beings, by an arbitrary line, into two classes only, one to be called the "good," and one to be called the "bad." No Unitarian, I think, would agree to any such statement. I may also say with certainty that no Unitarian supposes that life after death is limited in any way, so that one place in the universe can be mapped off as heaven, and another place mapped off as hell. Such a mythology would be dismissed by any of our writers as belonging to the same class of inventions as the circles of Dante's *Inferno*.

Edw. E Hale

CHAPTER XXII.

Punishment is Unending, but the Number of the Hopelessly Lost is Relatively Small. It is not likely that the Great Mass of Heathen, who have not Heard the Gospel, sink into Perdition at Death; they and all Men will have a Christian Probation before the Final Awards.

Promise of a Better Future, or the Complete Triumph of God's Kingdom, set forth in the Scriptures.—Punishment not a Means of Reformation, but God's Vindication.—The Loss of Existence to the Incorrigibly Wicked is not Extinction, but Loss of that Spiritual Life for which Man was Constituted.—No one will be Doomed to Eternal Punishment who, under Clearer Knowledge and Stronger Motive, would become a Child of God.—Erroneous Theory that "wherever there is Light there is Christ."—All such Revelations as are in Nature, Conscience, Judaism, are Inferior to that of Christianity, as the Essential Gospel of Salvation.—If the Revelation of God in Christ is not given availably to Men in this Earthly Life, it may be Presented to them after Death, before their Judgment is Fixed.—The Physical Death is nowhere Affirmed in Scripture to be the End of Gracious Opportunity.—Destiny "according to the Deeds done in the Body" is Predicated of those who have had the Gospel.—To this Class is also applicable the Warning that "Now is the Accepted Time," etc.—Christ's Preaching to the Spirits in Prison, and the Preaching of the Gospel to the Dead, indicate Grace beyond the Grave to the Unenlightened and Unevangelized in this Life.

By Rev. George Harris, D.D., Professor of Christian Theology, in the Theological Seminary, Congregational, Andover, Mass.

The opinions which may properly be held concerning punishment after death depend on the views taken of the significance and scope of the gospel of Jesus Christ. It is necessary first, therefore, to indicate the Christian doctrine of eschatology in general, in order to determine the intent, the nature, and the conditions of punishment after death.

1. Biblical predictions of the last things.

A distinctive feature of the Scriptures, both of the Old and New Testaments, is the constant looking forward to a better future, from which existing evils will be wholly absent. This better future is the consummation of the kingdom of God. The present state and progress of the kingdom are understood in the light of its destination. The teleological character of God's government is explanatory of all its movements. Believers are assured that the kingdom will triumph gloriously in spite of all oppositions. Incidental and secondary to the complete victory which is approaching will be judgment on the wicked, who will be overthrown, condemned, and punished under the wrath of God. At length the kingdom of righteousness will be supreme in fact, as it now is in idea and potency. Evil then will have no power to antagonize good, will have no object which it can hope to gain, will be impotent and self-consuming. In many cases, especially throughout the Old Testament, these triumphs are expected in the course of earthly history, in the form of temporal blessings and of political and national deliverance, but even thus are symbolic of a final triumph which is to be universal and permanent. In the New Testament, the consummation of the kingdom of Christ is represented as complete in a heavenly state, in which the individual has eternal life and takes his place in the perfected society of the redeemed. This consummation involves the failure of wickedness and also execution of the final sentence of condemnation on those who persist in opposition to the kingdom. These predictions of the last things are not concerned with the relative number of the righteous and the wicked, but with the establishment and vindication of righteousness. In importance, however, the consummation of the kingdom is first, the downfall of evil is secondary and incidental. The condemnation of the wicked is the dark shadow which is incident to the effulgence of light. We are not taught by the Bible to think of holiness as a spot of light in the midst of surrounding darkness, but we are to think of wickedness as at the last a spot of darkness in the midst of surrounding light. The object, then, of predictions

concerning the last things is to explain to believers the movements, and to assure them of the triumph, of the kingdom of God, a triumph which is represented now as the full fruition of holiness, now as the final condemnation of sin, but always as complete and irreversible. Eschatology is the realization, in prophetic vision, of that teleological character which plainly belongs to the gospel of redemption, and it furnishes the perspective in which the punishment of the wicked, as well as the slow and at times retrograde movement of the kingdom, is to be considered.

2. The condemnation and impotence of wickedness are realized in the punishment of those individuals who have persisted in opposition to the kingdom of God. The nature of this punishment is determined by its reasons and object. It consists in the failure and wretchedness of all who remain perverse in opposition to God's great purpose for the redemption of men. It involves conditions of existence in essential contrast with the conditions under which God realizes the perfection of the individual in his kingdom. It is visited upon the wicked when the consummation of holiness is already gained, and as part of that consummation, not when the consummation is yet waiting till they shall be regained to holiness. At the final triumph of the kingdom of God, a point of separation is reached when there is to be no more commingling of the wicked with the righteous, and when there is no expectation that the wicked will be reclaimed.

Hence the punishment which is pronounced on the wicked at the day of judgment is not prolonged suffering of a reformatory character and which will issue in the restoration of all the wicked to the kingdom of righteousness. The Biblical representations describe the judgment as the end of history, or of the world age, when wicked men still exist, upon whom punishment is visited, not as a means of reformation, but as part of the vindication and triumph of the kingdom of God.

Neither is punishment the loss of existence. It is not represented in the Bible as the extinction, either instantaneous or by

slow degrees, of the incorrigibly wicked. The death to which they are doomed is the loss of spiritual life, and deadness to all that is good, but not the cessation of existence. The representations of Scripture indicate the wicked as enduring actual suffering. Immortality is grounded in man's rational rather than in his religious life and is not conditioned on his moral character.

Punishment is the loss of the individual to his intended uses, a loss which is accompanied with more or less of unhappiness. Sinners are lost, not in the sense that they are destroyed, or that it is not known where they are, but in the sense that they are lost to their proper uses. Thus, all sinners are lost, for their owner has not the use of them. Christ redeems or restores those who trust him to their real uses. Those who are not redeemed by Christ, but who refuse his restoring grace, are finally and hopelessly lost. Such loss, whether or not they are conscious of all its meaning, is accompanied by unhappiness, as every perversion of man's powers to wrong uses must be.

It is scarcely possible to conjecture the thoughts and feelings of those whom hope, and perhaps desire, of recovery never stirs, and from whom the improving influences of a community including the good are withdrawn. There may be loss of sensitiveness, the dulling or deadening of feeling. It is not certain that acute remorse is a constant condition. The remorse depicted in Scripture at the scenes of the judgment is associated with the first discovery that the soul is lost. On the other hand, mental distress may continue unabated. Such regret as is felt seems, however, to be more at the prospect and continuance of misery than at the impossibility of recovery to holy character.

I agree with nearly all who believe that punishment is unending, in the opinion that the number of the lost is relatively small. At the same time, the existence forever of any number of lost souls presents a disturbing problem which is only alleviated, but not solved, by the consideration that they are relatively few.

3. The inquiry of profoundest interest pertains to the subjects of eternal punishment. Who will be hopelessly lost? Under what

conditions are human beings doomed to unending woe? They must evidently be those who are of a certain character. The separation is moral rather than local, or local only because essential moral differences produce separation in space. The lost are not all who have sinned in whatever degree. Not all sinners suffer punishment after death, for all men who attain blessedness have sinned. It may be that all who have sinned, however little, deserve unending punishment, but as matter of fact many who have sinned become heirs of eternal life. The lost are those who have a character irrevocably established in unlikeness to God, and in enmity towards that which he requires, so that no truth nor motive can avail to change the disposition from sin to holiness. Those who are cast out from the kingdom are the incorrigible, the irreclaimable, the hopelessly impenitent. It can hardly be believed that one who under clearer knowledge and stronger motive would become a child of God will be doomed to hopeless despair. It is with the same meaning that some say, "God will do all that can be done for the salvation of every soul." This would seem to mean that the most influential motives will be addressed to all.

The highest truth or motive which God brings to men is the revelation he has made of himself in Jesus Christ. He is thus revealed as a Being of great compassion, who at the cost of Christ's humiliation and sufferings seeks to save men from sin, and to form their characters after the likeness of his dear Son. The New Testament frequently affirms that no higher nor more persuasive revelation of God is to be expected. This we believe, not merely because it is so proclaimed, but because the person and work of Christ are the crowning manifestation of God's love. For this revelation, all that went before was preparatory both in Jewish and in heathen history. Those who prove incorrigible under the light and motive of the gospel are hopelessly lost. It would seem that God can do no more to awaken penitence and restore men to holiness. It may be that only under an actual knowledge somewhat in correspondence with the real truth of the gospel can character crystallize into its perma-

nent state, but no higher truth is available than that which constitutes the gospel. It is the final and supreme revelation of God's grace to sinful men, and it may be to the whole universe of rational beings. The permanent exclusion of Christ from the innermost choices and real endeavors of life is at the same time the exclusion of the person from God's kingdom of peace and righteousness and love. What Christ is to a person is a crucial test of his character. The response gained by Christ reveals the real condition to which he appeals. He can be the Judge of the world, because the affinities or repulsions he awakens will be an infallible test of real disposition. The apostle says, "We must all"—not appear but—"be made manifest before the judgment seat of Christ."

4. Are there any to whom this revelation is not given, and does character become irreversibly set towards good or evil apart from the knowledge of God in Jesus Christ?

There are many to whom the gospel of Christ, in any sense which I can comprehend, does not come during the earthly life. Previous to the coming of Christ, he certainly was not known. Of only one nation can it be affirmed that there was so much as a faint expectation of his coming. Since the beginning of the Christian era, several great nations, some of them for many centuries, have had no knowledge whatever of the gospel of Christ, as it was enacted in history and is described in the Bible. Are these multitudes who have had no knowledge of God's love in Christ to be considered exceptions to the principle that eternal death awaits only those who reject the gospel? When the gospel fills the earth, and no one will fail to gain a clear knowledge of it, the principle will not be questioned. Then also it will probably be the general belief that the generations of previous times, to whom Christianity was unknown, were enlightened after death. But, at present, is the opinion defensible that a large portion of mankind will be brought to final judgment, and some perhaps to final condemnation, who have not known God in Christ, or have not known him thus till their characters had become unchangeably determined?

The statement made above that a considerable portion of mankind do not have the gospel during the earthly life has been disputed of late in some quarters. Under stress of debate, the singular position has been taken that all men do practically have the gospel, because "wherever there is light, there is Christ." This position, in my judgment, cannot be sustained. I do not deny, but on the contrary firmly believe, that all the knowledge of God which men have is mediated through the Logos, the revealing principle of the Godhead, and that thus every man in some degree is enlightened by Christ. But this fact does not prove that all revelations of God mediated by Christ have saving power. Because the light of nature is the light of Christ, it does not follow that the light of nature is the gospel of man's salvation. The superiority and necessity of the gospel, as these are emphasized in the New Testament, are always in marked contrast with the light of nature, and with Judaism, although they were truly mediated by Christ. If it is true that the light of nature and conscience is sufficient for salvation, because God's creative power in the material world and the constitution of man was exercised through Christ, then the conclusion would follow that Peter's declaration, "for there is none other name under heaven given among men whereby we must be saved," really means that men may be saved under any name, Buddha, Confucius, Mohammed, for these are only other names for Christ, since the truths of nature and conscience they taught (and they all taught some truth) were mediated by Christ. If this line of reasoning is adopted, it is difficult to see how Christianity is radically and essentially different from the great religions and superstitions of what we call a human origin which have dominated vast sections of mankind. This labored attempt to identify all truth with Christianity is a virtual admission of the principle already stated, namely, that the judgment and punishment of all men will be determined by their relation to the Lord Jesus Christ, and that no one will be lost who has not rejected Christ. But that all men really have, in this earthly life, the gospel of Christ, in the ordi-

nary and proper acceptation of the term, cannot be successfully maintained.

Before we conclude that a portion of the race receives the final award without having had knowledge of Christ, because they do not have that knowledge on earth, we need to inquire concerning the alleged universality of the gospel. The New Testament is explicit in affirming that the gospel is universal, for all men, for the race. God sent his only begotten Son because he loved the world. Christ died for the sins of the world. He tasted death for every man. Paul argues that the gospel is not for the Jews only but also for the Gentiles. He teaches that the relation of Christ to men is as universal as the relation of Adam. The invitations, promises, and threatenings of the gospel are in universals. The judgment of the world by Christ indicates the universality of his gospel. The deepening conviction of the universality of the gospel is no doubt one reason for taking the position noticed above, that all men in reality do have the gospel, even the devotees of Hindooism and the wild tribes of Africa. Yet how can it be claimed that all men have the gospel, in view of the enormous exceptions which in former ages and at this very hour exist? Is it true that the gospel has thus far been available for all mankind?

A theory which at present has some currency amounts to this, that by reason of Christ's stupendous sacrifice it is possible and right for God to forgive the sins of all who truly repent. The penitent may have no knowledge of the gospel, but he can be forgiven on account of the universal atonement made by Christ. If Christ had not died, the sinner might repent, but God could not forgive. Now, God can forgive any repenting soul because the atonement of Christ was made for the whole world. God stands in a changed relation to every man since Christ suffered and died.

This theory, however, seems an inadequate explanation of the universality of the gospel. It provides no way to accomplish that which is a principal function of the gospel, to lead men to repentance. The gospel, for large classes of men, ceases to be motive, in-

fluence, or even revelation, and is only an arrangement God has made with himself, of which they know nothing whatever. They have neither the motive which induces repentance, nor any assurance that God is reconciled to them. It is in the completeness of the gospel as reconciliation, the bringing of God and man together, that its universality is taught. Besides, if the universality and power of the gospel are practically expressed or exhausted in providing a way for God to forgive, it is not clear why the historical realization of Christ's suffering was necessary. It would be enough that God had it in his heart from all eternity to subject his well-beloved Son to pain for the satisfaction of justice. No, this is but an arid explanation of Christ's sacrifice for the salvation of the world. It is part of the truth, and, in its relation to the human side of incarnation and atonement, a most effective and glorious truth. But if it is separated from all uses of it as motive in the knowledge and hope of men it is insulated and powerless. The conclusion is to me inevitable that the gospel which is for all mankind is not as yet made available, in the earthly life, to the knowledge and hope of vast numbers of those for whom Christ died.

Must we then suppose that this great multitude go down to eternal death without having had the opportunities of the gospel of Jesus Christ? Must we admit that everlasting woe awaits those who have not known God in the highest, clearest, most gracious revelation of his character, which has, however, been given to others of their fellow men? Is it necessary to conclude that there is more than one principle of judgment, and that characters of several kinds are outside the kingdom?

Of the various theories which have at one time or another been held, some seem to me untenable in the present state of religious opinion.

I could only with great difficulty, if at all, bring myself to believe that the mass of heathen who seem to be corrupt, yet who have so great disadvantages, are forever lost, and without any other light than they have here. That they are in many respects guilty

does not remove my difficulties. I should have to assume that, in spite of appearances to the contrary, the great majority of them do somehow have a disposition which is holy, and I should have to confess that the assumption is based on a hope rather than on any clear evidence. What they may deserve for their own sin, or for Adam's sin, would not establish to my thought an harmonious explanation of God's dealings with his children in mercy and love. The theory that the great mass of heathen do actually at death sink into perdition is really a resort to the doctrine of election on the basis of a limited atonement. It is the exclusion of multitudes of mankind from the privileges of the gospel. It is an affront to the impartiality of divine grace, and makes what is styled justice mightier than love. Unless the universality of Christ's person and work is a fiction, the multitudes of heathen cannot thus be cut off from the operative grace of the gospel.

To the theory that all men virtually have the gospel in this life, so that on their penitence they can be forgiven, I have already stated my objections. It should also be remembered that, even if salvation is possible without knowledge of Christ, and if some eminent characters can be cited as examples of righteousness, yet the vast majority of heathen give no sign of exercising the penitence and obedience which constitute a change of character from sin to holiness.

Is there then no solution of the dark problem? The gospel, according to its own declarations and its very character, is for all mankind, and is absolutely necessary to salvation; yet large numbers of the human family die without having heard the name of Christ.

I find myself shut up to one of two positions.

One position is agnosticism. I can relinquish all efforts to solve the problem or to find relief concerning it. I can rest back on the wisdom, goodness, and mercy of God, and admit my inability to fathom his counsels in respect to the destiny of the unevangelized nations. If I should thus endeavor to dismiss the difficulty from

my thought it would be because I could not, in any event, go back to theories of arbitrary election, or limited atonement, or the perdition of the mass of the heathen. It would also be because I could not relinquish belief in the universality of the gospel and in the final determination of destiny in relation to Christ. I should confess ignorance also because certain objections to a theory which remains to be mentioned would prevent my acceptance of it as anything more than a remote possibility. Indeed, I feel disposed, at times, to halt at this point. Holding fast the gains which have been made by modern theology in respect to the universality of the gospel, and concurring in the verdict of the Christian consciousness that the myriads of heathen will not sink into perdition, I sometimes think that it may be wiser to have no opinion concerning the application of the universal gospel to those who in this life do not have it.

And yet, there is another position in which, on the whole, I rest with more satisfaction, although some difficulties remain. In my present opinion, it is probable that those who have no knowledge of the gospel in this life will, after death, come under its enlightening and saving influences. How, when, where, I do not profess to know. But it seems to me reasonable to suppose that, before Christ confronts men as Judge, he will have been made known to them as Redeemer. In support of this conjecture, I recognize the necessity and universality of the gospel, God's ways of mercy towards the children of men, the fact that Christ is to judge the world, and the teaching of the New Testament that the consummation of the gospel for the human race is at the day of judgment, while I do not find it anywhere affirmed that the physical death of every individual is the end of gracious opportunity.

I do not discover any passage of Scripture which necessarily forbids the belief that some may have the gospel after death. The assertion of Paul, that we must all be judged according to the deeds done in the body, plainly refers to those who do have the gospel. The saying, "He that is righteous let him be righteous still, and he that is filthy let him be filthy still," is uttered when the final

consummations of the gospel are in view. The apostle's statement in the second chapter of Romans, concerning the heathen, is in the course of an argument which shows the guilt and inexcusableness of all men, both Jews and Gentiles, and which has for its object to prove that there is no hope of salvation except in the gospel. He argues that all men are guilty sinners, in danger of perishing, and are shut up to the gospel of Christ for their redemption. The argument is fatal to the view that multitudes of the heathen are saved without the gospel. The present time is emphasized in various passages, but always because the gospel has been made known. Now is the accepted time, and now is the day of salvation, because now the gospel is preached. The times of ignorance God overlooked, but now commandeth all men everywhere to repent, because now God is revealed in Christ. There are also passages which suggest the extension of grace to certain classes beyond the period of earthly life, such as the solemn warning of Jesus that for the sin against the Holy Ghost there is no forgiveness in the world to come, and the allusions of Peter to Christ's preaching to the spirits in prison who were of the times of Noah, and to the preaching of the gospel to the dead. If the New Testament were explicit and final on this point, there would be no room for discussion; but, since it is nearly silent concerning the fate of the unevangelized nations, we may either resolve upon silence also, or may feel at liberty to follow out the central principles of the gospel to their apparent conclusions. One who is silent or agnostic must admit that God *may* give to the heathen knowledge of the gospel after death.

I am not unaware of remaining difficulties and objections.

The theory may be used by some who have the gospel, as an excuse for the delay of repentance. If it is believed that there are any who may have opportunity of salvation after death, it will be inferred by some that this may be the case with themselves. But every enlargement of the apprehension of the gospel into correspondence with the grace of God is made a pretext by some for pro-

crastination. This theory also emphasizes the urgency of the gospel, since for all who have it the issues of life and death are involved. It is not a legitimate application, but a palpable and often perverse misuse, of this hope for the unenlightened, which employs it as a sedative to conscience.

That it dethrones the moral law and weakens the sense of sin, I do not for a moment admit, for its assumption is that all men are sinners and can be saved from sin only by faith in Christ. I cannot argue this point in the limited space at my disposal, as it involves a consideration of moral law, and the various grades of ethical development which actually exist on the face of the earth.

To my thought, the motive to missions is strengthened, rather than weakened, by this theory. An object of missions is to save men from eternal death, but the principal object is to hasten the progress of the kingdom of God on earth in obedience to Christ's last command. The opinion that vast multitudes are saved without any knowledge of Christ seems to me quite as likely to abate from the urgency of missionary zeal.

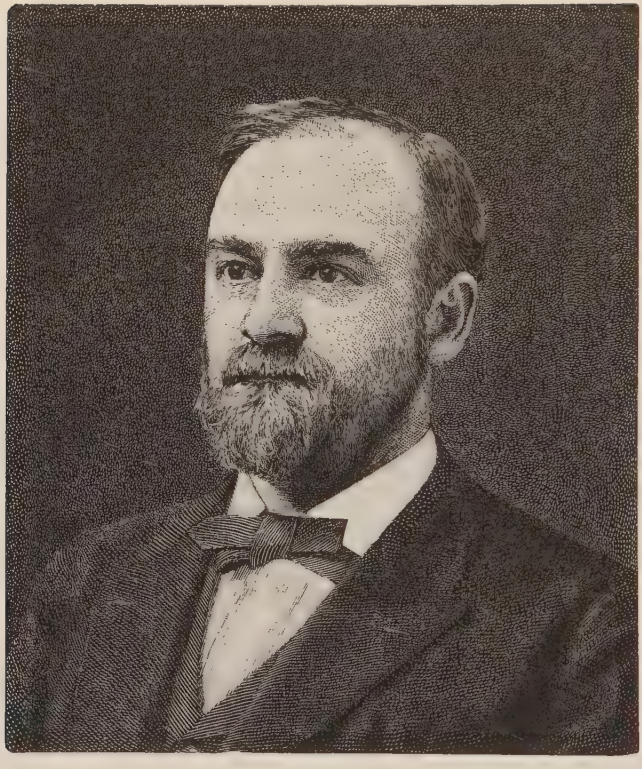
The objection that the theory of a future probation for some makes hades the principal scene of Christ's work, seems to me trivial. Take the generations together, in view of the expectation that the time is coming when all men will have the gospel in this life, and the number of those who die without knowledge of Christ may be relatively small. Also, if the assumption is correct that the preponderating majority of men enter hades without knowledge of Christ, we must again ask, What becomes of the universality of the gospel? It is not so preposterous, either, to consider the period as temporary during which multitudes do not have the gospel, when the reasons are recalled by which it is argued that only a comparatively few are lost; such as the long succession of future ages when faith in Christ may be nearly universal, and the countless inhabitants of other worlds who may never have sinned.

My position, then, is, that the gospel of Jesus Christ will ultimately gain a complete realization in the establishment of right-

eousness, and in the overthrow of all wickedness which is incorrigible; that this consummation is reached at the day of judgment, at which time all mankind will have had knowledge of God's grace in Christ with opportunity of repentance; and that the lost will be those who at some period of their history have irrevocably refused the offers of redemption. In a word, I believe that all men will have a Christian probation, and will be saved or lost in consequence of their innermost preference in respect to the Lord Jesus Christ. This view is at the same time simple and comprehensive.

The solution of all the perplexing problems of sin and punishment is to be found in relation to Jesus Christ, and not in relation to Adam or the perverted condition of his descendants. God's character and gracious dealings with men, rather than nice weighings of actual good and ill desert, apart from the gospel, are decisive of the future. The principle is to me perfectly clear, that the gospel of God's love in Christ, in some practical availableness, is to be decisive of the character and therefore of the destiny of all the children of men, who are also the children of God. As to the method by which the gospel will be made available to certain classes of men, I cannot have the same positiveness, and must either admit ignorance, and relegate the whole matter to God's unrevealed counsels, or entertain the hope that, after death, needed knowledge will be given to those who before death remain in dense ignorance.

After all arguings and speculations, those who believe that some souls may be hopelessly lost, even under the light and motive of the gospel, must stand appalled before the dark mystery. And we should advocate the opinions we hold on such a subject, without acrimony, and with that humility of spirit which confesses that now we know only in part.



E. R. Hendrix

CHAPTER XXIII.

The Doctrine of Endless Punishment is Inseparably Bound up with those of Original Sin, Vicarious Atonement, and Regeneration, and must Continue as long as Sin Continues.

Present and Former Character of Preaching Contrasted, with Reference to this Discussion.—Cause of the later Comparative Silence on the Subject.—The Convicting and Converting Power of Fidelity to the True Bible Doctrine.—Any Rejection of Eternal Punishment that is Logical must also lead to the Abandonment of the whole Redemptive Scheme.—The False Substitute of a "Second Probation."—Hell an Awful and Present Reality.—Salvation Obtained only by Repentance and Faith in Christ, the Necessity of this being Urged by Christ and his Apostles.—Their Descriptive Terms as Applied to Retribution neither Altogether Literal nor Wholly Figurative.—The Words of Christ more Terrible than all others in this Connection.—The Old Testament equally Emphatic with the New, that "the Wicked shall be Turned into Hell."—God's Laws are Supremely Good, and cannot therefore be Broken without Commensurate Guilt.—For such Transgression, Man, being a Free Agent and Voluntary Actor, is Responsible.—There could be no Penalty if Man Sinned from the Necessity of his Constitution instead of his own Option.—His Deeds to be passed upon, when he "shall give an Account of himself to God."

By Rev. E. R. Hendrix, D.D., Bishop of the Methodist Episcopal Church South.

That the doctrine of future retribution or punishment after death is less frequently a theme of the pulpit than was the case a generation or more ago is doubtless true. There are three reasons, in my judgment, why this is so. One is that the preaching of our time is more largely to believers than to the unconverted, and hence the doctrine is not so much in the line of the preacher's thought as when the address was more evangelistic and when sinners were warned to "flee from the wrath to come." Is it not the exception, rather than the rule, to hear a sermon addressed to sinners, save in times of revival or deep religious interest? It is then that the preacher feels most

keenly the peril of souls and faithfully warns them of the impending doom of the ungodly. This service is now too often relegated to an evangelist and to special seasons. The motives ordinarily appealed to are those of gratitude rather than fear, of affection and duty rather than dread of punishment, because the class of hearers mostly addressed are not supposed to be in great peril.

Another reason for the comparative silence of the pulpit of to-day on this dreadful theme, is that our preaching is less of the nature of an exposition of the Scriptures than formerly. The topical style is more favorable to oratory and invites a wide range of themes and a varied discussion of them. It is true that Chrysostom, and other golden-mouthed preachers of the first few centuries, found no difficulty in discussing any subject which they chose, under the expository style of preaching, but with less regard to unity than is required by good taste. But on the other hand, with the abandonment of expository preaching, the pulpit may become the home of sentiment rather than dogma. Men are appealed to from the standpoint of the well-being of society, the love of humanity, the development of character. The preaching thus becomes ethical rather than doctrinal. In these more popular themes the preacher may forget his duty as an ambassador to proclaim a specific message and to persuade men to heed it. The pulpit loses much of its tone of authority when it uses a Scripture text as a motto, rather than as an expression of the mind of the Holy Spirit, which must be faithfully interpreted to dying men. The secret of Jonah's wonderful success in awakening Nineveh was his strict obedience to his commission: "Preach the preaching that I bid thee" (Jonah, 3 : 2). None will question that should our preaching become more evangelistic and more Biblical it would become more powerful, as it would faithfully proclaim the "wrath of God revealed from heaven against all ungodliness and unrighteousness of men," "who treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God." The wise hunter loads his gun for the very game he seeks. Draw the charge from many a sermon leveled from

the top of a pulpit and no one need wonder at the small results. The great commission (Have all preachers read it?) contemplates the salvation of sinners and is loaded to the very muzzle with the doctrine of endless punishment.

The third reason of this comparative silence is doubtless the fact of mental perplexity on the part of not a few preachers. The doctrine of future punishment is not clearly and firmly fixed in their minds. A preacher's traditional beliefs must become his personal beliefs or be laid aside. When the fearful truth of future retribution is being weighed by a mind mature enough to apprehend something of its awful meaning, a period of silence is apt to take place. This silence is broken, on the one hand, as the result of the careful study of the doctrine in the light of the Scriptures, when the preacher sees that it is inseparably bound up with the doctrines of original sin, vicarious atonement, and regeneration, and that punishment must continue as long as sin continues, and that while like Jonah he would prefer some other message he has no option but to preach it, and his preaching is now marked by a tenderness and power in saving men unknown before; or, on the other hand, the preacher seeks to settle the question mostly from the stand-point of sentiment and sympathy, and breaking his silence proclaims himself in favor of the doctrine of a second probation, or of countless probations, if necessary, or, drifting from revelation, he arranges matters wholly to suit himself. To be consistent, when the silence of anxious thought is to be broken by the open antagonism of the Word of God, the advocate of the new doctrine should cease to appear as an ambassador of God. Jonah may refuse to warn Nineveh, but let him not appear in its streets proclaiming as a messenger from God any other "preaching" than what he was bidden to preach. No man can thus antagonize a doctrine preached by Christ and contained in the great commission and retain public respect as an accredited preacher of the gospel. In fact, if those who reject the doctrine of eternal punishment are of a logical turn of mind they soon come to reject the whole redemptive scheme, because Christ came to redeem men from eternal death. If

there be no such thing as eternal death, if penal fires will purge away sin and thus prepare men for some future probation during which they will approve themselves to the divine favor, then there was really no occasion for Christ's coming, and his death is at best only a moral spectacle, a little more striking perhaps than the death of Socrates, but influencing men only as the death of any other martyr.

While affected by the above named causes in common with other churches, though doubtless in a less degree than some others who have not been so aggressive in calling men to repentance, it has been for a century and a half a characteristic of the people called Methodists to warn men to "flee from the wrath to come," because they profoundly believed in "the wrath to come." Foremost of the five points of Methodism—Repentance, Pardon, Regeneration, Witness of the Spirit, and Sanctification—is that of Repentance. Sin is something which kills both soul and body and must be repented of and hated. Under the sense of the guilt of sin that made hell an awful and a present reality, most Methodist preachers themselves entered upon a Christian life, having an intense desire to flee from the wrath to come. This deep conviction of personal danger on account of sin leads to an equally clear sense of pardon and peace in believing in Jesus, with a firm apprehension of the atonement as one's only hope as a satisfaction of the divine justice. In proportion, as, like Whitefield, they live in the light of the mediatorial throne, Methodist preachers have with great clearness seen two things; namely, man a lost sinner, and Christ coming to seek and to save the lost. The constant preaching of a present salvation has kept them from theorizing about some possible future chance of salvation. This preaching has been on the great theme of salvation from sin by penitence and faith in Jesus Christ, who made a vicarious atonement, and hence the wonderful results which have confessedly followed their labors. The marked reformation in morals in Great Britain from about the middle of the eighteenth century, saving the English people from a reign of terror for which they were fast ripening and which appeared in

such fiendish fury across the Channel, Lecky and Green justly attribute to the vigorous preaching of the Wesleys and their followers. "Their voice was soon heard in the wildest and most barbarous corners of the land, in the dens of London, or in the long galleries where, in the pauses of his labor, the Cornish miner listens to the sobbing of the sea." It is the deep response of the human soul to these great truths which has given such preaching its almost universal hearing. A well-known infidel lecturer, when asked how he accounted for the success of the Methodist Church, promptly and forcibly replied, "Because they believe in a hell, and are not ashamed to preach it; they believe in heaven, a place of blessedness for the good, and love to talk about it; and they believe in a God who is always willing to boost, if a sinner is willing to climb."

The Church with which the writer stands connected accepts as a matter of revelation, and believes on rational grounds as well, the doctrine of the future and endless punishment of sin. Within the last twenty years and with extensive opportunities of knowing the drift of belief, the writer has known of less than five preachers of his denomination whose public or private utterances indicated any departure from the belief of the Church on this doctrine. They either had the manliness to retire from the ministry or were soon expelled on the ground of gross immorality. They either preached a second probation because they knew that they needed it, or the belief in a second probation made them relax their efforts to properly use the first one. In every instance, whether such views were the causes of, or were adopted to justify, looseness of life, great indifference to moral obligation appeared sooner or later.

In speaking of Methodist belief and preaching, it is hardly necessary to add that it is virtually one, regardless of denominational differences. Questions of polity rather than of doctrine have led to any separate organizations in the family of Methodism. The themes of the pulpit may be less varied than with some other churches, but they are the great doctrines which Paul most preached because Christ had preached them before him. So far as there has been any

change in Methodist preaching on the subject of future punishment it has been as above indicated, unless it be in the manner of preaching the doctrine. Formerly there was a more general belief in a literal fire and consequently more stress was laid upon the physical tortures of the lost. Not only were the strong terms used in the Scriptures freely employed, as they should have been, but vivid imaginations did not hesitate to amplify and elaborate such expressions as "the lake of fire and brimstone," "the bottomless pit," "the worm that never dies," and "the smoke of their torment ascendeth forever," as they painted the bodily contortions of the lost. Using, as our Lord had done, the terms best suited to impress the masses, they did not pause to determine how much was literal and how much was figurative. Perhaps the difference may be best stated as follows: the preachers of a hundred years ago deemed these terms more literal than figurative, while those of to-day deem them more figurative than literal, while neither would venture to say that they were altogether literal or wholly figurative. Those who deem the terms to be mostly figurative, so far from relaxing their views as to the poignancy and endlessness of the suffering, see in this use of language an imperfect endeavor to indicate the appalling agony of the lost, who, in calling upon the rocks and mountains to fall upon them and hide them from the face of the Lamb, would fain welcome any physical pain that should make them unmindful of mental agony. Dives seemed to dread a greater evil than being "tormented with this flame," and that was the endless reproaches of his five brethren, should "they come to this place of torment." The "binding of the tares in bundles to be burned" would seem to indicate that his dread was only too well founded as companions in sin thus become companions in woe.

If there has been a substantially uniform method in Methodist preaching on this awful theme, it is because of the acceptance of the doctrine as a matter of unquestioned revelation and of its fundamental relation to all the other cardinal doctrines of our holy religion, as well as because of the rational grounds on which it commended

itself to the practical men who saw sin in many of its most odious forms. The same infidel lecturer who attributed much of the success of the Methodists to the fact that they believed in hell and were not ashamed to preach it, nevertheless denied that the doctrine of endless punishment was taught in the Old Testament or in the first three Gospels, although conceding that it was taught by the apostles. The confidence of those who preach this doctrine, with such confessedly good results, is based upon those parts of the Bible thus supposed to be silent on the subject, and especially upon the words of our Lord Jesus Christ, who himself declares what he, as Judge of the quick and the dead, will do with the wicked in "that great day." Perhaps two texts from the Old Testament will be enough to show whether it is silent on the fate of the ungodly. "The wicked shall be turned into hell and all the nations that forget God" (Psalms, 9:17). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel, 12:2). What better description of the fate of the finally impenitent—everlasting contempt! The spiritual suicide will hate his own life and would fain take it, were it but possible!

And in those gospels, supposed to be silent, what words from Christ's own lips, words that he declares he will pronounce in that day! "Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment" (Matt., 25:41, 46). "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark, 3:29). "And in hell he lifted up his eyes, being in torment" (Luke, 16:23). "Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born" (Matt., 26:24; Mark, 14:21). All these are Christ's own words, in which he declares the absolute hopelessness of the impenitent. He even intimates certain sins that are unpardonable because of the light in which they have been committed, when the spirit of man antagonizes the Eternal Spirit and blasphemes him.

He points out one of his disciples as destined to the appalling fate of a lost soul, when he declares that "it had been good for that man if he had not been born." If at any time, however remote, a lost soul should be pardoned and restored to the divine favor, would not his ineffable bliss for an endless future make him count his life a priceless boon, despite its period of shame and remorse? If *ever* thus pardoned and restored, could it be properly said of him it were good for that man if he had not been born? It is only when the doom is irrevocably sealed that such language can be understood. It is the endlessness of punishment that makes the hopelessness of a sinner's doom. The tender heart of Adam Clarke prompted the inquiry as to whether the suicide of Judas might not have been due to penitence. He indeed took back the unholy price which he received for betraying his Lord, the price of a slave, but remorse might have done this. True penitence never commits suicide—that is the deed of remorse and despair. The penitent thief confesses his sin and prays for pardon: "the son of perdition" (John, 17: 12) finds no place for repentance, and seeks in a suicide's death relief from the pangs of remorse.

We still preach this solemn truth, because the nature of sin, rightly apprehended, impresses us with the reasonableness of its ceaseless punishment. Sin implies the existence of a just God, and of a subject capable of voluntary action. If there is no Ruler of the universe, or if its government is not a righteous one, then its laws may be broken without sin. Or if the evil deeds that curse the race are necessitated and not free, man is not a sinner, and hence will never know remorse. Hell is impossible without remorse, and remorse is impossible without voluntary action. If man is a responsible being it is because he is free, and there is some One to whom he is responsible. It is because he is thus free, and because his choices and acts give such insight into his character, that importance attaches to his every word and deed, and a careful record of them is kept which he must ultimately meet. Such a record is being kept also by his own memory which shall be quickened into such activity "in that

day " as to unfold the story of one's whole life, when each of us shall give an account of himself unto God. If these fundamental facts be denied there is no stop this side of the baldest atheism and fatalism, although some, hesitating to avow an opinion that does violence to their intellectual nature, prefer the more indefinite theory of agnosticism, which is the despair of the human mind.

Sin, abstractly considered, is a spirit's willful transgression of the law of God, whether by neglect or other infraction. It is a created spirit antagonizing the Eternal Spirit, the Father of spirits, despising his authority and refusing to obey his righteous will. Sin is *anomia* —lawlessness. Whether such a mob-spirit be due to indifference to the divine authority because of a willful neglect of God's revealed or even his natural law, or whether it be due to defiance of his authority born of hatred of his person and character, it cannot be ignored by a just and holy God. Such a spirit of lawlessness cannot exist unrebuked and unpunished in a righteous government. It is anarchy itself! Out of it comes every possible transgression of God's law. It does not hesitate, as in the case of the Devil and his angels, to assail the eternal throne. Such is sin, whether committed by angel or man. Can it go unnoticed and unpunished? What the specific sin of Satan and his angels was we do not know, and cannot know until we witness their trial at the judgment, for they are reserved in chains of darkness unto the judgment of the great day. But we do not need to know the specific sin when we know the generic sin whence all the species spring. In the case of Satan and his angels, we see sin as it really is, free from all personal questions, and we find it intrinsically hateful and worthy of punishment forever. We cannot imagine a moment when it will cease to be vile and hateful. Impurity will never cease to be hateful to a pure woman. Dishonesty will be despised forever by the honest man, and falsehood will be eternally hated by the truthful. So long as sin exists it is the same vile, loathsome thing, and time or eternity cannot hide its hideous deformity. Sin must therefore be punished as long as it continues. Hence there is never any sympathy expressed for

a fallen angel, and the fate of Satan never calls forth tears. His sin is recognized as so willful and in the face of such clear and unmistakable light that his fate awakens the sense of justice which we feel is satisfied only by the punishment of his odious guilt. "Sin when it is finished bringeth forth death." Grant the continued existence of sin and conscience and you have all the brimstone and fire that is needed for endless punishment. Satan like every other fallen spirit, whether angel or man, took his own brimstone with him.

As Dr. South well said, "Sin is the only perpetual motion and needs nothing but a beginning to keep it incessantly going." It is the spirit of deicide and wants only the opportunity to hurl the Almighty from his throne and murder him as it murdered his incarnate Son. Its vileness is usually in proportion to the light it refuses and despises. No heathen orgies are viler than those practiced in Christian lands. Profanity, or the blaspheming the name of God, is unheard in heathen lands until uttered by the lips of sailors or merchants who have come thither under the flags of Christian nations. Can paganism produce a Sykes or a Fagin, a Uriah Heep or a Pecksniff, a Lady Macbeth or an Iago? Could Satan himself, if incarnate, out-Herod Herod? Sin is suicide. It is a final act; when it is finished it bringeth forth death. Sooner could a suicide recover life than a malignant spirit recover from its chosen fate. Judas, "the son of perdition," went to his own place. His suicide was no more an act of choice than his sin, and both were beyond recall. We do not complain of a hell prepared for the Devil and his angels. We are prepared in advance for the sentence which we shall hear in "that day" committing them to the bottomless pit. So the sentence pronounced upon sin in the last day will be as final as it will be just, and will commend itself to every intelligence in the universe. Only those of like character with Satan and his angels will be swept into the outer darkness and go away into everlasting punishment. The essential holiness of God requires the disapproval and punishment of sin and these will continue as long as sin itself.

If we concede, therefore, that the divine justice will protect all from the sentence of endless death save those whose sin requires such sentence, what hope is there that such sentence will ever be reversed? Will sin ever cease? Will it burn out its malignity and cease to be odious? Must not the object of hate die before hate will die? Does sin grow less intense with time? We might as well ask, Does not a falling body fall more slowly the longer it falls? Alas! it does not even fall equal distances in equal times, but its velocity becomes the more appalling the longer it falls. Thus hate acquires such momentum with time that one cannot let the sun go down on his wrath lest it should get beyond his control. Murder or theft are not less murder or theft because they were committed one thousand or five thousand years ago. Does time make a man less a felon than when he was first put within prison walls? If punishment will purify men from sin, then was Christ's death unnecessary and a judicial murder. No, we are compelled to believe that Satan and his angels are no better now than when hurled from the battlements of heaven. Time and punishment have but intensified their hellish hate of all that is pure and good.

Nor is it the design of punishment to reform. It is true that from a human stand-point human punishment often serves the twofold end of the reform of the criminal and the protection of society. But this does not explain its nature nor justify its infliction. If expediency rather than guilt justified punishment, the offender would at times go unpunished when he most deserved it. Punishment must be based upon a principle that will always make it possible to punish sin. If reform were the end, the more hardened the criminal the less probable would be his reformation, and he might escape all punishment whatever because it would be unavailing. Or if such hardened criminal were the only living subject of God's government, having ruthlessly destroyed all his fellow-beings, society could not be protected by his punishment and, unless it were justified on other than these grounds, he would escape. So the most thoughtful writers on jurisprudence explain punishment by retribution for crime and not by

expediency. The man has sinned and must suffer even though he be not reformed or society be not protected. Society represents the divine justice in inflicting punishment, and is justified in doing what an individual may not do.

While this is the nature of punishment,—pure and simple retribution,—which left to itself is not calculated to reform men, may not moral influences be brought to bear that may reform the condemned just as such influences have led to repentance, faith, and regeneration, in the case of notorious criminals in our prisons? In other words, is it not reasonable to expect that a second probation will be granted, and that it will result in permanent changes of character such as all the influences of a first probation failed to effect? Assuming that only those deserving punishment are permitted by the divine justice to suffer it, and assuming that such second probation were granted (of which there is not the least assurance in the Scriptures), would it be calculated to awaken genuine repentance and produce saving faith? What added or stronger motive could be brought to bear upon the will? Would there be any clearer view of sin possible in the second probation than in the first? Centuries of punishment could not produce clearer views of sin than the spectacle of the sufferings of the innocent Christ. It is the sufferings of the innocent, and not of the guilty, that best portray sin. It is not the murderer on the gallows, it is the corpse of his innocent and mangled child that tells the nature of sin. Penal fires can never do more than the agony in Gethsemane and on Golgotha. Then, are the scenes of Calvary to be repeated, and must there be another crucifixion of the Son of God? No, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb., 10 : 26, 27). "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many" (Heb., 9 : 26–28).

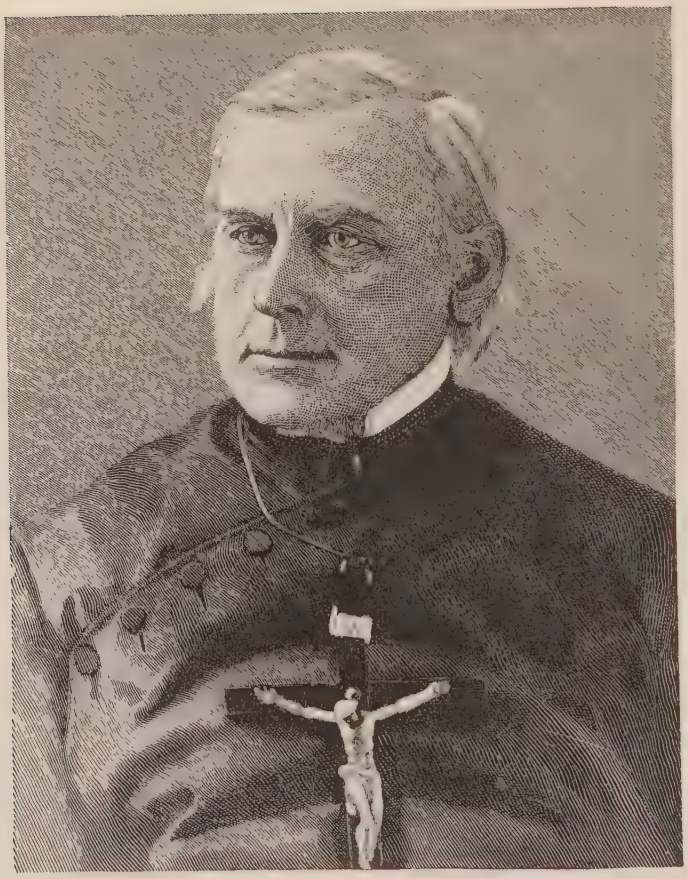
If no stronger motive can be used, is there greater moral nerve

born of these years of resistance to moral obligation to enable men the better to obey the voice of conscience? Have ages of impenitence, of doubting and denying retribution, of resisting and defying the divine tribunal, softened the hearts of the wicked into penitence, and awakened perception of the evil of sin and hatred of it as such, with genuine sorrow that the authority of God has been slighted and his goodness abused? If the sentence of all were alike just, then such second probation should be granted to Satan and his angels not less than to wicked men. The probability of repentance in one case is no greater than in the other, and in neither case is there the slightest likelihood of godly sorrow for sin. If they did not have light enough in the first instance, they should never have been sentenced. If they spurned all possible motive and light during their first probation, which was made up of as many probations as there were years or months, or even days and hours, then it is too much to hope that, with weakened moral natures and the habit of impenitence, they will avail themselves of any number of probations. Sin is choice and choice is character. The character is alike fixed and proven by the persistency of the evil choice. Each has gone to his own place, the place of his own deliberate choice.

Only one thing remains to be done, if the Almighty, for the sake of a weak and nerveless sentimentalism, would seek to purge the universe of the hell originally prepared for the Devil and his angels. If its penal fires cannot reform the wicked and produce godly sorrow for sin, or if their cessation during a period of a second probation cannot avail because a weakened moral sense no longer responds to the spectacle of a once crucified Redeemer, then, despairing of all hope of changing their moral natures, shall God proclaim a universal amnesty, regardless of the character of the wicked or of the consequences to the righteous? Perish the thought that destroys heaven even more than hell! It would turn heaven into pandemonium and in anticipation would topple every government of earth. This is the wild vision of anarchy! No, even then could not endless punishment be destroyed, as these wretched and self-condemned spirits,

whether angels or men, gazing upon whatever of happiness or purity is left in the universe, would severally cry,—

"Me miserable! which way shall I fly
Infinite wrath, and Infinite despair?
Which way I fly is hell; myself am hell;
And, in the lowest deep, a lower deep,
Still threatening to devour me, opens wide,
To which the hell I suffer seems a heaven."



Aug. F. Hewit

CHAPTER XXIV.

God's Veracity the Basis of Catholic Dogma and Belief; the Dogma in this Case is that there is a Hell, or State of Eternal Condemnation.

The Latin "Infernus," with its Hebrew and Greek Equivalents, Denotes the Eternal Abode of Angels and Men Excluded from Heaven.—Sin the Cause of this Deprivation.—The Penalty is Never-Ending, because the Subjects of it are Immortal.—All Penalties Proportioned to Demerit.—Angels Constituted in a State of Probation to Win or Lose the Higher Beatitude.—The Human Race Similarly Constituted.—The Kingdom of Heaven Forfeited by Original Sin.—Christ Reopens the Door of the Kingdom, with Probation for Each and All.—Such Probation Ends with this Earthly Life in the Body.—Original Sin, in the Case of Infants, the Cause of Exclusion from Heaven.—Rigid View of Original Sin.—Milder and More Common View.—Punishment of Actual Sin.—The Rigid View.—Milder Views of some Theologians.—Mitigation or Partial Condonation Advocated by some Theologians.—Views of the Greeks.—Theory of St. Gregory of Nyssa.—St. Augustine on the Good which Remains in the Reprobate.

By the Very Rev. Augustine F. Hewit, D.D., Roman Catholic, Superior of the Paulist Institute, New York, Author of *Problems of the Age*, etc.

What I propose in the present paper is, chiefly, to explain what is taught in the system of dogmatic theology derived from the Fathers and the great Latin schoolmen, respecting the essential dogma of Catholic faith, in regard to eternal punishment. This exposition will, however, lead to some consideration of various doctrinal commentaries upon the essential dogma, and of certain aspects of Greek theology.

The criterion by which dogmas of Catholic faith are determined is the clear and distinct teaching of the Church that the respective doctrines are revealed truths, and therefore to be firmly believed, by divine faith in the veracity of God.

The Catholic dogma is simply and strictly this, no less, and no

more, *There is a hell, or state of eternal condemnation.* This is the statement of Petavius, Perrone, Kenrick, and of theologians generally. The Latin term rendered into English by the word hell is *infernus*, an adjective used in the absolute sense, as a noun, and literally signifying underworld. Sheol and hades are the Hebrew and Greek equivalents. In the most general sense, it includes all abodes of departed spirits below heaven. But in the particular sense we are now considering, a state of existence is designated, in which all angels and all men who are finally excluded from the kingdom of heaven abide forever.

As this definition is negative in form, describing the infernal state by its opposition to the supernal state of celestial glory and blessedness, it is better understood by a positive definition of its opposite.

The state of blessedness, the everlasting life, the kingdom of heaven, which is the inheritance of the saints in light, consists essentially in the Beatific Vision. This vision is an immediate intuition of the Divine Essence in the Three Persons, and of all created beings in the mirror of the Trinity. This intellectual vision is accompanied by an equal complacency of the will in the divine object as the supreme good. It is a participation granted to a rational creature in the act of contemplation and complacency which constitutes the eternal life and blessedness of God. It is a kind of apotheosis or deification of the creature, less than that which the Son gave to his human nature, but similar to it, and a reflection of it. It is a sharing with the Son in the fellowship which subsists between the Father, the Son, and the Holy Spirit. All else in heaven —the circumstances of place, of hierarchical order, of spiritual and material splendor, of mutual friendship, perfection in natural knowledge, activity in any kind of ministration and service of God, enjoyment of natural good, in a word, all that can be imagined as belonging to the sum total of celestial beatitude—is something accessory. It is the consequence, the accompaniment, the environment, of the state of supreme, essential glory and blessedness in God.

The opposite or infernal state is related to the supernal state, as

the nadir is to the zenith. Essentially and absolutely, it is a state in which the supreme beatitude is wanting, with all that which necessarily depends on it, according to the order of the universe, and would be impossible or incongruous, if the supreme beatitude did not exist.

This state is moreover infernal in respect to fallen angels and men, not merely because it is below the celestial state, but because they are below the plane of their original destiny. Not only do they lack supernatural beatitude, but they have been deprived of it. The cause of this privation is sin. The state of privation is therefore a state of condemnation, which is eternal because it is final, and the subjects of it are immortal.

What the positive conditions of this state are is not determined, except in so far as they are necessarily implied in the notion of the perpetual existence of a rational being, deprived of supreme blessedness. The definition in its entire extension describes what is universal in regard to the state and all who are in it, as in common and equally subject to the sentence of exclusion from the kingdom of heaven. Within this universal category, there is room for vast and numerous disparities of subjective character. The conditions of existence must be as various and different as the characters of classes and individuals, and, in particular, all positive penalties must be proportioned to the degree of demerit, according to a measure of justice and equity.

The underworld, considered in its physical being, as the abode and external environment of these immortal spirits, both disembodied and embodied, may be a vast sphere including many mansions differing extremely from each other; or a vast system of worlds, separate and distant from one another in space.

It is impossible not to wish and to seek to penetrate into the mysteries of this infernal world, remote from the sphere of celestial blessedness. What is the moral and physical condition of its inhabitants; what is their environment, what is the kind and quantity of evil in their final and perpetual state? is there any good remaining in it, and, if so, of what kind and quantity?

The mere negation of celestial qualities and conditions, and of

those which are special to the terrestrial state as one of probationary and mixed character, does not determine anything positive respecting the physical, mental, or moral constituents of this outlying world, as a part of the natural order. The elements of good and evil, felicity and misery, their proportions and circumstances, the actual *modus vivendi*, in its diverse conditions, of this multitude of rational beings, are left vague and undetermined.

They can only be determined by reference to other doctrines. The relation of rational nature to a supernatural end must be determined, before one can form a reasonable concept of the state of immortal existence without any power or means of attaining this end. The nature of sin, and the proportion between sin and punishment, must be apprehended, before we can understand what is involved in the notion of a state of eternal condemnation.

The only rational beings of whom we know that they exist and that they were destined to a supernatural end culminating in the beatific vision of God, are those pure spirits commonly called angels, and the human race of Adam. It is the Catholic doctrine that the angels were created and constituted in a state of grace; which was an inchoate beatitude, enabling them to rise to a state of confirmed sanctity and perfect beatitude, by the acts of their intelligence and free-will. They were placed in a way of trial and probation, to win or lose the crown of glory proffered to them. Some were faithful and won the crown they can never lose; others were faithless, and lost the crown which they will never have another opportunity of winning.

Adam at his creation was constituted in sanctifying grace, integrity of nature, inchoate beatitude, with power to attain confirmed sanctity and perfect beatitude by the acts of his intelligence and free-will. Besides his own individual privileges and rights, which he must forfeit if he were disobedient to the law of his Creator, he had the right of transmitting the same to his posterity, likewise subject to forfeiture as the penalty of disobedience. He was disobedient, and thus forfeited all the privileges of person and race which depended on his fidelity to the conditions of this first probation.

The right to the kingdom of heaven was the chief of all these boons of divine grace, which he lost for himself and all his posterity. All men are, by reason of their origin, under this condemnation, which is by its own nature eternal.

Jesus Christ, Son of God and Son of Man, has re-opened the shut door of the kingdom of heaven to mankind. In this new order of grace, each individual must be singly regenerated, and, if he attain the full exercise of reason, bear the burden and meet the risks of a personal probation. The unregenerate are excluded from the kingdom of heaven. Those who come to the end of this probation, which finishes with this earthly life in the body, in the state of actual, mortal sin, descend into hell, their eternal abode, and receive a punishment proportioned to their sins.

When we look into the Latin theologians for the amplification and explanation of the dogmatic doctrine which all hold as of divine and Catholic faith, we do not find unanimous consent in respect to all important points.

In respect to original sin and its eternal consequences, rigid and severe opinions have had more or less currency at different periods, and have been opposed by others which are much more mild and lenient.

The first class of authors magnify original sin. They treat of it as something like a minimized actual sin, a positive habit which produces aversion from God, a real though not a total depravation of human nature, as an object of the divine displeasure, and as a real ill-desert.

It is a natural consequence from this view of original sin, that the state of infants who die unregenerate should be regarded as one which is more or less miserable. Those who assert an innate need and longing for the intuitive vision of God in rational nature, must deny the possibility of an order of pure nature which is normal and final, and therefore reject the idea of natural beatitude. Those rational creatures who are deprived of supernatural beatitude must therefore suffer, at least from sadness and a sense of loss. Some have supposed that a latent hatred of God, a principle of active wickedness, breaks out in such souls as soon as they become devel-

oped in the future life. Besides the pain of loss, and the pain of the interior senses, it has been supposed that there is also a pain of the sensitive nature from some external cause, like the fire, of whatever nature that may be, to which sinners are sentenced.

Such rigorous views as these have never prevailed or gained ground. On the contrary, they have been diluted and modified until even the adherents to the more rigid doctrine on original sin allow that those who remain forever subject to its penalty enjoy an inchoate and imperfect felicity. Moreover, the extent and influence of this peculiar cast of doctrine are very limited, and the current of scholastic philosophy and theology has always trended in another direction.

From the philosophical point of view, in the prevalent system, the connatural object of the created intellect in its motion towards and in its final attainment of its *maximum*, is God, as apprehended by an abstractive contemplation of his perfections as they are manifested through the medium of creation. This is natural knowledge. The connatural object of the created will is the same, and is attained by natural love of the supreme object of natural knowledge. The union of the creature with the Creator, at its *maximum*, is the essence of natural beatitude, which, in its integral completeness, includes also the knowledge and ordinate love of created objects, in proportion to the capacity of the subject.

Theology presents a supernatural knowledge and love of God; which culminates in the immediate vision of the essence of God and a corresponding complacency of the will in this absolute and infinite good; as an elevation of intellectual created nature above its natural plane to the plane of the supernatural and divine, by an act of pure and gratuitous grace.

By original sin, human nature, at first conditionally entitled to this elevated state, has become disinherited, denuded of supernatural endowments, and despoiled of the right to the final apotheosis which constitutes the supreme blessedness of the adopted sons of God in the kingdom of heaven. This is the state of lapsed nature, which is distinguished from the state of pure nature, only as the state of

denudation differs from the state of nudity. Human nature in this state is essentially good and perfectible in its own order. Its proper final term is natural beatitude. Moreover it is congruous to the goodness and mercy of God in Christ, that some light from the kingdom of heaven should be shed upon this outlying realm, and gratuitous blessings within the receptive capacity of its inhabitants should be given to them through the merits of the Redeemer of all mankind, who is their king as well as the king of saints.*

In respect to the punishments of actual, mortal sin in hell, there have been from the olden to the latter times in the Church, explanations of the dogma of eternal condemnation varying between two opposite extremes of severity and leniency.

I call the extreme of severity that conception of the state of the reprobate which places it at the greatest possible distance from a state of natural beatitude. I call the opposite extreme of leniency that conception which makes the final state of the reprobate approach the most nearly to the state of natural beatitude.

In Latin theology, the prevailing tendency has been, and is, to draw nearer to the extreme point of severity than to its opposite. The severe or rigorous sense is one which magnifies the evil of sin and intensifies the pain by which it is punished. The evil of sin is magnified to the utmost, by presenting it in the aspect of an infinite offense against the Infinite Majesty. It is magnified in another sense, by representing it as a habit which completely dominates over the whole nature of the reprobate, consuming all natural virtues, enslaving them under a violent, irresistible, and incorrigible hatred of all good and propensity to all evil. A sin which is infinite and endless demands forever an equal punishment. Since an infinite punishment cannot be inflicted, justice demands that it should be the most severe which the subject is capable of enduring, and tend toward the infinite by continuing without end. As to the nature of the pains which are endured, the consciousness of having lost heaven by willful sin, the privation of all natural felic-

* See *Problems of the Age*, ch. x. and xiii., for a fuller exposition.

ity, the interior sense of remorse and despair, every kind of anguish in the spirit, and a torment of the whole sensitive nature by some physical agent, which is aptly represented by fire, make up its elements. Such an existence is, evidently, deprived of everything which makes life desirable. Extinction would be a boon. The only end of such an existence is to suffer, for the vindication of the law, the justice, and the sanctity of God. Dante's *Inferno*, illustrated by Doré, is the most vivid and terrible representation which has ever been made of this idea of an abode of everlasting woe.

It is impossible to conceive a more extreme and aggravated idea of a state of evil, both moral and physical, which is permanent and unchangeable. The only way of imagining a more infernal state is by supposing that sin and misery go on forever increasing and multiplying. But this notion has no place in Catholic theology.

It would not be correct to say that this extreme doctrine is one which is proposed and defended as a true and certain explanation of the Catholic dogma by the common consent of the great Latin theologians. Their common and concurrent teaching cannot be reduced to any simple and exact formula. The extreme of severity is the point toward which Latin theology, generally speaking, approaches more nearly than to the opposite point. And the theology of sermons, books of religious reading, minor and more popular works, has been generally, in more recent times, with some late exceptions, more positive and more darkly colored than the soberer, more exact writings of scientific authors.

On the other hand, as the prevalent tone of Latin theology has been severe, the tone of Greek theology has been mild and clement, by comparison; though without prejudice to the dogma of Catholic faith. Origen has been generally accused of denying the doctrine of eternal punishment. He has been ably vindicated. But I let this controversy pass. The extravagant doctrines imputed to him were repeatedly condemned by Eastern councils, and are out of the question.

But there are Catholic authors who make a charge of unsound doctrine, or at least of hesitation and doubt, in regard to the dogma of

eternal punishment, against St. Gregory of Nazianzus, St. Gregory of Nyssa, and even the Latin Fathers, St. Ambrose and St. Jerome.

The case of St. Gregory of Nyssa is the most serious one, and needs more careful consideration than the others. It is obvious that there must be some apparent reason for the opinion which grave authors have formed in respect to his doctrine. They impute to him a certain theory, which, they say, he proposed on philosophical grounds, and hypothetically, but not in a dogmatic manner, and which they concede to be in contradiction to the doctrine of his theological writings. The supposed theory is that all punishment of angels and men is purgative and temporary, and that after this penal expiation of sin has been completed, there will be a final restoration of all sinful beings to the perfect holiness and blessedness of the kingdom of heaven.

I am convinced that this is a misunderstanding of the meaning of St. Gregory. I understand his doctrine in quite another sense, viz., as follows: There is an eternal punishment in hell. There are also additional punishments which are temporary and purgative. After being purified and renovated in this purgatory, all rational beings who have lost heaven by sin are restored to a state and condition called beatitude. Precisely to what extent this beatitude was supposed to involve the exclusion of all suffering and the enjoyment of perfect felicity cannot be determined from the language of St. Gregory. For the Greek terms which we translate into the English words "blessed" and "blessedness" or "beatitude," denote primarily and directly the intellectual and physical perfection and immortality proper to rational beings. So much St. Gregory seems to affirm: that all those who are condemned to hell finally come into a state in which they are not vicious, do not sin, give glory and worship to God, and enjoy a relative and imperfect felicity.* This is the extreme which is opposite to the extreme of severe doctrine.

St. Gregory of Nazianzus hints at something similar, but in very

* See article on "The Eschatology of Origen," *Catholic World*, Feb., Mar., Apr., 1883.

few words and those not explicit. All the other ancient authors, Greek and Latin, from whose works passages are cited in favor of a mitigated view of future punishment, may be said, in a general way, to approach, less or more, the extreme position of St. Gregory of Nyssa.

The general idea of a punishment consisting in intense absolute misery, uninterrupted and perpetual, is mitigated, when the pain is represented as of less intensity, as interrupted at intervals, or relieved by the cessation of some part of the suffering, or a diminution in its degree, or the existence of some remainder of enjoyment. Beyond and distinct from all this is the admission of an entire condonation in some special instances. The possibility of this complete remission, as an exception to the general law, is admitted by St. Augustine and St. Thomas, and among the Greeks it is a traditional belief that such exceptions are made, and, in the common opinion of the modern Greeks, are even quite numerous.

The notion of certain intervals of relief from pain is found in Prudentius and others, and there is a trace in antiquity of a popular belief, that while the Paschal candle was burning the fire of hell was extinguished.

Of much more interest and importance is the opinion, which is supported by very respectable authority, that the pains of hell are mitigated by the cessation of some which are in their nature temporary, or by some relief which is granted from time to time from their intensity, by the mercy of God, which can be propitiated by the intercession of the Church and the faithful. The Greek prelates at the Council of Florence maintained this opinion openly and strongly, without any reclamation from the Latin theologians, and without incurring any censure from the council.

In Latin theology, from the time of St. Augustine, the opinion that the punishments of hell may be mitigated, and that the prayers of the faithful may avail to obtain, at least in some cases, this mitigation, has been generally treated as one not to be positively censured or rejected, nor yet to be decidedly affirmed. St. Augustine,

Peter Lombard, Pope Innocent III., St. Thomas, Gerson, and others are cited as having expressed themselves in this sense. Hugo Eterianus in the twelfth century, Robert Pullus, Prepositivus, a once famous but now forgotten theologian, and the theologians generally of the twelfth and thirteenth centuries, are cited by M. Emery as leaning more decidedly to the opinion in favor of mitigation. Since the thirteenth century, the current has tended the other way, and some have strongly reprobated the opinion, which became for the most part forgotten, until it was revived at the close of the last century and the beginning of the present, and is now more and more attracting attention and seemingly gaining ground.

Mgr. de Pressy, Bishop of Boulogne, who is said by M. Emery to have been esteemed as one of the most pious and learned prelates of France, advocated and recommended to his clergy as opportune and useful for answering objections against religion and consoling troubled minds, the milder view of the punishments of hell. He maintains as consonant both to faith and reason, that the souls of men who are finally condemned do not become any worse than they were in this life; that there is no sufficient reason for the common assertion that they all blaspheme God; that the pain which they suffer is not so intense as is generally supposed; that it may be mitigated, and that the prayers of the living may obtain such mitigations.

M. Emery, who was superior-general of the Sulpitians from 1784 to 1811, was led into an investigation of this subject by the writings of Mgr. de Pressy, and by a suggestion of Leibnitz, whose works he held in great esteem. Leibnitz, in commenting on a passage in St. Augustine, proposed the idea of a gradual and indefinite diminution of the pains of hell, which would never, although continuing without end, terminate in a cessation of all punishment; illustrating his hypothesis by the geometrical law of the asymptotes. M. Emery published the results of his investigations in a treatise entitled, *Dissertation sur la Mitigation de la Peine des Damnés*, filled with citations from many authors. This dissertation is contained in the edition of M. Emery's Works, published by Migne. Dr. Carle, a grad-

uate of the Roman College, in a recent work of his, inserted this dissertation with additions of his own, after having submitted it to the examination of the Congregation of the Index, which decided that nothing worthy of censure was found in it. The Abbé Meric, professor of moral theology at the Sorbonne, has also inserted it in a work published in 1881, entitled *L'Autre Vie*, which has received high commendations from eight of the most eminent bishops of France.

The conclusion reached by M. Emery is: that the doctrine of the more rigid theologians does not pertain to faith, that the milder view is innocent, free from censure, and probable. He adds a piece of practical advice to the clergy.

"Would it not, then, be wiser for preachers at the present day, to be more careful to avoid exaggeration, and to confine themselves ordinarily within the limits of the doctrine which is of faith? And since men make their objections rather against the nature and the excessive rigors than against the reality of the punishments of hell, do not charity and prudence prescribe to the ministers of the gospel, that they should, when there is occasion, bring to their notice, that what seems to revolt them the most in the kind and severity of these punishments does not pertain to the faith, that in the bosom of the Catholic schools there exist opinions concerning the nature of the fire of hell, concerning the intensity of its pains, and particularly on the possibility of obtaining their mitigation, to which they can adhere without scruple, and which are well fitted to calm the revolt of their imagination."

Archbishop Kenrick in his *Dogmatic Theology* (Tr. x., ch. 3) says: "Of the kind of punishments which the condemned undergo the Church has put forth no definition. No one has satisfactorily explained what punishments are designated by the name of fire in the Scriptures. It is sufficient to regard the suffering as proceeding from the condition in which sinners are placed as being remote from the kingdom of heaven. It is not necessary to conceive of God positively inflicting pain."

Taparelli, an author of the highest repute, in a passage which

Liberatore quotes with approbation in his text-book of ethics, points out the nature of that violence in the condition of sinners which constitutes its character as a punitive retribution.

"From what has been said it appears that punishment is not a torment of the sensitive man, but a recoil of order against disorder, and that, in the moral as well as in the physical world, this conservative reaction is equal and opposite to the destructive action. Vindictive justice, therefore, far from being a blind impetus of passion, is founded on that essential tendency to truth and order, which constitutes the very nature of human intelligence. Every disorder being a disposition of things contrary to their true relations, and being consequently a falsity, is essentially repugnant to the mind, wherefore reason demands a violent return to that order which has been disturbed, and this violence is the punishment." *

The sin of despising his last end in the kingdom of heaven recoils upon the sinner by the law of the supernatural order which dooms him to perpetual exile in the infernal world. The sin of abusing the creatures and natural good gifts of God by seeking for happiness in them in an inordinate and unlawful manner, recoils on the sinner, by the law of the natural order which asserts its absolute, irresistible dominion over him. There is no more intellectual perversion or illusion possible, by which evil can present itself in the guise of a desirable good. There is no capacity left for finding enjoyment in an inordinate activity, and there are no objects within reach from which any immoral pleasure can be passively received. The re-established and perfected order of the universe is imperturbable. The spirit is immovably fixed in its essential relations to God, itself, other rational beings, and the entire natural environment. All are essentially good, and the only obstacle to rational, innocent felicity is in the mode and habit of the subjective condition which the sinner has created within himself by sin. He has brought himself into discordant relations, and this discord is the source of his misery. The nature of the physical environment, special and par-

* *Saggio del Diritto Naturale*, Vol. 1, Diss. i., § 134.

ticular pains, all other circumstances, are incidental and accidental to the subjective state of the immortal and rational spirit, as alienated from God. All other discords are the consequence of this one fundamental discord. The real and lasting felicity of a rational creature arises from his concord with his Creator. Discord is a privation of this felicity, that is, it is misery, and as this discord approaches the utmost extreme of a total destruction of concord, the creature tends toward absolute misery. If he reaches this term he is wholly deprived of all felicity. If he is immovably fixed in this term, he is in a state of eternal privation of felicity in a complete and absolute sense. This total alienation from God signifies an entire reversion of the natural disposition to love God to an opposite term, and a privation of all effects of the divine love and mercy, leaving the subject the recipient of no other action of God in himself but preservation in existence as an object of punitive and vindictive justice.

This rigid and severe theology can be modified and mitigated in principle, only in one way; namely, by changing the notion of total alienation into that of an estrangement and discord which are partial. Harmony, and concord in all its relations, especially those toward God, constitute the natural beatitude of a rational creature. The misery of the sinner's punishment in hell is in the privation of this beatitude. The notion of a misery which does not exclude all felicity, and the notion of a lessening of the degree of misery by the concession of some incoming felicity, is not reasonable, unless it is granted that some remains of peace, of concord, of order in relations, survive. If this be so, then there is some natural love of God left in those who are most alienated from him. There is an emanation of divine goodness and love, and it may be of mercy, also, reaching to the lowest and remotest limits of the Outer Darkness. If the good which is left surpasses the evil, existence is more desirable than extinction, endless life is still a boon, and one may suppose that God preserves the beings who are doomed to the infernal world, not for the sole purpose of making them suffer, but for the sake of the good which is still in them, and that of which they are capable.

I will consume the remainder of the space which is allotted to me, in quoting some passages from St. Augustine bearing on this point, wherein some pure philosophy out of his deep fountain is contained.

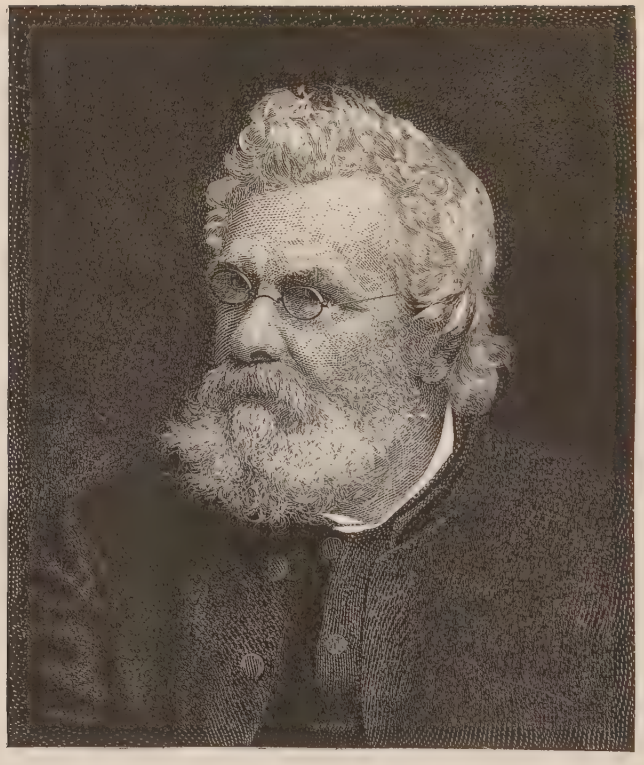
"The work of God remains good in all works, however evil, of the wicked. . . . And the unclean spirit, himself, is a good thing, as a spirit, an evil thing, as impure (*De Pecc. Orig.*, ii., 44). Those things which are made need His good; namely, the supreme good, that is, the supreme essence. They are, however, less than they were, when, by the sin of the soul, their movement toward him *is lessened;* nevertheless they are *not entirely separated*, for so, they would become altogether nonentities (*De Ver. Relig.*, xiv.). There is a nature in which there is nothing evil, and moreover in which there can be nothing evil; but there cannot be a nature in which there is nothing good. Wherefore, neither is the nature of the Devil himself an evil thing" (*De Civit. Dei*, xix., 31). "Neither, indeed, did God withhold the largess of his goodness from that creature which he foresaw would not only sin but persevere in the evil of sinning, so as not to create it. For as even a shying horse is better than a stone which does not shy, because it lacks proper motion and sense, so a creature which sins by free-will is more excellent than one which does not sin because it has no free-will" (*De Lib. Arb.*, iii., 15). "If the whole angelic creation had fallen away from his precepts by sinning, he would regulate all things in the best and most becoming manner by his own majesty; *not even in this case envying the spiritual creature its existence*" (*Ibid.*, 35). "Grief for lost good in a state of punishment is a witness of a good nature. For he who mourns the lost peace of his nature grieves over this loss by means of *some remains of this peace*" (*Ibid.*, 23). "As there is a kind of life without pain, but there cannot be pain without some life, so there is a kind of peace without any war, but there cannot be war without some peace; not inasmuch as it is war, but inasmuch as it is carried on by or in those which are natures of some kind, which they could in no wise be, *if they did not subsist in some kind of peace.* Wherefore, there is a nature in which there

is no evil, or even in which there can be no evil; but *there cannot be a nature in which there is no good*" (*De Civit. Dei*, xix., 13). "Wherefore, let not the fact that sinful souls are vituperated move you to say in your heart that it were better that they should not exist. For they are vituperated by comparison with themselves, while we think what they would have been if they had not sinned. Nevertheless, their Creator, God, is to be praised to the highest degree that our human faculties will permit, not only because he disposes of them justly when they have sinned, but also because he has made them such, that even when they are defiled by sin they are in no respect surpassed by the dignity of corporeal light, on account of which, he is notwithstanding justly praised" (*De Lib. Arb.*, iii., 12). "If any one should say: I would rather not be than be miserable; I will answer: You speak falsely" (*Ibid.*, 18). "It is in no way possible that any one should prefer not to be" (*Ibid.*, 23). "Consider, therefore, so far as you are able, *how great a good is being itself*, which both the blessed and the miserable desire" (*Ibid.*, 20).

From all the foregoing, it is apparent that Latin theology allows a view of the state of eternal condemnation which mitigates its misery and admits that it may be to some extent diminished. The advocates of the mitigating view can draw reasons and arguments in its support even from the writings of the great Doctor whom the more rigid theologians venerate as their master. In fact Leibnitz took the suggestion of his theory of progressive diminution from passages in St. Augustine.

I have endeavored to show what is clearly proposed in Latin theology as a dogma of faith respecting eternal punishment, and to mark the distinction between this dogmatic teaching and private doctrines, more or less prevalent. I leave what I have written to have its due weight with sincere and considerate readers, hoping especially that it may help them to find the harmony which certainly exists between the revealed truth, and the dictates of reason and the moral sense.

Aug. F. Hewit



J. H. Hopkins

CHAPTER XXV.

Everlasting Life a Dogma of the Catholic Church. Everlasting Death an Opinion, not a Dogma.

Variety of Opinions, in the Primitive Church as well as Now.—Bishop Pearson's Opinion given in full from his Standard Treatise on the Creed.—This the Common Opinion in the Church.—Agrees with Prayer Book and Catechism.—Milder Opinion of Origen, St. Gregory of Nazianzum, St. Gregory of Nyssa, St. Hilary of Poictiers, St. Firmilian, Didymus of Alexandria, and many Others.—No Condemnation of their Teaching.—Various Texts of Holy Scripture appealed to by them.—Use of the Hebrew word *olam* and the Greek word *aion*.—Canon Farrar quoted in full in Favor of the Milder View.—The Words "*Damn*" and "*Damnation*."—The word "*Hell*."—*Sheol, Gehenna, Hades, Tartarus*.—Dr. Pusey and Canon Farrar.—Phrases in the Prayer Book consistent with the Milder View.—The Church Universal has never dogmatically Answered the Question.—Therefore there is Liberty of Opinion.

By Rev. John H. Hopkins, S.T.D., Burlington, Vt.

The Apostles' Creed and the Nicene Creed contain a statement of those great truths which are "of faith." To these may be added the definitions of the undisputed General Councils, before the great schism between the East and the West. Everything that cannot be clearly decided by these great and primary authorities is matter of opinion, and not matter of faith.

The Apostles' Creed declares that we believe in "the life everlasting." The Nicene Creed says that we look for "the life of the world to come." That this life to come will be everlasting for the righteous,—a life of everlasting happiness, "forever with the Lord,"—all Christians in all ages are agreed.

But do these words in the creeds mean to assert the everlasting life of the wicked as well as of the righteous, and the eternity of the punishment of the lost as well as the unending joys of the blessed?

In reply to this question I shall give, not my own individual opinion on the subject, but simply an historical statement of *facts*.

As in all matters not clearly defined, there is great freedom of opinion. This freedom, on this subject, existed notoriously in the earlier ages of the Church, and exists quite as widely among us now. One view,—that which many would call "the old orthodox view,"—may well be presented in the words of Bishop Pearson, in his great treatise on the "Creed," which is included in the list of works set forth by our House of Bishops as text-books for the instruction of candidates for Holy Orders. In his explanation of "the life everlasting"—the last article of the Apostles' Creed—he *first* considers its application to the wicked, as if that were the *primary* object of the words: and he thus ends that part of his explanation:*—

"To conclude this branch of the Article, I conceive these certain and infallible doctrines in Christianity: That the wicked after this life shall be punished for their sins, so that in their punishment there shall be a demonstration of the justice of God revealed against all unrighteousness of men: That to this end they shall be raised again to life, and shall be judged and condemned by Christ, and delivered up, under the curse, to be tormented with the Devil and his angels: That the punishment which shall be inflicted on them shall be proportionate to their sins as a recompense of their demerits, so that no man shall suffer more than he hath deserved: That they shall be tormented with a pain of loss, the loss from God, from whose presence they are cast out; the pain from themselves, in a despair of enjoying him, and regret for losing him: That they farther shall be tormented with the pain of sense inflicted on them by the wrath of God which abideth upon them, represented unto us by a lake of fire: That their persons shall continue forever in this remediless condition, under an everlasting pain of loss, because there is no hope of heaven; under an eternal pain of sense, because there is no means to appease the wrath of God which abideth on

* Page 557, ed. 1866, in Article XII.

them. Thus the Athanasian Creed: 'They that have done good shall go into life everlasting, and they that have done evil into everlasting fire.'" *

Then, again, in his final summary of the entire Article,† he says:—

"This belief is necessary, 1st, to deter us from committing sin, and to quicken us to holiness of life, and a speedy repentance for sin committed," etc. "2d, To breed in us a fear and awe of the great God, a jealous God, a consuming fire, a God that will not be mocked; and to teach us to tremble at his word," etc. "3d, This belief is necessary *to teach us to make a fit estimate of the price of Christ's blood*, to value *sufficiently the work of our redemption, to acknowledge and admire the love of God to us in Christ.* For he which believeth not the eternity of torments to come can never sufficiently value that ransom by which we were redeemed from them, or be proportionately thankful to the Redeemer, by whose intervention we have escaped them. Whereas, he who is sensible of the loss of heaven, and the everlasting privation of the presence of God, of the torments of fire, the company of the Devil and his angels, the vials of the wrath of an angry and never-to-be-appeased God, and hopeth to escape all these by virtue of the death of his Redeemer, cannot but highly value the price of that Blood, and be proportionably thankful for so 'plenteous a redemption.' . . .

"I do fully and freely assent unto this, as unto a most necessary and infallible truth, that the unjust, after their resurrection and condemnation, shall be tormented for their sins in hell, and shall be so continued in torments forever, so as neither the justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist and suffer them; and that the just, after their resurrection and absolution, shall as the blessed of the Father obtain the inheritance, and as the servants of God enter into their Master's

* The Athanasian Creed has not been set forth by any General Council, and is not expressly adopted by the American Church.

† Page 561, *ibid.*

joy, freed from all possibility of death, sin, and sorrow, filled with all conceivable and inconceivable fullness of happiness, confirmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the Lamb, forevermore. And thus I believe 'the life everlasting.'"

These words fairly represent the common opinion of Church people from the earliest ages until now, all the world over. There is no discrepancy between this view and the petition in our Litany: "from everlasting damnation; *Good Lord, deliver us.*" And in the Catechism, in the explanation or paraphrase of the Lord's Prayer, the words "deliver us from evil" are made to mean and include a deliverance "from everlasting death."

But the Church Universal has never, in any General Council, defined this view of the question as being a matter of faith. From early ages a milder view has been held, and taught, and never dogmatically condemned. One of the earliest and most influential teachers of this milder view was Origen,—the most learned, the most laborious, and the most brilliant of all the Fathers. He interpreted "the times of the restitution of all things," spoken of by St. Peter,* to mean fully what the words would seem to mean, and held that this restitution would include, in the end, not only all the wicked, but even the Devil and all his angels, so that God would be really "all in all." His views in this respect did not originate with him, but he quoted in support of them many previous writers, whose works are not now extant. In the point under discussion he was followed, more or less fully, by St. Gregory of Nazianzum, St. Gregory of Nyssa, St. Hilary of Poictiers, St. Firmilian of Cæsarea in Cappadocia, Didymus of Alexandria, and many others, not one of whom has ever been condemned as a heretic. There was no condemnation of Origen's doctrinal teaching, on any point, until the Fifth General Council, some two hundred years after his death; and even then it is not clear that his ideas as to the point now under discussion were condemned at all.

* Acts, 3 : 21.

There are numerous texts of Holy Scripture appealed to by the maintainers of the milder view, besides those already alluded to. For instance: "The Son of man is come to save that which was lost."* It would be a strange interpretation of these words to suppose that they mean, that this same Son of man, as our Judge, will condemn the vast majority of all our race to everlasting damnation in eternal fires. So, again: "The Son of man is come to seek and to save that which was lost."† And, again: "The Son of man is not come to destroy men's lives, but to save them."‡ So, also, in the parables of the lost sheep and the lost piece of silver, the *only* sheep which was lost, is found; and the *only* piece of silver which was lost, is found also. So, too, in the declaration that "he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes,"§ it is hard to make these "few stripes" mean an "everlasting punishment," no matter of how mild a type. In St. John's Gospel, the glorious saying: "Behold the Lamb of God, which taketh away the sin of the world,"‖ can hardly mean that he *retaineth* the sins of the great bulk of mankind, and punishes them in endless torments. And, again, His own blessed lips declare: "And I, if I be lifted up from the earth, will draw all men unto me."¶ The same St. John, in his First Epistle, says: "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."** And, again: "The Son of God was manifested, that he might destroy the works of the devil."†† But it would be a curious way of destroying those works, if that same Devil were left in *eternal* possession of the great majority of the human race, while the Lord Christ, after all His sufferings and the "travail of his soul," should be "satisfied" with only "a few" of them for His share.

St. Paul, too, has many wonderfully strong sayings. For in-

* Matthew, 18: 11.
† Luke, 19: 10.
‡ *Ibid.*, 9: 56.
§ Luke, 12: 48.
‖ John, 1: 29.
¶ *Ibid.*, 12: 32.
** 1 John, 2: 2.
†† 1 John, 3: 8.

stance: "Where sin abounded, grace did much more abound."* Can this mean, that grace saved only a few, while damnation abounded among the great mass of all mankind in all ages? And, again: "The creature itself, also, shall be delivered from corruption into the glorious liberty of the children of God."† And, again: "God hath concluded them all in unbelief, that he might have mercy upon all;"‡ which does not look as if the great body of mankind were shut out beyond God's mercy, to all eternity. So, also, the words which we hear at every Church burial: "As in Adam all die, even so in Christ shall all be made alive."§ And, again: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."‖ And, again: "That he might gather together in one *all* things in Christ."¶ And, again, in almost the same words: "It hath pleased the Father . . . by him to reconcile *all* things unto himself."** Then look at these precise words, with their searching force: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."†† In the First Epistle to Timothy, too, we have the very significant assertion: "The living God, who is the Saviour of all men, specially of those that believe."‡‡ And in the Epistle to the Hebrews, we read that he "should taste death for every man";§§ and, again: "Now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself."‖‖ Many other texts might be added to these. And from the general principle laid down in Scripture, that "Mercy rejoiceth against Judgment," it is plausibly argued that these more numerous passages should rule the interpretation of the fewer passages which seem, at first sight, to teach the sterner doctrine. The Old Testament is appealed to, as favoring this principle of inter-

* Rom., 5 : 20.
† Rom., 8 : 21.
‡ *Ibid.*, 11 : 32.
§ 1 Cor., 15 : 22.
‖ 2 Cor., 5 : 19.
¶ Eph., 1 : 10.
** Col., 1 : 19, 20.
†† Phil., 2 : 10, 11.
‡‡ 1 Tim., 4 : 10.
§§ Heb., 2 : 9.
‖‖ Heb., 9 : 26.

pretation. For there, after reading the terrible denunciations uttered against rebellious Israel, we find a similar rule of interpretation in the subsequent declaration of the Lord himself: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."*

Great stress is laid, by the advocates of the milder theories, on the Hebrew and Greek words which are commonly used to express what our English version calls "eternal" and "everlasting." In Hebrew, the word is generally *olam*, in some of its forms; and in Greek, *aion*, or its derivatives. And neither of these words has the sharp, clear, and definite sense which we give, in English, to the words by which they are commonly translated. There is so much of peculiar individuality about every variety of human speech, that it is well-nigh impossible to find such an exact equivalent for any one word in another language, that the one word may *always* be translated by the other one word. Hence our dictionaries give us, in most cases, such a long list of various meanings or shades of meaning, for each and every important word; and which one of them all is to be used, in any particular case, depends entirely upon the context, or upon the reader's notion of what the context requires. Also, the more primitive a language is, the more certainly is it deficient in what we now understand as philosophical accuracy of expression. And the Greek—though less open to this criticism than the Hebrew—yet has its own nebulosities in the range of those ideas which were not familiar to Greek thought.

In the Old Testament, the word *olam*, or *le-olam*, is used in a great variety of senses, sometimes referring merely to the life-time of a man; sometimes with reference to the eternal existence of God. The meaning of the phrase depends entirely upon its context. If not, then the ordinance of circumcision, the structure of the Temple, and even the earthly life-time of a slave, are as endless as the exist-

* Is., 54 : 7, 8.

ence of God himself. Canon Farrar says: "The phrases which are asserted to imply endlessness are again and again used of things which have long since ceased to be. If *olam* meant 'eternity,' how came it to have a plural (*olamim*)? and how came the Jews to talk of 'forever *and beyond*'? The latter expression alone was decisive to the clear mind of Origen. He says that the authority of Holy Scripture taught him that the word rendered 'eternity' meant 'limited duration.'" Among the things in connection with which *olam* is used, Canon Farrar enumerates, "The Passover sprinkling, the Aaronic Priesthood, the inheritance of Caleb, Solomon's Temple, and the smoke of Edom. To take but one or two books, combinations of *olam* (which is rendered by *aion* four hundred and thirty-nine times in the Septuagint) occur in Exodus at least *twelve* times out of *fourteen*, of things which have passed away; in Leviticus, *twenty-four* times, *always* of things which have come to an end; in Numbers *ten* times; in Deuteronomy, about *ten* times out of *twelve;* and so on throughout the Old Testament. If the word were used but once in a finite sense, it would be enough; but the fact is, that it is so used repeatedly, and more often than not." This seems to make a very strong case as to the indefiniteness of the meaning of the Hebrew word *olam*.

And so with the Greek word *aion*, and its derivative *aionios*, in the New Testament. Canon Farrar says: "The word *by itself*—whether adjective or substantive—*never* means endless. If such were its meaning, or that of its Hebrew equivalent, the Jews would have been perfectly justified in rejecting the Christian religion, which proclaimed the annulment of ordinances which, in their law, they had again and again been told were to be 'eternal' and 'forever.' If they could have established that meaning of the word, they would have had an unanswerable argument against Christianity. . . . Josephus shows that *aionios* did not necessarily mean *endless*. He applies the epithet to the period between the giving of the Law and his own writing; and to the imprisonment of the tyrant John by the Romans; and to Herod's Temple, which was al-

ready destroyed when he wrote. And when he wants to assimilate Jewish theology to Greek teaching, he is so well aware that *aionios* will not convey his meaning, that he purposely uses instead the word *aidios*, and employs no less than four expressions, of which *every one* is alike unknown to the Old Testament and the New,—namely, 'endless prison,' 'endless vengeance,' 'incessant vengeance,' and 'immortal vengeance.' As for the usage of Philo, there could not be a better authority than his editor, Dr. Mangey, who says that he *never* used *aionios* for endless duration." And, again, Canon Farrar says: "If we had so much as once been told in the Bible that gehenna, or that punishment, is *ateleutetos*, or *aperantos*, or *aidios*, or *adialeiptos*, or that the life in such punishment should be *aphthartos*, there would have been no dispute as to the literal meaning of such words. Josephus, and some Christian writers, when they want to speak of endless retribution, do use such words. Our Lord and the Apostles might again have spoken of men as bound in chains which can never be loosed (*akatalutos*). Or they might have said of evil, as they have said of good,—that it would last 'through all the *æons*,' or through 'all the generations of the *æons*,' and even to 'the ends of the *æons*.' Any one out of many Greek phrases would have sufficed them, to express the meaning which they have never once expressed so unambiguously as to make even Universalism an impossible hope in the minds of Christians. Such phrases *have* been used by multitudes of Christian writers in later ages; but *they are not found in Holy Writ*."

As to particular kindred phrases, often used in this connection, the Canon says:—

"I. '*Everlasting death*,' though used in our Liturgy, is a phrase quite unknown to the Scriptures. They never speak even of *æonian* death, * often as they speak of æonian life.

"II. '*Everlasting damnation*' is a mistranslation of '*æonian judgment*.' It occurs *but once*, in Heb. 6 : 2. In Mark 3 : 29, it is, in all probability, a misreading for 'æonian sin.'

* They *do* speak of *æonian punishment*, however. Matt., 25 : 46.

"III. '*Everlasting fire*' is '*æonian* fire.' It occurs once in Jude (verse 7), of the earthly and temporary fire which destroyed the Cities of the Plain; and twice in Matthew, once in a parable, and both times as an equivalent for the vague Hebrew *le-olam*. In the Gospels, it is the 'fire not of earth,' the 'spiritual' fire of God's wrath against obstinate wickedness.

"IV. '*Everlasting punishment*' is 'æonian correction'—'correction in the world to come.'

"V. '*Everlasting vengeance*,' so far from being an inspired expression, has no Scriptural parallel whatever. It comes first from the *athanatos timoria*, in the Græcised misrepresentation of Jewish eschatology by Josephus; and, afterwards, in some of the Fathers.

"VI. '*Endless torments*' is an expression for which there is not one iota of direct Scriptural authority."

Among the many authorities quoted by Canon Farrar, we give only the following:—

"OLSHAUSEN.—'The Bible is deficient in an expression for timelessness. . . . All the Biblical expressions imply or denote long periods.'"

"In looking at the lexicographers, ancient and modern, we are met by this remarkable fact: The later lexicographers—after the fifth century—give to the words *aion* and *aionios* the occasional meaning of 'endless,' though of course they are all compelled to admit that they also imply limited durations. After that time, the words were often used with the connotation of 'endlessness,' *because by that time theology had read that sense into them.* But the oldest lexicographers are *entirely silent* as to such a meaning.

"Thus Hesychius, who is the oldest of them, defines *aion* as 'the life of man, the time of life, and sometimes it is used for a long time.'

"The SCHOLIAST on Homer (*Il.* v., 685) says that *aion* is 'the life of man.'

"ARISTOTLE'S definition is given in *De Coelo*, i., 9: 'The limit which includes the time of the life of each is called the *aion* of each.'

"APOLLONIUS.—'The *aion* is the measure of the human life.'

"THEODORET (*Migne*, iv. 401) says: '*Aion* is not any existing thing, but *an interval* denoting time, sometimes infinite, when spoken of God, sometimes proportioned to the duration of the creation, and sometimes to the life of man.'

"ST. JOHN OF DAMASCUS defines *aion* as (1) the life of each man; (2) the life of this world; (3) the life to come.

"It is not till we come to PHAVORINUS, in the *sixteenth* century, that we find: '*Aion*, time, life. . . . *Aion* is also the eternal and the endless, *as it seems to the theologian!*' That last clause is very suggestive!

"The Roman games which were called *secular* were held (nominally) once in a century. The word 'secular' was rendered *aionios* by Greek writers. Did they mean the '*endless games*'?

"Let me conclude in the weighty words of Bishop Rust, the successor of Bishop Jeremy Taylor, in the See of Dromore: 'It is notoriously known that the Jews, whether writing in Hebrew or Greek, do by *olam* and *aion* mean any remarkable period and duration, whether it be of life, of dispensation, or polity. And even by such phrases as 'to eternity *and beyond*,' they do not mean a scholastic eternity, unless the nature of the things they express requires such an interminable duration. Every lexicographer and expositor will furnish you with authorities enough to confirm what I have said."

Great stress is laid, by the advocates of the milder view, upon the mistranslation of other words, or the intensification of meaning in the English words by which they have been rendered. The words "damn" and "damnation" do not occur in the Old Testament at all:—

"In the New Testament, they are the exceptional and arbitrary translation of two Greek verbs or their derivatives, which occur three hundred and eight times. These words are *apollumi* and *krino*. *Apoleia*, 'destruction' or 'waste,' is *once* rendered 'damnation'(2 Pet. 2: 3), and *once* 'damnable' (2 Pet. 2: 1); *krino*, 'judge,' occurs one hundred and fourteen times, and is only *once* rendered

'damned' (2 Thess. 2: 12). *Krima*, 'judgment' or 'sentence,' occurs twenty-four times, and is seven times rendered 'damnation.' *Krisis*, 'judging,' occurs forty-nine times, and is *three* times rendered 'damnation.' *Katakrino*, 'I condemn,' occurs twenty-four times, and is *twice* only rendered 'be damned.' Now turn to a modern dictionary, and you will see 'damnation' defined as 'exclusion from divine mercy; condemnation to eternal punishment.' In common usage the word has no other sense. But to say that such is the necessary meaning of the words which are rendered by 'damn' and 'damnation,' is to say what is absurdly and even wickedly false. It is to say that a young widow who marries again must be damned to endless torments (1 Tim. 5: 12, 'having damnation,' *krima*), although St. Paul expressly recommends young widows to do so, two verses later on. It is to say, that every one who ever eats the Lord's Supper unworthily, eats and drinks 'eternal punishment' to himself, though St. Paul adds, almost in the next verse, that the 'judgment' (*krima*) is disciplinary or educational (*παιδευόμεθα*), to *save us* from condemnation (*ἵνα μὴ κατακριθῶμεν*, 1 Cor. 11: 29–32). It is to say that 'the Day of Judgment' ought to be called 'the Day of Damnation' (John 5: 29). It is curious that our translators have chosen this most unfortunate variation of 'damn' and its cognates only *fifteen* times out of upwards of *two hundred* times that *krino* and its cognates occur; and that they have used it for *krisis* and *krima*, not for the stronger compounds *katakrima*, etc. The translators, however, may not be to blame. It is probable that 'damn' was once a milder word than 'condemn,' and had a far milder meaning than that which modern eschatology has furnished to modern blasphemy. . . . However, this may be, the word has, as the Bishop of Chester says, undergone a modification of meaning, from the lapse of time, and it is an unmixed gain that both it and its congeners will wholly disappear from the revised version of the English Bible. 'Judgment' and 'condemnation' are the true representatives of *krisis* and *katakrisis;* and they are not steeped, like the word 'damnation,' in a

mass of associated conceptions which do not naturally or properly belong to them."

The word "hell" is the center of even worse confusion. It is used to translate the Hebrew *sheol*, as well as the Greek *hades*, *gehenna*, and *tartarus*. The *sheol* and *hades* are the same thing; but are totally different from gehenna. How it would shock us, if the aged patriarch, on being convinced that Joseph was dead, should be recorded as saying: "I will go down *into hell*, unto my son, mourning!" Canon Farrar tells us that "*sheol* occurs in the Old Testament *sixty-five* times; is rendered 'hell' *thirty-one* times; 'grave' *thirty-one* times; and 'pit' *three* times. . . . It ought to be rendered always either *sheol* or 'the underworld.'" The same gradual intensification of meaning which we have seen in the word "damn," is also true of the word "hell." Canon Farrar says: "Archbishop Usher, in his *Answer to a Jesuit*, tells us that (since *helan* meant 'to cover') to 'hell the head' used to mean 'to put on a hat,' and a 'hellier' meant a 'slater.' It was the name given to the place under the Exchequer Chambers, where the king's debtors were confined. It was used also for the place where a tailor flung his shreds."

The Greek word *hades*—meaning the "invisible" place—occurs in the New Testament *eleven* times, and in *ten* of them is translated "hell." The one exception is in 1 Cor. 15: 55, where, at every burial, our people would be astounded if we should read, "O *hell*, where is thy victory?" In *not one* of these eleven places is the true meaning that which is now understood by "hell."

The word "hell" is also incorrect in translating the word *tartarus*, in the only place where it is used; for St. Peter (2 Pet. 2: 4) is there referring to a temporary, not an endless, state.

As to the last of those four words, *gehenna*, it is used twelve times in the New Testament, and is always rendered "hell." On this word Canon Farrar says:—

"*a*. The word means Valley of Hinnom, or, as it is sometimes called, of the Son or Sons of Hinnom.

"*b.* The Valley of Hinnom is mentioned *thirteen* times in the Old Testament.

"*c. In no one of those thirteen passages does it mean 'hell.'* . . .

"*d.* In the New Testament, gehenna is alluded to by our Lord *seven* times in St. Matthew, *three* times in St. Mark, *once* in St. Luke, *once* in St. James. In not one of these passages is it called 'endless.' The only possible inducement to attach such a notion to it is the addition, in St. Mark, of 'the quenchless fire and deathless worm';—expressions purely metaphorical, and directly borrowed from a metaphor of Isaiah respecting earthly consequences. Seven of the ten allusions to gehenna come out of one single passage of one single discourse (Matt. 5, repeated partly in Matt. 18, Mark, 9), and it is extremely questionable whether, in all seven, the primary allusion is not to an earthly Jewish punishment.

"The other references are of the most general description. The word does not occur once in all the thirteen Epistles of St. Paul, and *hades* only once, though he had declared to his converts 'the whole counsel of God.' Nor does it occur once in the pages of him who leaned on the Lord's bosom; nor in the Epistle to the Hebrews; nor in the Epistles of the Chief of the Apostles.

"Origen, one of the few Fathers who studied Hebrew for the express purpose of interpreting Scripture, tells us that he had found by inquiry what the Jews really meant by gehenna; and that Celsus and others (like most men now) talked of it with no knowledge of its real significance. Besides its primary meaning of the Valley of Hinnom, outside Jerusalem, it had come, he said, to acquire the secondary meaning of a purificatory punishment. There he stops short, with a mysterious remark that he does 'not think it wise to dwell any further on his discoveries.' It is impossible to doubt that he had discovered that normally the Jews did not apply the word to an endless but to a terminable punishment,—terminable, partly by deliverance from it, partly by extinction of sentient life. It was in accordance with Origen's avowed use of 'œconomy,' in treating of the subject, that in a popular book he should have kept

his discovery in the background. Then, as now, there were men who regarded popular misconceptions as too useful to correct.

"Here, then, are three words, of which the first and commonest (*sheol* or *hades*) does not necessarily imply a place of punishment at all; and of which all three are demonstrably used to describe an intermediate and normally terminable condition. And yet they are indiscriminately rendered by *one* word, which is normally taken to mean endless torture in material flames! . . . Even for us who believe that souls may pass into endless loss, the word hell is irrevocably mingled with masses of false, superstitious, and unscriptural fancies. Our revisers, by seeming to sanction the error that the words *gehenna* and *hell* are accurate equivalents, perpetuate misconceptions which are more dangerous than any others to the general acceptance of the gospel of Christ. If they had rendered '*gehenna*' by '*gehenna*' they would have been responsible for nothing. They would have followed a divine and unerring example. It cannot be otherwise than dangerous, to diverge from the example which made the Apostles and our blessed Lord Himself keep a Hebrew technical term in its Hebrew technical form."

But enough has been said to serve the purpose of this sketch, which is, not to discuss fully the question of future punishment, but merely to show the present state of opinion on the subject within the Anglican Communion. Bishop Pearson—with whom we began—is a fair representative of the older and sterner school. Canon Farrar is the most popular and most famous of those who take the milder view, and therefore we have quoted so fully from his pages. In the controversy betwixt him and the venerable Dr. Pusey, the two opposing writers come much nearer to a substantial agreement than was supposed possible at the beginning. Among the clergy and laity of the Church, may be found every shade of opinion between Pearson and Farrar. None will now be found more severe than Pearson;—few *as* severe. Some take the ground of the final annihilation of the incorrigibly wicked. Some, like Dr. Jenks, would advocate the final "restitution of all things," when

indefinite ages of purificatory punishment have done their work. Canon Farrar does not go so far as this, and the number of those among us who would go beyond his position is not large.

We have before mentioned the phrases in the Prayer Book which are not inconsistent with the severer view. But the advocates of the milder view appeal to the words in the Litany:—

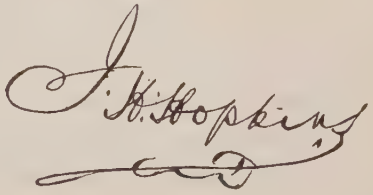
"That it may please thee to have mercy upon *all* men; *We beseech thee to hear us, Good Lord.*"

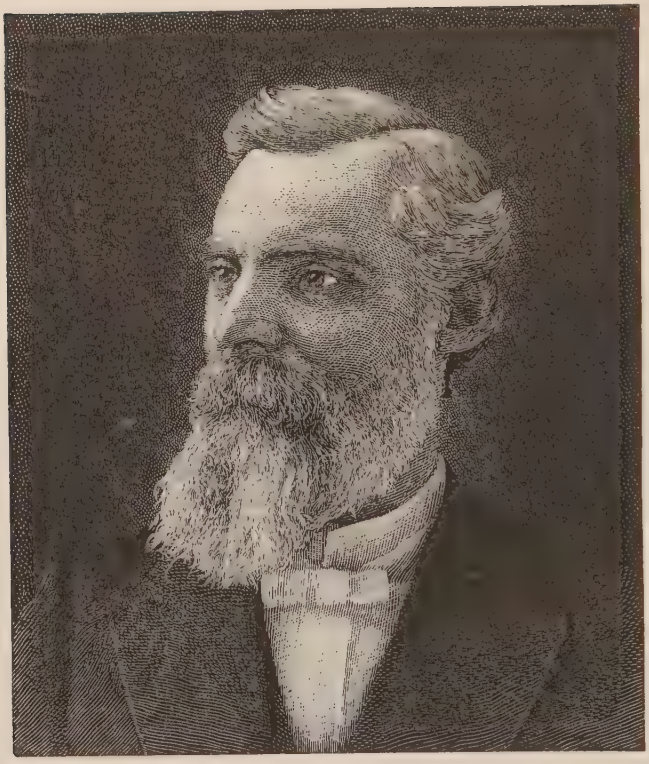
And of like tenor are the words of one of the special Collects for Good Friday:—

"Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord."

In both these places, it will be noticed that there is no limitation, in the words of the petition, to those who may be yet living at the time the prayer is offered. The prayer is for "*all* men";—for "*all* Jews, Turks, Infidels, and Heretics." And surely a man does not cease to be a man the moment he ceases to breathe.

In conclusion, it may be said, in brief, that the "life everlasting" of the Creeds is clearly asserted of *the righteous*. It is not equally clear that those words are *meant* to apply to the wicked. The Universal Church has never made, in any General Council, any decisive statement on that point: and therefore there is full liberty among us for the private interpretation of such passages of Holy Writ as bear upon it. Nor is there the slightest probability that this existing liberty will ever be curtailed by any dogmatic decision of the Church upon the subject.





CHAPTER XXVI.

The Wicked who Depart out of this Life Unpardoned, Dwell in a Place Separate and Apart from the Righteous, and in this Place of Sin and Torment they Suffer Everlasting Punishment.

All Souls have an Eternal Conscious Existence, after the Death of the Body.—The Present Life is a Probationary State, and the Awards of Good or Ill Conduct will be Pronounced at the Future General Judgment.—The Soul's Existence is not Dependent on that of the Body, nor does it Share the Body's Nature.—Its Being is still Continued when Unclothed by Mortality, and the Exercise of its Powers is Undiminished.—Earthly Character Crosses the Threshold of Eternity, and forever Determines its Condition there.—God's Dealing with Sin is According to its Absolute, Inherent Quality, while Man's is one of Limitations, Expediency, and Restraint.—The Moral Ultimatum, in each Individual Case, and which Decides Future Destiny, is Reached this Side of the Grave.—For those who have Served Christ there is in store the Never-Ending Blessedness of Heaven, but to those who have Rejected Him the Door is forever Shut.

By Rev. J. W. Hott, D.D., of the United Brethren in Christ, and Editor of *The Religious Telescope*, Dayton, Ohio.

The condition of the wicked in the future life is the most uninviting of all subjects in the range of theological discussion. A study of the benevolent and loving character of the moral Ruler of the universe leads us to wonder at the existence of such conditions of evil as appear in our world. Yet we are driven to a recognition of the difference in the moral character of men, and a corresponding difference in the merit and demerit of their conduct.

It is woven into the very nature of man to expect good results and rewards from worthy deeds; and, on the other hand, it is as natural to expect that, in a moral government, wrong deeds shall

not only be naturally followed with ill results, but that their perpetrators shall suffer punishment from the hands of a just and wise and impartial ruler. Men do not hesitate to accept the theory of punishment for wrong-doing under temporal government. This idea forms the basis of a great penal system of legislation. Indeed, this idea is incorporated in all natural law, so that it is impossible to violate the laws of nature without suffering the consequences, which invariably in the end cause pain and loss.

In the realm of moral law and human conduct, some have been inclined to stagger at the acceptance of the doctrine of the endless punishment of the wicked. A partial view of the goodness and mercy of God has led some to adopt various views as to the condition of the wicked after death, which set aside the commonly accepted idea of eternal punishment. But it must not be forgotten that the existence of sin and suffering and punishment, on earth, as certainly involves the character of God as does their eternal existence. If the supreme Ruler of the universe allows the existence of sin, suffering, and punishment, for any length of time, he may allow them for any other length of time. If his nature allows punishment for sin at all, that punishment may be eternal, if the nature of the wrong done be such as to demand it. Evidently the difficulty here lies in the inability of man to grasp those truths which are involved in eternal duration. The problem becomes the greater when we come to consider man in an abnormal relation to his Creator. We are ill prepared to understand the extent of the results of a rebellion in the moral universe. We do not comprehend the nature of results, or what we may properly term evolution in evil. Man can only punish wrong as a method of restraining vice. God has the authority to punish sin for what it is, as well as what it does. This does not belong to man.

Doctrinal Statement.

The early confession of faith of the United Brethren in Christ contains no specific pronouncement upon the question of the future

condition of the wicked. Rev. Philip William Otterbein, who organized the first society in Baltimore, Md., in 1774, and under whose superintendency the first annual conference was held in the same city, in 1789, prepared a confession of faith, embracing the essential features of an Evangelistic Church. This creed was in use before 1789, and was adopted by the first general conference held in 1815. Its general doctrinal statements, and those respecting the general judgment, are such as clearly imply the acceptance of the commonly received doctrine of future everlasting punishment to the wicked. This confession of faith, with slight amendment, has remained the same through the entire history and growth of the Church. Its interpretation has always been that which has just been suggested. The object of the founders of the Church was to furnish to their followers a simple working creed, rather than a full doctrinal statement. As the Church attained a consciousness of its real beliefs, it more and more developed that it held strong grounds on these doctrines. For nearly forty years it has been the law and the custom of the Church to examine carefully its preachers, in their course of study, upon the subject of the future punishment of the wicked. In the administration of the disciplinary affairs of the Church, it has sometimes been put to the test by some of its ordained ministers teaching and preaching Universalism, and kindred doctrinal views as to the final condition of the wicked. In every case the ministerial bodies have expelled such persons from the ministry, if not from the Church.

The general conference of 1885 appointed a commission, composed of twenty-seven persons, chosen from throughout the Church, embracing five bishops, with educators, pastors, and laymen, whose duty it was to revise the confession of faith, with the constitution, and submit the results of their deliberation to the authorities and membership of the Church for approval, or rejection, by vote. This commission met in November, 1885, and after some months submitted its work to the Church. Its proposed amendments to the confession of faith, received with much favor by the advanced and pro-

gressive thinkers of the Church, as well as by the ministry and membership in general, were adopted by a large vote at a general election held in November, 1888. This creed contains the following :—

"Article XIII. —Of the Future State.

" We believe in the resurrection of the dead ; the future general judgment ; and an eternal state of rewards, in which the righteous dwell in endless life, and the wicked in endless punishment."

In a fuller statement, it will be the aim of the following pages to set forth the belief of the Church as indicated by the text-books which have been adopted at different times by the general conferences, prescribing the course of study for ministers, and as indicated in the teaching of the theological seminary, as well as in the various utterances of the teachers and writers of the Church. A few Scripture quotations will be appended, such as form a part of the basis of such belief; that is to affirm :—

1. The eternal conscious existence of all souls, after the death of the body.

2. That the present life is a condition of probation ; and the destiny of the soul, after this life, is dependent upon the character attained while in the present probationary state.

3. That the unrepentant and unpardoned wicked, who die rejecters of Christ, pass at their death into a state of eternal sin, suffering, and punishment.

Under these propositions, into which the question is compressed for the sake of brevity, a few somewhat more extended statements may follow.

1. The existence of the soul is not dependent upon the body.

The soul is not of the same nature and essence with the body. It does not form any part of the body. The existence of the soul is not caused or produced by the natural material organism. It does not die in the death of the body. However the exercise of the powers of the soul are limited or controlled by the body, while it dwells in the flesh, this is only on account of the condition of the existence of

the soul, and not because it shares the nature of the body. When the body dies, the soul passes out into the unseen world, and continues to maintain its being unclothed by mortality. These views are clearly in accord with the words of Christ, and indicated by him, thus: "And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt., 10: 28).

2. The soul of the wicked, having passed out of this life, retains its consciousness, and the remembrance of things past, with the exercise of those powers which belonged to it in the earth-life.

The manner of producing thought may be different, in the world to come, from that employed in the flesh, but it is reasonable to conclude that the soul, when unclothed of flesh, will be able to communicate with the world about it, and to receive from others impressions in a manner not wholly unlike the communication held in the flesh. It is altogether more probable that the soul shall have additional faculties in the world to come, than that it shall have less. The most full and comprehensive treatment given by the New Testament, to the questions involved in the condition of the wicked after death, is given by Christ, in his account of the rich man and Lazarus, in Luke 10: 23–31. Whether this utterance be historic, or a parable, the case does not change the teaching of the awful narrative. The lesson is plain, and Christ presents us a picture of a lost soul in the exercise of all the powers of a soul as manifested while in the flesh.

3. The soul of the wicked carries with it through death the consequences of the deeds done in the body.

Character attained in this life crosses the threshold of eternity. That character determines the condition of the soul in the unseen world. The acceptance or the rejection of the salvation offered in Christ, in this state of probation, determines the relation of the soul to God and his moral government, when the soul has passed out of probation. The soul which rejects Christ, and dies rejecting his salvation, and passes out of this life unpardoned, is "thrust down in his evil doing" (Prov., 14: 32). "When the righteous man turneth

away from his righteousness, and committeth iniquity, and dieth therein, in his iniquity that he hath done shall he die" (Ezekiel, 13: 26). "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh, shall of the flesh reap corruption" (Gal., 6: 7, 8).

Bishop E. B. Kephart, D.D., writing upon this subject, says, "If this probation life be passed in sin and rebellion against God, by the soul of the evil doer, and he be removed out of his state of probation into a non-probationary state, with his sinful nature unchanged and his sins unreconciled, how in the natural course of things will it be possible for him, in his non-probationary state, when removed from the graces and influences of a state of probation, to throw off his unholy hatred to God, break the iron fetters of habit, and retrace his steps? How otherwise are we to interpret such Scripture as this? 'Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might.' 'The wicked is driven away in his wickedness.' 'He that is filthy let him be filthy still.' These stupendous terms, with many others in the Scriptures, used in respect to the closing up of the earth-life of the wicked man's career of guilt, seem to warrant the conclusion that with him the moral Rubicon is crossed, and crossed forever. The state of his nature, as well as the place which he occupies, would seem to render his case hopeless, and make it utterly impossible for him to abandon his moral orbit. I believe that in the moral universe moral forces are at work upon moral agents, good and bad, and that the moral intuitions that have been and are now being formulated in perfect accord with the free will of the moral agent, and which determine the whole trend of its action, reach their ultimatum somewhere, and determine forever the career of the soul, in respect to good and evil. And may we not say that that 'somewhere' is reached on this side, rather than on the other side, of the grave?"

4. The condition of the wicked after death is one of suffering and torment.

Beyond this life, there is no presentation of pleasure and enjoyment to the wicked. Many hold, and with great plausibility, that the wicked shall abide in eternal fire, or an element similar to fire, which itself will be a source of ceaseless suffering. Others regard the language of the Scripture in many places, which suggests this manner of punishment, as figurative and intended to teach the idea of the most extreme suffering, by the use of these figures. Such language is often used in the Bible, and among the strongest is that from Christ, "Depart from me, ye cursed, into the eternal fire" (Matt., 25 : 41).

5. The sufferings of the wicked after death, so frequently spoken of in the Bible, under various forms of language, are in punishment for the sins committed while in their state of probation.

The relation of cause and effect presents one of the most far-reaching laws in the whole universe. Every act affects some other act. Every condition of life affects some succeeding condition. This law seems to be more remarkable and definite, in the moral world, than in the natural. Under this law, it is common in the consciousness of men to recognize two things respecting evil acts: First, that they naturally tend to evil results. Secondly, that there is a moral power in the universe, whose nature and will it is to punish wrong-doing. In the faith and consciousness of mankind the thought is deeply rooted that there is a vast difference between right and wrong, and that a wise, just, and good God is bound by his love of virtue as well as by his hatred to wrong, to punish the vicious. The same reason and nature which lead him to give peace and pleasure to the virtuous, dispose him to bestow evil and punishment upon the vicious. This is, in fact, the basis of all human law, in every government which seeks to restrain vice and promote virtue, and to protect the virtuous and law-abiding against the vicious. The sufferings of the good and of the wicked in this life are too nearly the same to warrant the belief that the moral Ruler of the universe has here, in the lives of men, wrought out the just infliction of punishment for evil, and bestowed adequate rewards to

virtue. In many cases, the afflictions of the good and the prosperity of the wicked, in this life, show the greatest earthly blessings to have been realized by the most impious. Nor can it be supposed that the chastisement of a guilty conscience will be adequate punishment to the wicked. It is well known that the greater the sinfulness of men, and the more enormous their crimes, usually the less have been the pangs of conscience. Sin diminishes the voice of conscience, rather than increases it. The adequate punishment of the wicked is reserved until the end of probation. In that day, God will vindicate the claims of virtue over sin, "who will render to every man according to his work; to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil" (Rom., 2: 6–9). "And these shall go away into eternal punishment" (Matt. 25: 46).

6. Permanency of character is attained in this life. The doom of the wicked, in suffering and punishment, after death, is eternal.

The tendency of character is toward a fixed state. It is the nature of man to establish himself in the soil and circumstances in which he grows. This life, in its very nature and results, is calculated to determine the bent of the character and destiny of man for all time to come. The downward tendency and course of man's nature will be kept, always, unless some divine power press upon that nature and arrest its downward course. One of our authors says, "Not unfrequently do we see the poor victim of vice writhing under all the misery, wretchedness, and ruin that sin can entail upon its victim, and yet, seemingly, not a single emotion is apparent, upon the part of the sufferer, for a better life; not one effort is put forth by him to rid himself of the cause of his suffering. Wedded to his career of guilt and habit of sinning, his moral nature seems to be so firmly fixed that nothing whatever can check him." So far as we can see, the punishment of unpardoned sin against the

love, mercy, and offer of salvation from God, must be eternal, because there is infinite demerit in this sin. It is a disregard of infinite and eternal obligations. The safety of the moral universe demands the adequate punishment of the wicked. Without it, anarchy would overthrow the throne of God, and turn the moral universe into chaos. Bishop J. Weaver, D.D., in his work on Universalism, says, "To require men to discharge certain duties while living, and at the same time inform them that it will make no difference after death whether they obey or disobey, is contrary to the principles of all religions. It is contrary to reason and our highest notions of justice." Thus the Church discards what is sometimes spoken of as the "restoration theory," as diminishing the force of the divine government as well as the value of the atonement, and its necessity. The Church has also always rejected the annihilation theory, as totally out of accord with the suggestions of reason, philosophy, and the teachings of the sacred Scriptures. It is held that the Bible teaches the endless punishment of the wicked, in the same language, respecting its duration, in which it teaches the eternal happiness of the righteous, and that this is presented in the strongest words expressing the idea of eternal, or endless, duration, in use in the languages in which the Bible is given to man. "These shall go away into eternal punishment; but the righteous into eternal life."

With these statements, it is seen that the Church necessarily adopts two views:—

(1.) Probation ends with this life.

Reason does not furnish sufficient grounds to form a hypothesis that there may be allowed a state of probation to the wicked after death, or that they will there have presented to them the offer of that salvation which they rejected here. Nor does reason even indicate that, if there were such offers made, they would be more readily accepted there than here. If we could form a hypothesis of a probation after death, this would imply, by the same processes of reasoning, that there should be another probation, and still another,

so that we should reach the idea of eternal probation. This would be at variance with all moral reasoning, as well as the Word of God, and would set aside the demerit of sin, and the ultimate difference between right and wrong. Another of our writers says, "Let men know that they can have another trial after this life, and they will not regard the first one. The influence of this theory is therefore practically immoral." The entire presentation of the blessings of the gospel, in methods and form of language, plainly teaches us that the opportunities presented in this probationary state are placed under limitations, and, if rejected by those to whom these blessings are offered, they will be withdrawn. There is not a shadow of an intimation that the means of grace, offered in this life, are extended into the condition which follows the departure of the soul out of this state of probation. "What shall a man be profited if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?" (Matt., 16 : 26.) "Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor., 6 : 2).

(2.) Punishment in the future world is not expiatory.

So far as we are able to understand, the only ground of salvation, and pardon of sin, is the atonement made by the death of Christ. If punishment were propitiatory, remedial, and regenerative, then the atonement is useless. While punishment for sin does not wipe sin out of being, nor cover it up, it no more separates the soul from guilt, nor delivers it from the power and love of sin. So far as we know, men who go farthest in sin have the least power, and the least disposition, to forsake that sin. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts, 4 : 12).

7. The wicked shall be raised from the dead, and the soul and body shall be reunited, and share together the punishment which shall be appointed by God at the general judgment.

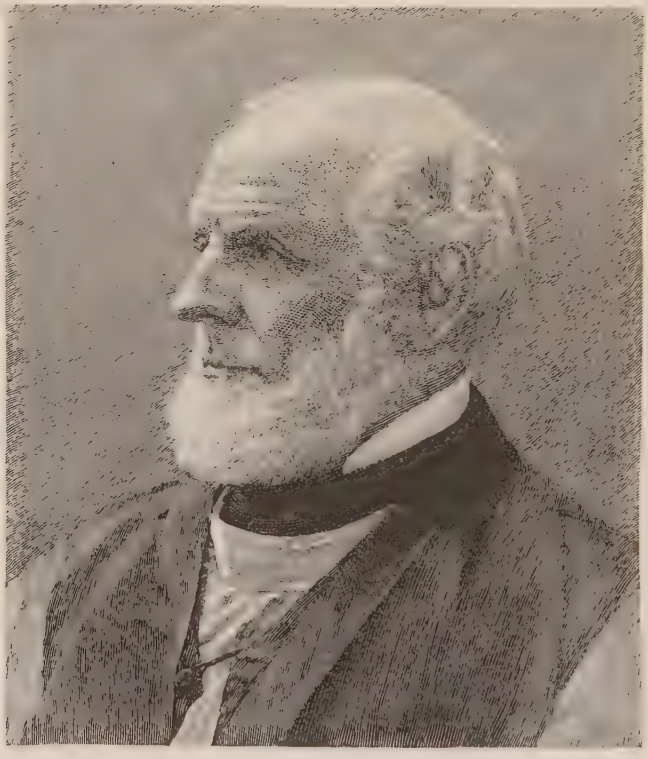
The body and soul, having been partners in sin, become rightfully partners in the punishment which finally overtakes them. The souls of the wicked pass immediately at death into a state of pun-

ishment, which shall continue until the consummation of all earthly things, when the full results of the wickedness of the wicked shall have been made known. In the end of the world, the bodies of all the dead shall be raised, and the wicked shall be judged according to the deeds done in the body, and the full measure of punishment be allotted to them by Christ the Judge of All. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan., 12: 2). "Marvel not at this; for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment" (John, 5: 28, 29).

8. The wicked who depart out of this life unpardoned dwell in a place separate and apart from the righteous, and in this place of torment they shall suffer everlasting punishment.

The location of the abode of the lost is unknown to mortals. The Church discards the idea of a purgatory, and of an intermediate place, occupied only by the soul between the death of the body and the resurrection. When the Old Testament writers speak of the future condition of the soul, in the use of the word *sheol*, they refer simply to the state of the departed. The New Testament word *hades* has the same signification. These words usually indicate only the regions of the dead, or the state of the soul after the death of the body. The words may, however, as they sometimes certainly do, include in their meaning the place of the departed soul, though they do not in their use refer to place. The word *gehenna*, so frequently used in the New Testament, refers to a place, and to the place in which the wicked abide in the unquenchable fire, prefigured in the fires of the Valley of Hinnom. The passages of Scripture teaching the separation of the wicked from the righteous are numerous and convincingly clear in statement. Bishop Weaver, in the book already quoted from, says: "It is not and cannot be true that those who continue in sin to the last will be made holy in,

or by, death. It is not and cannot be true that those who live and die in sin will be made holy between death and the resurrection of the body ; for the Scriptures nowhere inform us that any man will be made holy after death. It is not and cannot be true that any man will be made holy in, or by, the resurrection, for nothing more than the body will be raised up. Inasmuch, therefore, as sin inheres in the moral nature of man, the raising up of the body cannot change that moral nature. Besides, the Scriptures abundantly prove that there will be a manifest distinction of character in the resurrection. As the Word of God nowhere informs us that any man will be made holy in the resurrection, we are forced to the conclusion that there will be a separation between the righteous and the wicked, for nothing unholy or unclean shall ever be admitted into the kingdom of glory." The pure in heart shall see God. "He shall separate them one from another, as a shepherd divideth his sheep from the goats."



F. D. Huntington

CHAPTER XXVII.

Jesus Christ will Save Every Soul that Consents to be Saved; Irremediable Loss to those Who Reject This Offer.

Unity and Mutual Relations to Each Other of the Different Doctrines of the Christian Faith.—No Change Wrought by Death in the Principles that Govern Man's Substance, Action, and Welfare.—Life and Death are the Accidents, Not the Essence, of Being.—The Mystery of the Plan and Process of Salvation, and its Slow Results, No Bar to Patient Faith and Work.—Deference Due to the Undoubted Wisdom of the Almighty's Chosen Methods.—Finality of Probation in the Present Life Distinctly Set Forth in the Scriptures.—Faith's Unforbidden Hope is that Many Who Lived and Died before Christ, or Who Never Heard the "Good News," will Stand Accepted in the Judgment.—Not so with Unrepenting Sinners in Christendom.—God's Fatherhood No Pledge of his Endless Toleration of Disloyalty and Wrong-Doing.—The Period of Trial So Extended as to Preclude any Charge of Rigor.—The Wicked "Go to their Own Place."—Extra-Scriptural and Blasphemous Imagery of Hell Indulged in by Some.—"The Wages of Sin is Death."

By Rev. F. D. Huntington, D.D., LL.D., Bishop of the Protestant Episcopal Diocese of Central New York.

Each particular doctrine in the integral sum of the Christian faith must be studied in its relations to that whole, must be interpreted by that, and can be rightly approached only through that. Much of the explanation of a dismembered Christendom is to be found in a violation of this rule, that is, in a fragmentary and disjointed theology. The law of Christian unity is in the origin of the Christian religion. This religion was at first embodied in one living Person, and therefore was organically a unit. Out of him it all came in its distributed but not disunited parts; and not only out of his mouth, as much religious language might lead one to suppose, but out of his entire divine-human personality. The Gospel of St. John only emphasizes the Synoptics and the Epistles in teaching

that by the incarnation the gospel and kingdom of God passed into humanity in a living form, the Second Adam, for the new birth of our race. Hence it is impossible to detach and separate any dogma of the Church from the "Word made flesh," or to understand it apart from the central and all-pervading purpose of the Lord's coming among men.

So it must be with what pertains to the spiritual experience and history of man after physical death. "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." There can be no break in the continuity, no change in the constitution, no revolution in the economy, in the *πολιτεία* or the *πολίτευμα*, dependent on the mere circumstance of dying. Changes immense and inconceivable there must be in the phenomena and methods of existence; none at all in the principles that govern and regulate its substance, action, and welfare. The Jesus Christ in whom God and man were made one, because He is one, is the same yesterday, to-day, and forever.

What was the divine purpose in the mediation? Clearly it was to reunite with God all human life that had broken itself off from God, by bringing into the life of man the very life of God, making the union of these two, by adoption and grace, a personal reality. This is offered to every human soul, in all lands and times, that can be reached; and it is offered without the suppression of man's freedom, or the abrogation of his responsibility, or the operation of a perpetual miracle. It is offered to the individual through the ministrations, helps, sanctifications, of the company of faithful people, the body of the Church. There is, then, so far as the purpose of the Saviour's coming is accomplished, by his message, sacrifice, and resurrection as prophet, priest, and king, a substitution of life for death, spiritual life for the death of a world "dead in trespasses and sins." The external facts of life and death remain apparently as they were, the "accidents," so to speak, and not the essence of being; they are changed, to the Christian, by Christ, in the spirit in which they are met and borne, and in their effects upon character.

It would take long to cite the multiplied and varied forms in which Christ repeats his explicit declaration that he gave himself that his disciples might have "life," and have it more abundantly, and have it forever. With our uninspired but God-created understanding, our common-sense, our faculties of intelligence, it is difficult to see how we can be wrong in concluding that mankind, so far as they are not reached by the personal or corporate agency of this gospel and kingdom of a crucified and risen Redeemer, are just where they were before he came. It is very remarkable and very instructive to notice how little our Lord and his Apostles said on that subject. It is a part of the larger and profounder mystery of the entire plan and process of salvation,—so gradual is it, so slow, so irregular, so far still from covering the earth. Why there should be an elect nation at all; why it should be Israel; why Christian history should be so largely a history of mistakes, retrocessions, corruptions; why there should be many millions of unconverted heathen to-day, —who will dare to begin to tell? If we cannot be content to live and do our work, and bear our testimony, and make sacrifices, and support missions to spread the knowledge and glory of our Lord, without penetrating and solving that manifold mystery, seeing how the Lord himself and our fathers wrought in the patience of faith, then we are rationalists; that is all. I use the word "mystery" not in its distinctive New Testament sense; not as signifying that which has been hidden in the past and is now revealed, but in the ordinary sense as signifying what is beyond the bounds of our knowledge. For one I ought to be willing to work on, subject to these limitations of my understanding, observing that not only have much wiser men done so before me but that even in the affairs of this world multitudes of men work, and work both effectually and cheerfully, without comprehending the designs, the masters, or the ends which they serve. Apprehending sufficiently what is to be done for the welfare and saving of men, and how much remains undone, I am not disposed to exercise myself largely on the question why the Almighty has chosen his own way of managing this or that

portion or period of his universe, or why, having chosen it, He does not see fit to explain to me the reasons of his choice.

But there is something more to be said. It is asked what becomes of the souls of those who die and disappear not having been reached here by the "good news" from God, by the manifestation of Christ in his gospel and kingdom. To answer, "Nobody knows," would perhaps seem disrespectful to the object of this publication and harsh to some anxious minds or heavy hearts, however true the answer might be. Varying the question, What ought they to say, as ministers, missionaries and others, who conceive that they have it for a duty to speak religiously to their fellow men, about the state and place of the unchristianized or unconverted dead? Are they in spiritual life, or in spiritual death? We venture several suggestions.

The Christian teacher may always consider himself safe in conveying any fact or doctrine to his hearers in the language of Holy Scripture provided he does this so as not in any way to pervert that language, and with such respect for the original, the context, the analogy, and the laws of *all* language, as not to misrepresent the meaning of what is written. With the present apparatus of ancient and modern exegesis this rule involves no insurmountable difficulty. As to its liberty, it will probably be found larger on examination than it looks at first sight. A *catena* of passages carefully and honestly selected from all parts of the New Testament will show that no reasonable preacher who confines himself to them need feel himself cramped or shortened in his utterances on any topic relating to future punishment or the *post mortem* condition of any portion of his audience. All he will want will be the courage and the gentleness to deliver the words with neither exaggeration nor timidity, with the firmness of St. Paul and the tenderness of St. John, balancing the severity of Jonathan Edwards with the sweetness of Charles Wesley, the fire of Bossuet with the compassion of Bernard. Frederick Robertson was certainly wrong in saying in one of his admirable sermons that the Son of God employed,

in his appeals to mankind for obedience and righteousness, only the pleadings of pity and affection, that he never addressed himself to their fears, or tried to move them by warnings and threatenings. The statement is amazing in its inaccuracy. It is not our intention to quote texts in this paper; in view of recent discussions that would be superfluous. We have only to say that whoever wishes to assure his auditors of the finality of probation in the present life, and the certain and irremediable loss (*damnum*) of those who have to the last rejected the offer of eternal life in Christ, will not need to look outside of the Four Gospels, the Epistles, the Acts, and the Apocalypse to find terms suited to his intention. On the other hand, any preacher who desires to preach a probation after death may hold himself justified in undertaking it if he can state and include the doctrine in words taken out of the Bible in their natural sense. On either hand, these limits do not appear to be too restrictive for a Christian pulpit, or a Christian theology. The case, it must be remembered, is one of a disputed tenet which so far hardly rises above the dignity of a speculation. It is therefore not unfair to bring it to a narrower and sharper test than would be applicable to whatever the *ecclesia docens* proclaims as *de fide*, or to the generally admitted truths in religion and morals. This much is due to precedent if not to creeds, due to the *consensus* of evangelical bodies. The debate must be carried on where the battles of orthodoxy and heresy have always been fought and determined, on the Word of God. The great councils themselves are but witnesses and interpreters of the charter and the trust-deeds.

Much relief would be gained to the natural mind if it could be made out as the teaching of Scripture that the future suffering of the lost will consist, at least with the less aggravated and less obstinate degrees of disobedience, in deprivation rather than in infliction, in rejection from an offered and forfeited privilege rather than in a penal torture imposed *ab extra*. There are passages that seem to bear that meaning. The foolish virgins are self-excluded from the Bridal Feast. This being the original sense of *damnum*, may

not the derived term "damnation" be colored with the same signification? We reconcile our ideas of justice readily to the operation of natural laws. None can complain if they "go to their own place." Is a failure of salvation, *i. e.*, of admission into the kingdom and life of Christ, the same thing with eternal misery adjudged in a judicial sentence? There may be an eternally chosen companionship with the bad, the sensual, the lost. Would not that, with a gradual death in the soul of all the purity and honor and love and peace of a spiritual consciousness, be hell?

The spirit of inspiration is practical, and is not in the habit of proposing to clear up difficulties till it comes to them in the prosecution of its magnificent and yet practical purpose. You say, "How about the heathen, who have not heard of Christ?" Well, when you get to the heathen, and stand face to face with one of them, or a congregation of them, if you know your Christian business and are doing your Christian duty you are not speaking to a mind that has not heard of Christ, but to a mind that has heard of him through you, and is hearing of him at that moment. You have a plenty of unquestionable truth to declare, a plenty of undisputed doctrine to deliver, simplify, and enforce, a plenty of explainable difficulties to explain, a plenty of plain duties to enjoin and illustrate. As fast as Christianity advances into Pagan communities and dark continents it carries with it the message of its ambassadorship; the herald speaks the name of the King. He proclaims pardon in that royal name. He holds up the lamp in one hand and the cross in the other. There is no more occasion for starting an inquiry as to the duration of retributive penalties or the chances of a posthumous repentance than there was after the first sermon at Pentecost. Those anxious Jews and foreigners did not say, "Men and brethren, what shall we do —about being saved after we die if we are not saved to-day?" It is easy to imagine what "Peter and the rest of the apostles" would have answered them if they had. "Now is the day."

It is said to us, "Are you unmindful of the awful weight of this problem of the Hereafter as it presses upon minds of a certain

constitution; of the sore perplexities of inquisitive and skeptical intellects; of the difficulty we have in satisfying doubters who find your forbidding menaces a stumbling-block to all belief?" A man and minister who has been for fifty years in familiar and frequent conference with such minds is not altogether likely to be ignorant of their hindrances, or unfeeling towards their griefs. As a private thinker, within the lines of permitted reflection, as a student of religious philosophy, nay, even as a reverent pupil in the divine school of theodicy where St. Paul and Gregory, Augustine and Leibnitz, Mystics and Schoolmen, are masters, I know nothing to prohibit my entertaining a comfortable confidence that the Father of all the families and nations of the earth will have with him and at his right hand, in eternity, many who lived and died before Christ came, and many far beyond all knowledge of his person; that voices which never spoke the blessed name on earth will sing it in heaven; that multitudes which "have not the law," but "do by nature the things contained in the law," "which show the work of the law written in their hearts, their conscience also bearing witness," will stand accepted in the judgment. Revelation itself again and again sets a sign of adoption on ethnic saints who followed a light kindled beyond the pale of the gracious covenants. By what unknown paths God leads them it is not ours to see or to ask. Faith joins with charity in accepting gratefully this unforbidden hope. Faith in the Father of men demands it. Faith in the Saviour of the world encourages it. Faith in the Spirit of Light and Love makes it easy and welcome. "They shall come from the east and the west, from the north and the south." The city lieth four square, with gates open on every side.

Quite different is the sentimental plea for unrepenting sinners, who knew their Lord's will and did it not, in Christendom. I go to a spiritual adviser and say to him, "May there not be a hope the other side of the grave for a man who dies faithless and prayerless and Christless?" If that Christian priest is fit for his office he will reply to me: Do you ask that for yourself or for other men? If for

other men, you are out of your province. God will govern his universe; the secrets and sentences of the omniscient Judge, infinite in wisdom and goodness, are not opened to you or me. If you really have faith in him as your God you can afford by it to leave any friend you have loved and lost in his just and merciful hands. You are not expected to believe in God because you see through his doings and conclude that they are right; you are to conclude that his doings are right, whether you can see through them or not, because you believe in him,—believe in him as the God and Father of Jesus Christ our Lord, who has shown us what he is, and who will save every soul that consents to be saved. Any faith less than this is scanty, pinched, and halting. Who am I to set up one of the hidden things of Providence after another as a criterion of my subjection, and to keep my loyalty to Heaven waiting for my tardy understanding? "Now we see through a glass darkly." "What is that to thee? Follow thou me." How many men or women can be found in the most benighted corner of a Christian land who do not know that God is good, that their conscience is on God's side, that there is a moral law, and that they have not kept it? What is the temper and what is the deserving of these self-serving defendants who say, secretly or openly, to the plain demand of duty: "Yes, but what if I don't? How long shall I be scourged?" What but a dastard is he who for ten or twenty or fifty years has gone on rejecting and resisting both the divine law and love, and then whines because there is an end to that rebellion and he has the damnation that he has persistently chosen? What if the Prodigal Son had made an annual excursion into the far country, and had come back every year to recruit at the old homestead? "Let me have another trial;" "Give him another opportunity;" these are specious phrases. They belong to an age of loose thinking, disrespect for law, emasculated manhood, thin-blooded piety, and a degenerated Church, such as may be expected, if it is unreformed, to precede the revelation of the Man of Sin. God's Fatherhood is a precious evangelical truth, but it is no pledge of his endless toleration of wrong-

doing. The good father of a family administers a government. What might take place between a ruler and a single and solitary offender is no measure of what is just in a court or a state. There is a social order to be maintained. There is a throne set. Justice and judgment are its habitation. The innocent and loyal are to be protected. Critics of Christianity cry out at the cruelty of a final opportunity. Human life in all its departments and callings, in mind, body, and estate, is a succession of final opportunities. Once wasted, forfeited, lost, they are lost forever. That law, understood, acted upon, submitted to, is not in this life regarded as a dereliction in Providence or incompatible with the divine benignity. An opportunity that extends on an average over a period of thirty years can scarcely be pronounced arbitrary, vigorously exacting, or tyrannical.

These considerations are aspects of the main subject rather than a scientific treatment of it, though at some points they touch the heart of it. Science deals with facts discovered and recognized, reports them, arranges them, classifies them, treats them in their relations, before and after and round about. We talk about eschatology; but really there can hardly be said to be such a thing as eschatological science. If it exists at all it is only as a very limited department of the general science of theology. What the "last things" are who knows? We look in that quarter whence alone knowledge can come; we strain our eyes: we listen, laying our ears to the ground, or holding our heads aloft. We see "darkly." The voices that reach us are few and low. The earth may tremble but we have no geology to interpret the undulations. The One Voice which might tell us so much speaks sparingly and with a reserve that is almost a rebuke. What does it say? Beyond time, or including it, eternity; personal identity and consciousness and responsibility preserved; two separated states, good and evil, blessedness and pain, with no bound set, and both social; God, Christ, angels, imperishable realities. What more can we bring within a scientific purview? That there is vast room and range for exegetical skill and expository ingenuity is obvious enough. That, in the

sacred writings which make up the revelation or word of God, there are some passages of intelligible and tremendous literal import, with many more that are tropical or symbolical yet meant to foreshadow both awful and glorious certainties, will be generally admitted. On the side of promise, encouragement, felicity, these figures of speech are likely to be taken without abatement or qualification; for there can be no overstatement of heavenly joy. "Eye hath not seen; ear hath not heard." On the side of threat and doom an instinctive dread, a healthy conscience, a guilty memory, a reasonable apprehension in men, will find underneath the terrible images a sure prospect of unmeasured misery. But here is a new phenomenon. If the language of condemnation and torment seems in any case to overpass the line of what is possible, or what is in keeping with the moral character of God, then, whatever the truth may be, it will probably happen that the mind will resort to some expedient for either mitigating the sense of the language or modifying its application. Human nature being what it is, this will be done. It will be done not only by bad men who deserve damnation, or *damnum*, but by believing and religious men. It is doubtful whether the sternest Calvinistic father does not privately discover some sort of permissible exception or relief to his logical doctrine of election and reprobation in favor of his own dying children. It can never be known, in this world at least, how much open or concealed Universalism and Restorationism may be due to extra-scriptural representations of hell, or to Scriptural imagery wrongly because blindly used. I have heard a noted revivalist of our time instruct a large assembly of little boys and girls in a sanctuary that, when all the pious and saved children should hereafter be collected for a grand feast, what would make them happier than anything else would be to look out at the windows and see the hungry little outcasts of the streets, without tickets, peeping in with despairing faces. That was itself infernal. It was not "another gospel"; it was blasphemy.

Swedenborg furnished a considerable solace to his followers,

under the frightful fire of continental pulpits, by the substitution of "the hells" of half-contented and tolerable though foul and "excrementitious" punishment for physical burnings, chokings, and thirst. Souls find their own places, their own companionships, and get used to them. This would seem to make hell more of a hell to those outside of it and above it than to those within it. Except for its association with much else that is incredible and the fatal fallacy involved in the cognomen of a "New Church," this idea might have proved more potent than it has actually been.

More prevalent among "evangelical" people, we suppose, than any other view not owned by Catholic and orthodox divinity, and far more plausibly defended by a Scriptural argument, is that one which is variously designated as "Eternal Life in Christ," "Annihilation of the Wicked," "The Second Death," and "Conditional Immortality." Under the positive rather than the negative sense of these names it has undeniably taken a strong hold of a great many strong minds and benevolent hearts in our own day. Thirty years ago Rev. Charles Hudson, a close student, with Second Adventist opinions, came from Ohio to Cambridge and searched ecclesiastical history in several libraries, from Origen to Isaac Taylor, for proofs to support this theory. Most of what he gathered is in his moderate volume called *Debt and Grace*. It can hardly be regarded as trifling, or taking liberties with the New Testament, to accept its terms literally, so far as to make them teach that the only future existence which deserves to be called "life" is that which is had by and in a spiritual union with the Son of God and Saviour of men. Much vagueness, however, hangs about the act or process of the second death in the rejected soul, as to whether it is immediate or remote, swift or slow, easy or distressing, and indeed about several other questions pertaining to this interesting speculation. Mr. Hudson and his school appear to obtain comfort from the idea of a system which ultimately may eject and eliminate evil and suffering from the universe without enfeebling the restraints upon willing sin. This however supposes that extinction of being is generally

regarded by the wicked as a curse and a retribution, which is not certain. As a theodicy the theory is less unsatisfactory than as a moral force for producing and maintaining righteousness. So far as we have learned, the ministers in the Episcopal and other orthodox communions who have tried to preach it have desisted, supposing it possible with a clear conscience to retain it as an individual belief or hope, but one which they are not commissioned to proclaim, and believing, as doubtless some preachers do who withhold their convictions respecting a second probation, that to hazard the salvation or occasion the ruin of even one sinner by holding out to him a chance which God in his Word has not held out would be an audacity so presumptuous as to endanger the preacher's own lasting peace.

No limitations of our knowledge can excuse flat self-contradiction. I have heard a minister in excellent standing begin an extemporaneous prayer at a funeral of a respectable citizen by giving thanks that the departed spirit was at that moment rejoicing in heaven and singing the ceaseless song of the redeemed, and then to go on and at the end ask that the same spirit might at the last day arise and enter heaven and join in that very song. Unless their affliction had suspended their thinking faculty the mourners must have gone away from the grave in some confusion of ideas as to that consolation of St. Paul by which he was able to comfort them which are in any trouble by the comfort wherewith he himself was comforted of God. The Church Catholic has not been afraid to reaffirm, from age to age, even in an archaic form, her faith in an intermediate state of life before the final adjudication. Whenever her servants, however devoted or learned, have attempted to go farther and depict the modes or define the nature of that expectant condition they have been entangled in hopeless and disputatious theorizings. There is not in the Protestant Episcopal Church universal assent to Bishop Pearson or any other commentator on the sparing statement of the creed. The literature is extensive. Canon Luckok, in his scholarly treatise on the state of the faithful dead

and their relationship to the living, entitled *After Death*, has arrayed with exemplary care the evidences from antiquity of a general practice of intercession for those in Paradise, showing that such prayers did not contemplate a rescue or salvation of any souls, but only an accession of light and beatitude for souls not lost. Yet there is hardly an approach to uniformity in any practice based on these conclusions, even to the extent of praying for the dead at all except in a most general way and in connection with the Church militant. Rome would have very likely abandoned Purgatory, as no less unhistoric than unscriptural, but for its commercial convenience and the habitual obstinacy of her superstitions. A few years ago, while the dead body of a wealthy politician was lying unburied in a city of central New York, two equally prominent priests were engaged in a warm controversy as to his whereabouts. What with sentimentalism and thrift, apostolical truth and primitive simplicity have been grievously wounded. But to those who teachably look for them the outlines of a doctrine which cannot be gainsaid may be easily discerned. What is wanted is a wise contentment with the few plain verities which it has pleased the Holy Spirit to disclose. For the clergy the way is made reasonably clear by the binding requirement of the ordinal upon the conscience, "to teach or maintain nothing as necessary to eternal salvation but that which (they) shall be persuaded may be concluded and proved by the Holy Scriptures."

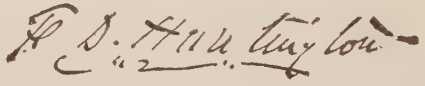
Having sufficiently indicated what, in our judgment, is the limitation placed on freedom of utterance for those who are set apart as ambassadors of the great King, and the prohibition laid upon them against exceeding the express instructions of the king and court sending them, with the religious duty of accepting cheerfully whatever intellectual self-denial is involved in a strict obedience to that authority, we may be permitted to remember, notwithstanding such restriction, how large a liberty is left, and how greatly the negative side of the message is overshadowed in dignity and majesty and benignity by the positive side. Surely this ambassadorship is primarily and chiefly one of promise. The religion of Christ

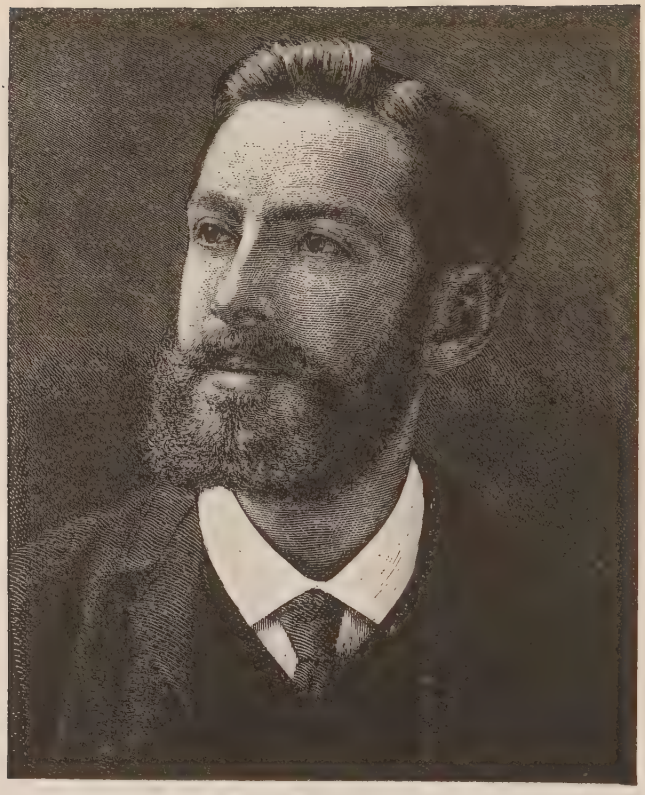
is a gift; its ministers carry the offer of that gift. There is wrought into it a law of reception which is a law of accountability. A rejection of the gift brings an irremediable penalty. But, in any right and worthy proportioning of the work of the evangelist, the greatness of the offer and the glory of the gift must always be first in his thought, not the loss of the unbeliever or the guilt of the rebel. It was not deemed necessary that in the angelic hymn which sounded down upon the ears of the shepherds and across the plains of Bethlehem there should be any note of alarm. It was not in our Lord's loftiest meditations or most characteristic discourses that he opened the chambers of horror or warned Pharisees and hypocrites, a generation of vipers, to flee from the wrath to come. He did not, as we have seen, withhold the prophetic thunderbolts of judgment; but he pointed out that the judgment he executes here is a moral judgment, convincing of their blindness those who pretend to see, and tearing off the coverings of the refuges of lies. Who that comprehends the grand scope of the New Testament can doubt that it was a painful and reluctant condescension of the Son of man when he turned from the exalted themes of his mediation, from the character of the Father, from the life and love of the Heavenlies, from the splendor of righteousness, from the order and luster of the kingdom he was setting up, from its graces, its virtues, its exceeding great rewards, to threaten base and hollow sinners with the consequences of their depravity? If his miracles in outward nature were a patient accommodation to minds that would not behold the nobler miracles of his power on the spiritual man, in the restoration and multiplying of spiritual health and life, much more was it a pathetic descent from what we may call the natural action of his supernatural mediatorship when he cried to men to arrest them in their plunge towards destruction, instead of inviting and helping them upward towards the heights of his holiness. With what a sense of relief the apostle to the Gentiles must have passed from the dark and repulsive portrayal of heathenish abominations to exclaim with joyous satisfaction, "There is now no condemnation to them that are in

Christ Jesus!" And then if we note what the profounder students of the gospels and epistles have exhibited of the real progress of doctrine from the first of those inspired writings to the last, how indisputable it is that the spirit of the last of the Twelve mounted to a region of serene contemplation and yet of intense devotion where all lower aspects of discipleship and all the coercions of fear are lost sight of in direct union with Him whose "nature and whose name is Love"! If we thus learn that the real and essential power of Christianity lies in its appeal to the higher elements in human nature, to gratitude and trust, to love and faith, to aspiration and hope, and if we see that it was to these that Christ spoke in the supreme hours of his ministry, may we not learn that, as the race advances, the time may come when more and more his messengers may well address themselves to the same superior motives; when the wonder will be, not how much or how long the sinner will be scourged, but why sin can stay at all in a world on which the light of the face of Christ has shone; when it will strike serious thinkers and workers as a strange spectacle that leaders of the sacramental hosts should be gravely determining their aggressive policy in converting heathendom, and in sending missionaries to plant the cross on the far islands of the sea, by a criterion of more or less suffering in ages to come, after earth and sky have been rolled together as a scroll; when it will be reason enough for both the obedience of faith and the world-wide propagation of THE FAITH that in the Son of God the kingdom of God has actually come among the nations and families of men?

The subject is too august for paradox or exaggeration. A mediæval story runs that a venerable bishop met in the streets of the city a woman, with a face of fierce but solemn determination, and a rapid step, bearing in one hand a pan of burning coals and in the other a bucket of water. To the bishop asking her whither she was going she answered, "With this fire to burn up heaven and with this water to quench hell, that men may learn to serve God for himself alone." What the bishop further said we are not told.

He might have said, Let heaven and hell both stand, and stand open. While heaven is costly, and man is free, there must be a potential hell. But just so fast and so far as mankind grow into the likeness of Christ they will indeed seek righteousness for its own sake, and "serve God for himself alone." "This is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another." "Herein is our love made perfect that we may have boldness in the day of judgment." "He that hath the Son hath life, and he that hath not the Son of God hath not life." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."





Abram S. Isaacs.

CHAPTER XXVIII.

There is Punishment for the Evil Doer in this World and in the Next; but the Divine Purpose is to Reclaim, not to Destroy, or Doom to Everlasting Torment.

Judaism a Religion of God's Laws and Statutes, rather than of Theology and Dogmas.—Righteous Thoughts and Deeds, not Creeds and Philosophy.—Approbation in this Life More Important than Probation in the Other.—The Doctrine of Everlasting Torment No Part of Judaism; Counter-Argument too Strong, viz., that "God does Not Retain His Wrath Forever."—God is a Deity, and a Father, Not a Demon, nor an Executioner.—All Nations will be Partakers in Future Bliss.—Diverse but No Authoritative Views held by Hebrew Sages and Writers in Different Eras.—Gehenna, or Hell, as a Place of Torment for Souls, Unknown to Hebrews.—Sheol Simply a Grave, or Hollow Pit.—Both with the Righteous and the Wicked, the Moral Consequences of Life Immediately Follow Disembodiment.—Resurrection Takes Place at a Period Remote and Unknown.

By Rev. Abram S. Isaacs, D.D., Editor of the *Jewish Messenger*, New York.

I.

Judaism is primarily a religion, not a theology. It has duties, not dogmas. Its character is practical, not theoretical. It is a system of laws and statutes, not doctrines. It is not a speculation, but a life; not philosophy, but action; not a formal creed so much as righteous thought, righteous deed. If we were to sum up the entire teaching of the Old Testament, it would be in the one sentence: "Ye shall be holy, for I the Lord am holy." The rabbi in Talmudic times who was asked to tell the whole law and replied, "Do not to thy neighbor what is hateful to thee," could not have expressed more pithily the spirit of Judaism.

This practical religion is emphasized throughout the Bible, the Talmud, and the ethical writings of the later sages. "Righteous-

ness, righteousness, shalt thou pursue," is the Mosaic precept. "Just weights, just measures," is the Mosaic practical injunction. "Not learning, but the deed is the principal thing," is the rabbinical aphorism. "Put away the evil," "wash ye, make ye clean," is the direct admonition of the prophets. All laws, all statutes, had this aim in view—individual perfection. "Ye shall be perfect." There shall be no trace of sin, of error, of impurity, of injustice. For God is perfect, just, merciful, and pure.

Judaism, then, throughout all its periods of development from Mosaism to Prophetism, from Rabbinism to the religion of Israel to-day, is emphatically a religion furthest removed from purely speculative inquiry. It is said that a class of Buddhist monks live among the fastnesses of the Himalayas as far remote as possible from human habitation, so as to attain the highest purity and felicity in philosophic revery. The reverse of the picture would constitute the Jewish ideal, which is the perfect man, the perfect family, the perfect commonwealth. It is the development of humanity to perfection, which forms the loftiest theme of the Jewish prophet. And when he essays with reverent spirit to describe the world to come, there is no ecstatic rhapsody, no soul-intoxicated mysteries of the Apocalypse, no fleshly imaginings of the Arab seer, but we have a vision of peace on earth—the wolf shall lie down with the lamb, all warring elements shall disappear, and "the world shall be full of the knowledge of God as the waters cover the sea."

The religion of Israel being thus eminently practical, based upon a belief in one God who had revealed a system of laws and ordinances to teach and maintain purity, righteousness, and justice in the world at large, and to keep alive a certain Jewish national consciousness and solidarity among the Hebrews themselves, we are not to expect that the subject of the future life would receive such elaborate attention that its geography, so to speak, would be absolutely clear to all. Many thousand years have passed since the Mosaic injunction against wizards and soothsayers was uttered. Modern prophets and seers have certainly not added to our definite knowl-

edge of the future life: if in our later age, with all its improvements, so little has been done in this direction, one may pardon the old-time antipathy to diviners and enchanters which was early implanted in Israel. The future was meant to be a *terra incognita*. This world of ours was *terra cognita* enough. "The secret things belong to God,"—the thought would appear almost designed to prevent that idle speculation, always weakening and often positively mischievous, which has been characteristic of many races and ages, but never of Israel as a people in all its manifold wanderings. Rabbinical fancy in Talmudic times may have spun curious theories about the life to come, here and there in the Middle Ages a rabbi's fantastic dictum may be heard upon the theme, but as a people the Jews have never speculated upon the subject. "With whomsoever the spirit of mankind is satisfied," so runs a rabbinical saying, "the spirit of God is satisfied." In other words, the question of approbation in this world is a far more important topic than that of probation in the world to come. And the Jew would seem to possess intuitively a kind of gentle optimism, which expresses itself in the Biblical phrase that has comforted millions of doubting hearts: "Shall not the Judge of all the earth do right?" Surely the Jew believes there is punishment for the evil-doer in *this* world as well as the next. But as to the nature and the extent of the penalty, he has nothing definite to state. He may repeat the words of one of Maimonides' articles of faith: "God rewardeth the good according to his works and punisheth the wicked according to his wickedness." But the doctrine of everlasting punishment was never part and parcel of Judaism. The Psalmist's words: "God does not always strive, nor retain his wrath for ever," formed too strong a counter-argument. The God of Israel is a Deity, not a demon, a Father, who hath compassion on his children, not an executioner. And the Jew is not disquieted by apprehensions respecting the future life of non-Israelites: he believes with Maimonides, the leading Jewish thinker of the Middle Ages, that the righteous of all nations will be partakers in future bliss. Judaism is more partial to the heathen than many think—its poet-

king David springs from non-Jewish stock. Its God is the God of the heathen, too. Its picture of future happiness is not exclusive for Jews. "The stranger within thy gates" was also to be treated like a brother. Solomon in his famous dedication prayer thought of all mankind, as well as Jewry. "It is a fundamental characteristic of Israel," writes Delitzsch, "to embrace all nations as future sharers of like salvation with a warmth of hoping love that is unheard of otherwise in antiquity." In one word, the universalism which is one of the pillars of Jewish belief stretches across the mystery of the life beyond; nor could the travail of centuries, the loss of temple and state, the successive exile, persecution, disfranchisement, that followed, make the Jew as a race less broad in his conceptions of the future life. "Though he slay me, yet will I trust in him."

II.

To give a full and comprehensive sketch of Jewish views as to the future life, and embracing necessarily opinions as to immortality and the resurrection, one must traverse the entire past of Jewish history and familiarize one's self with the trend of Jewish thought in every era. The Pentateuch itself is more charged with the idea of immortality than most critics and readers imagine. I am inclined to attach more and more weight to the suggestions and intimations of immortality which the Five Books of the Law contain, and do not believe that a gradual unfolding of the belief took place. The Pentateuch is more than root and bud: it is blossom as well; and the forget-me-nots of ethical and religious teaching that bloom amid the formal statutes and ordinances in the earliest period of Jewish history are of wonderful suggestiveness. There is more than dry bone in these primitive books: there is abundant flesh as well. No positive inculcation of immortality as an article of belief meets us, it is true. It must be understood that the law was addressed to a nation, not an individual. But the very purpose of the law to insure moral perfection presupposes another life for which we here are trained.

Moses was no metaphysician: he has nothing to teach about eschatology; but in his farewell address he bids the people "choose life," and the sudden ending of his own career would have been a sad commentary on his wisdom and religious principles, if this life were all, not life eternal. The death of Abel, the translation of Enoch, the expression "gathered to his fathers," Balaam's "Let me die the death of the righteous, and let my last end be like his," are gleams of immortal hope, precept, and illustration, while the trials and cares of the patriarchs formed object-lessons to teach the individual Israelite that there were even and enduring currents in the life beyond. The Hebrew word for "life," *Haïm*, has been adduced from its plural form as a tacit argument in favor of immortality.

The historical books, the Psalms, the prophets, the Proverbs, Job, Ecclesiastes, Daniel, are replete with passages that refer to a future life, and prove that the teachings of the Pentateuch were bearing good fruit in broad and spiritual conceptions of the other world, which became the common property of the people and sprang from Jewish ground to remain part and parcel of Jewish belief for all time. The texts illustrating the doctrine are too many to be cited: they form a liturgy in themselves. But a still more convincing proof of the spread of the belief on Jewish ground is the reference to it in the Apocrypha. Take these words from the Wisdom of Solomon 5: 15, 16: "The righteous live for evermore. . . . They shall receive a glorious kingdom and a beautiful crown from the Lord's hand." Or in the story of the seven sons who met death because they would not eat swine's flesh,—do not these thoughts show the strength of Jewish belief in immortality? "Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, to everlasting life!" (2 Macc., 7: 7–9.)

We have reached the period of Christianity, and, if all other sources were absent, the New Testament itself would furnish powerful illustrations of the persistency of Jewish belief in the future life. St. Paul, who confesses himself "a Pharisee of the Pharisees,"

refers to the belief as an inheritance from his fathers, and the controversies on the point between Jewish schools of the day are repeatedly alluded to in the narrative, while Moses and the prophets are often cited as authority for the doctrine. But there is a combined mass of testimony on this subject, apart from the New Testament. Josephus, Philo, the Talmud, and the Midrash are plentiful in illustration. The teachings of the Pharisees, who were the great mass of the nation, formed the teachings of the synagogue. The views of the Sadducees, it must not be forgotten, are preserved for us in the writings of their adversaries. No Sadducee literature is extant. It is possible that they denied not immortality in general, but only the survival and resurrection of the body. They formed, however, but a small portion of the nation, and have survived in the philosophy, not the history, of their race.

In the early rabbinical period, the belief in a future state became fixed, so to speak, as a norm of the synagogue. The most authoritative book of the Tradition, the Mishna (Sanhedrin), denies future salvation to him "who asserts that the resurrection of the dead is not taught in the Law." A most interesting light is thrown on this topic by Talmudic discussions on the resurrection, in which the Sadducees or Epicureans take the negative side. It is related that once they came before Rabban Gamaliel and asked: How can it be proved that God will cause the dead to rise again? The rabbi referred to the Pentateuch, the prophets, and the hagiography for his authority. In Deut. 31:16 we read: "And the Lord said unto Moses, Behold thou shalt sleep with thy fathers, and he shall arise." But this verse did not satisfy the doubters, who maintained that the words quoted could not be torn from their context, according to which the passage would read: "Behold thou shalt sleep with thy fathers and this people will rise up and follow strange gods," evidently referring in no way to the resurrection. Next the rabbi took the text from Isaiah 26:19, "Thy dead shall live, with my dead body they shall arise: awake and sing, ye that dwell in the dust." But the Sadducees still refused to be persuaded: they claimed that

the verse referred only to those dead who were revived by Ezekiel (37 : 10). Then the rabbi adduced the passage from the Song of Songs (7 : 9) : "The roof of thy mouth is like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak." The Sadducees said, in objection, that the verse only alluded to the fact that the lips of the dead sometimes moved in their graves ; for it was a saying of R. Jochanan (Talmud Berakyoth) that if a decision is pronounced in the name of a deceased teacher, his lips moved in the grave. Finally R. Gamaliel cited these words from Deut. 1 : 8 : "Behold, I have set the land before you ; go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and their seed after them." As the patriarchs during their life-time did not possess the land of Canaan, and God's promise is not made in vain, they must again arise from the dead to dwell in the land. And now the Sadducees were convinced.

The Ethics of the Fathers, a Mishna treatise, which has been so popular and practical a compendium as to be transferred from the Talmud to the liturgy and find its way into what may be termed the book of common prayer,—this treatise gives perhaps the most striking view of the interrelation of life and eternity. "This life," so runs one passage, "is but the vestibule to the life to come. Prepare thyself so in the vestibule that thou mayst be admitted into the hall." A still more suggestive passage is the following : "The born are to die, and the dead to revive ; and the living to be judged ; for to know and to notify, and that it may be known, that He is the framer, and He the creator, and He the discerner, and He the judge, and He the witness, and He the 'adversary,' and He is about to judge with whom there is no iniquity, nor forgetfulness, nor respect of persons, nor taking of a bribe, for all is His, and know that all is according to a plan. Let not thine imagination assure thee that the grave is an asylum ; for perforce thou wast framed (Jer., 18 : 6), and perforce thou wast born, and perforce thou livest, and perforce thou diest, and perforce thou art about to give account and reckoning be-

fore the King of the kings of kings, the Holy One, blessed be he" (Taylor's version).

Many are the eloquent spurs to immortality in Talmud and Midrash, and the brief apothegms that are preserved, the sayings and parables, have not lost their potency. The how and the when of the future life cannot be described: "All the prophets prophesied about the Messianic time, but the future life, no eye has seen it, save thine, O God; He prepares it for those who put their trust in him" (Isaiah, 64:3). "The future life," so reads another sentence (Berakoth), "is different from present existence. There is no food, no drink, no marriage, no business, no envy, no anger. But the just refresh themselves there with crowned heads in divine contemplation." The Lord has placed in the life to come the reward for good deeds, that the righteous may live in faith, not calculation, is another rabbinical saying. There is no hell, but eternity itself is a hell to the wicked. There is no hell, adds another, but a fire issues from the wicked which burns and torments him. "Whither goest thou?" inquired Hillel's pupils of him, as he left them. "I am going to provide for my guest." "Hast thou then a stranger in thy dwelling?" And the master answered, "Is not the poor soul the body's guest? To-day it is here, to-morrow in heaven." "Ye fools," was the exclamation in the presence of a sage. "Do ye believe that the dead will be restored to life? The living dies and the dead shall live again! Is this possible?" "Ye fools," rejoined the sage, "who believe not that the dead can rise. For he who was not, is. Why cannot he who was be renewed again?" In this world, so reads a rabbinical apothegm, he who is small can become great, and he who is great can become small. But in the world to come, the small remains small forever, and the great eternally great. When it is asked whether the bodies of those who in their life-time had been lame or otherwise deformed will rise with or without such defects, it is answered: "They will rise with their defects and then be healed" (Sanhedrin). The further inquiry is made, whether the dead rise naked or clad. And the answer is given by reference to

the grain of wheat, which put in the ground naked comes up with abundant raiment: similarly the bodies of the righteous that are buried in their shrouds will not rise naked—an illustration which perhaps lies at the basis of Paul's argument in 1 Cor. 15 : 37, 38.

III.

The views of the sages of Talmud and Midrash respecting the future life have been merely glanced at, nor can we present with any fullness the opinions of the later rabbis of mediæval times. Naturally there was a diversity of views among the thinkers of the synagogue. Jewish thought was never stagnant but always alive. The Talmud itself is but a record of conflicting opinions. The later rabbis that arose in the more general dispersion of the Jews and their more or less active participation in the thought and movements of their time, both in Europe and the East, present just as salient differences. The prevalent philosophy spurred on to speculation. They too were rationalistic or conservative, like their Arab contemporaries. They too defended the Aristotelian doctrine or opposed it with dialectic heat and skill. The dawn of a new and more critical school of Biblical interpretation, the birth of a more logical and comprehensive system of religious philosophy, were not without their influence on Jewish views of immortality and the future life. Then, too, the Kabbalists were spinning their fancy pictures of divine judgment, and their hyperboles have thrown discredit on rabbinical eschatology. It is to the credit of the Jews, however, that the great mass were uninfluenced by this mystic impressionist school, and its reveries and rhapsodies will not be noticed here. Nor have we space to refer at any length to the opinions of more than two prominent rabbis, Maimonides (1135–1204), and Joseph Albo (about 1400). Naturally in any detailed history of the doctrine, the views of other rabbinical master-spirits, like Saadya, Levi ben Gerson, Kreskas, and Judah Hallevi, could not be omitted. But the opinions of the two selected are usually regarded as most authoritative, not of course in the sense of binding, but entitled to especial weight.

Maimonides in his colossal work, *Yad Hachazakah*, a kind of digest of the Talmud and the entire Oral and Written Law, gives a special section to repentance* and its influence on the divine judgment of the soul in the future world, together with a discussion of future reward and punishment. The *rationale* of repentance in general need not concern us, but only so much as is connected with the future life and the question of retribution. Maimonides' general position may be stated thus: The soul is permitted to expiate its offense through God's tempering his justice, by passing through a process of penal purification commensurate with the guilt incurred, after which it is restored and permitted to enter future bliss. "All Israelites have a portion in the world to come, even though they have committed sins; and in the same way the pious among the Gentiles share in the world to come." But a certain class, the unrepentant wicked, offenders against society, are doomed to "excision," "annihilation." They will not share in the resurrection. Sincere penitence, however, will condone all their offenses and restore them to salvation. The nature of the punishment of the incorrigibly wicked is not described, save as "annihilation,"—"the hardened sinful soul is destroyed, perishes, and ceases to be"—it is "cut off" from future bliss. Maimonides confirms the view expressed in his *Yad* in his commentary on the Mishna (Sanhedrin): "The coming-to-life of the dead is the basis of the fundamental principles of Moses our teacher, and there is no religion or adherence to the Jewish religion in him who believeth not this; but it is only for the righteous."

The subject of future rewards and punishment is discussed at greater length by Joseph Albo in his "Book of Principles" (*Ikkarim*). After describing different opinions held on the subject, he maintains that retribution is partly temporal and partly spiritual. As to the nature of the spiritual reward after the separation of body and soul, there is a division of opinion. The future bliss of the righteous cannot be defined, as it bears no affinity to earthly enjoy-

* An elaborate presentation of Maimonides' views was published by the late Rev. Dr. M. J. Raphall in the *Jewish Messenger*, 1859.

ments. The further temporal reward is the resurrection of the truly righteous, who will arise to proclaim the true faith or to attain a still higher degree of wisdom. These saints, however, are again to die; then their souls, through their virtuous deeds during their second state of earthly existence, will be rewarded with spiritual bliss far excelling that which had before been granted them. The intellectual soul of man thus attains the highest perfection. On its first separation from the body after death, the soul is restless and for a year it hovers about, ascending and descending; and then it ascends, being reconciled to its altered condition and appreciating the bliss it has attained.

As to the punishment of the wicked, Albo holds that this consists in a state of anxiety and terror due to conflicting impulses: "The soul of the wicked is attached to the lower world by its habits, and it desires to attach itself to the higher world according to its nature; but it is equally unable to obey either impulse." Its agony is keen and indescribable. Its duration and intensity are graduated by God's justice, according to the good and evil in the man's mortal existence. After twelve months, the soul is released from its suffering and joins the blessed. But there is still longer punishment meted out for the atheist—a word which in the Middle Ages had a stronger taint than it appears to enjoy to-day. Future reward emanates entirely from the divine mercy and is eternal; while future punishment, which if based on strict justice should also be eternal, is by divine mercy limited and not everlasting.

It may be added just here that the expressions used in connection with reward and punishment, and which have given rise to extensive discussion,—such terms, for instance, as hell and paradise,—are to be taken figuratively. *Gan-Eden* was called the abode of future bliss of the righteous because it was the abode of Adam and Eve before they sinned, the earthly and the heavenly paradise. *Gehinnom* was the name given to the future dwelling-place of the wicked, because it was a spot of abomination near Jerusalem—the valley of Hinnom —where children were sacrificed to Moloch. As to the word hell, in

its common meaning, which is largely Miltonian, rather than Scriptural, the Hebrews knew nothing whatever of such a place of torment, *sheol* being simply a grave, a hollow pit.

IV.

The subject of the future life is not referred to at any great length, but only incidentally, in the Jewish pulpit to-day. There are no rapt visions of ecstatic bliss to be described—it is held that if the pulpit fits its hearers for this world it fits them for the next. In matters of opinion, as has already been stated, diversity has always existed among the Hebrews; in matters of practice there has been more uniformity. The belief in immortality finds a ready acceptance in all contemporary schools of Jewish thought; the only divergency is, whether the resurrection is bodily or spiritual. Occasionally the topic is discussed in special sermons or essays, and is alluded to in religious catechisms and the weekly press. In a sermon by Rev. Prof. Marks, a liberal Jewish preacher of London, on "Future Judgments," published in the third volume of his *Lectures and Sermons* (London: 1884), we find the following passage in reference to everlasting punishment:—

"If there be one truth more than another in our Scriptures that is exhibited in all its majesty and glory, it is God's inexhaustible love, magnified by his mercy and benevolence. Here we are taught that the divine justice is vindicated by the correction awarded to the evil-doer, clearly showing that the divine purpose is to reclaim and not to destroy. True it is, as has already been remarked, that God will distinguish between the good and the bad; and this warning is of itself sufficient to make us all think seriously of the tribunal before which we shall have to appear. But in the whole volume of our Bible there is nothing to be found on which the supposition can be based, that the divine justice will be glorified by the destruction of the sinner, or by dooming him to everlasting torment. There is nothing to show that God has only created to destroy.

"It does not follow, however, because the notion of hell and its

economy finds no support from the Hebrew Scriptures, that there is nothing to be apprehended beyond the grave by the persistent and unrepentant transgressor. Though nothing be revealed touching the nature of the punishment that awaits those whose whole lives have been stained by iniquity, it is assuredly no slight retribution for them to know that sooner or later they will have to render an account to Him who knoweth all the thoughts of mankind and 'considereth all their deeds.' "

The views of Isaac Leeser, for many decades identified with the history and progress of American Judaism, are best expressed in the catechism first edited by him in 1830. In reference to retribution for good or evil, he observes that we can form no clear conception of the how and the when of the future life; but "we suppose the reward to consist in a much more perfect aspect (*i. e.*, knowledge) of God, his attributes and mode of governing the world; in short, in an extension of its (the soul's) knowledge of things, which are here beyond the reach of its power of comprehension, and the acquisition of which will afford it the purest uninterrupted felicity; and in the same way we believe the punishment to consist in a state full of shame and compunction of the soul, which must be to it the most painful and afflicting state imaginable."

Rev. Dr. M. J. Raphall in his essay on Immortality (New York: 1859) states the subject briefly as follows: Jewish doctrine recognizes three distinct states of being for the soul: this world, the union of soul and body in one's life-time on earth; the world to come, or the condition of the disembodied soul in the abode assigned to the spirit after it has left the body; the resurrection of the dead. Between the first and second of these states of existence the connection is direct and immediate; for it is during the sojourn in the body that the soul prepares for the position to be held in the world to come—either favorable by obedience to the will of God or unfavorable by self-willed indulgence in sin. As soon as the soul is freed from the trammels of the body, it is placed in judgment, and enters on its condition in the world to come, directly after death, according

to some, after an interval of twelve months, according to others. And this condition in the world to come is distinct for every individual soul, which is responsible for its own acts and receives its own reward or chastisement. The resurrection is placed last of all in a period remote and unknown, and general to all permitted to join therein by the will of God.

Grace Aguilar in her *Jewish Faith* (Philadelphia: 1864) devotes several chapters to the proofs of immortality furnished in the Old Testament. One paragraph of singular moral beauty may be quoted here: "The more we give the soul or spirit ascendency while on earth, and so advance it more in the knowledge of our God and his unseen worlds, the better are we prepared for the higher and purer state of being which we know awaits us, and the higher shall we rank amidst those immortal hosts of heaven which surround his throne. We dare not hope to attain spiritual felicity in heaven, if we strive not for it on earth, or realize its blessedness, unless the awakened and ripened intellect has led the spirit to contemplate its own."

Rev. Dr. Hermann Adler, in an article in the London *Homiletic Magazine* (1884) on "The Foundations of the Belief in the Immortality of Man," writes very pithily: "Even as this hallowed volume (the Old Testament) does not seek to demonstrate the existence of God by labored processes of thought, but assumes it as an indisputable verity in its initial words, thus it does not attempt to prove the doctrine of a life hereafter. But such strong indirect allusions pervade the Hebrew Scriptures that the truth must force itself upon every unprejudiced reader, that the immortality of the soul formed an integral portion of Jewish belief from the most ancient times."

Moses Mendelssohn made the soul's immortality the subject of his *Phœdon*. The work is not a Jewish book, but the views of the Jewish philosopher reflect the sentiments of Judaism, especially in the closing words: "He who fulfills his duty here on earth with consistency, despite all difficulties, and who bears all adversities with resignation to divine will, must enjoy the reward of his virtues here-

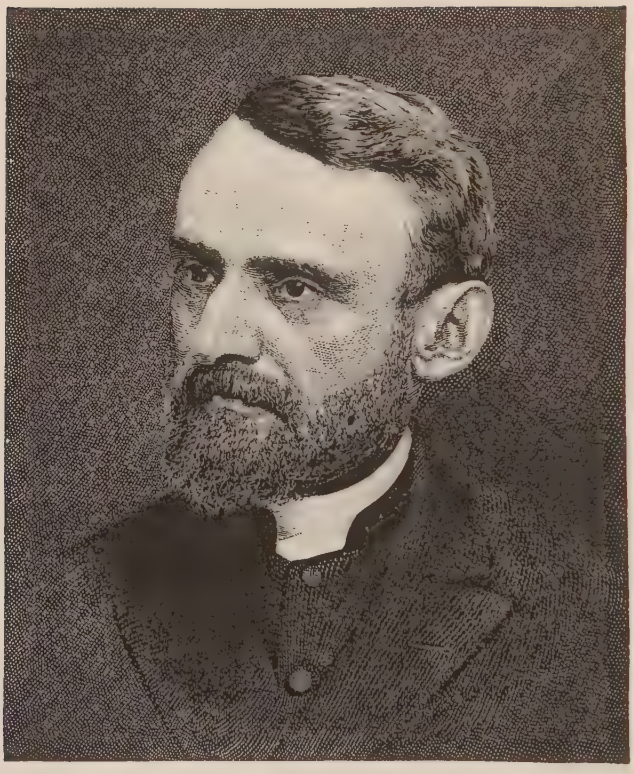
after. And the man of vice cannot pass away without being brought to the knowledge, in some mode or other, that evil doing is not the path to happiness. In one word, it would be contrary to all the attributes of God, his wisdom, goodness, justice, if he had created rational beings that strive for perfection for a merely temporary, evanescent existence."

One subject remains to be discussed—what is Jewish opinion as to the future of the "heathen," of non-Israelites in general? Leopold Zunz, the Nestor of Jewish learning of this century, who died at an advanced age in 1886, has grouped together in his classic essay, "The Memory of the Righteous" (Berlin: 1845), the views of about seventy Jewish authorities, stretching over eighteen centuries, on this very topic. I resist the temptation to cite them, however interesting the anthology; but Zunz shows conclusively that the large majority of the most eminent in the list recognize divine love and justice for all men, and this message is heard wherever the Jew is allowed to breathe. And neither persecution nor disfranchisement could rob the rabbis as a class of the broad universalism which is at the basis of their faith. Narrow utterances doubtless can be found among them, wrung from them in some period of agony and terror. But these were individual. The great majority never forgot the verse of the Psalmist, "The Lord openeth his hand and satisfieth the desire of *every* living thing"—both in this world and the world to come. "The Lord is near to *all* who call upon him, to *all* who call upon him in truth;" Jew or Gentile, bond or free! Perhaps the opinion of R. Isaac Arama (1480) may be quoted as being characteristically Jewish. He comments thus on the saying in the Mishna, "All Israelites have a portion in the future world": "It would be unjust to humanity if Israelites only on this account were sharers in future bliss. But Israel means the righteous, and every truly pious one is an Israelite: hence the phrase, 'Son of Israel,' is synonymous with the phrase, 'Son of future life.'"

It is suggestive that centuries before the French Revolution and the rise of the new yet old spirit of humanity which is permeating

all faiths and marshaling them slowly but surely on one common ground, any rabbis, forgetting the shame and sorrows to which they were subjected, could have claimed a place in future bliss for those who had consigned them to present torture and future extermination. When the true history of the Middle Ages comes to be written, it will be found that the survival of the Jews was less a miracle than their steady preservation of the old-time Universalism which gives beauty and potency to the message of their seers and spans the Bible with the rainbow of hope.

Abram S. Isaacs.



H. E. Jacobs.

CHAPTER XXIX.

The Doctrine of Future Retribution, in its Relation to the Order of Salvation; with a Brief Statement of its Treatment by Lutheran Theologians.

Man's Spiritual Life was Lost with the Fall of Adam.—Absolute Necessity of Regeneration for Admission into God's Kingdom.—Eternal Death the Inevitable Development of Spiritual Death at Birth.—The New-Born Child a Fountain of Corruption and of Criminal Germs.—All, by Nature, are the Children of Wrath.—Grace Closes with the Close of this Life.—"Now is the Accepted Time" implies a Time that is Not Accepted.—No Ground for Believing in Another Trial after Death or any Termination of Future Penalty.—No Universalism, No Restorationism, No Annihilationism, No Conditional Immortality, to be Found in the Bible.—State of Remorse and Woe for Unbelievers at once after Death; a Fuller Retribution at the Resurrection and Final Judgment.—Degrees of Misery, as also of Glory, in the Future Life.—According to Luther, the Wicked are not Finally Consigned to Hell until the Last Day, but their Destiny is Determined at Death.

By Rev. Henry E. Jacobs, D.D., Norton Professor of Systematic Theology, Evangelical Lutheran Theological Seminary, Philadelphia.

There is no spiritual life apart from union and communion with God. Such union and communion man enjoyed in the estate in which he was originally created. What the soul is to the body, such was God to the soul; viz., the very life of its life. When sin intervened, this union between God and man was severed; and spiritual life was followed by spiritual death. Divine mercy towards man, even in his sinfulness, delayed executing the full penalty due sin, and prevented sin from bringing forth all its bitter fruits at once. Otherwise humanity, as it existed in our first parents, would have been immediately removed from earth, and consigned to all the miseries of eternal death. But here already a divine plan to remedy the results of the fall begins to become manifest. The

race continues to develop. Generation after generation is born. That which is born of the flesh, however, is only flesh. Earth can give nothing by inheritance that is higher than earth. The race, as developed by natural generation, is only the unfolding of that which is germinally existent in those from whom the race springs. Spiritual life, lost by the fall, is no longer a natural endowment. If it is to reanimate the soul, it must be introduced by a direct act of God upon each individual. Nor can this direct act of God occur in the bringing into being of each soul. Parents are parents of the entire personality and not only of the body. Whatever we have from God at the beginning of our lives, we derive through the medium of corrupted humanity, which constantly sends forth with the growth of the race its poisonous and desolating streams, marring every gift of God passing through it. We are born then with an absolute necessity for regeneration, if spiritual life is ever to become ours. In this condition which prevails, unless we be rescued by the working in us of divine grace, we are without the affections of love and confidence towards God which are the requisites for admission into his kingdom, and besides we are hostile to all that is in accord with God's will. Eternal death is only the full development of the spiritual death which we have at birth. It is an error which the study of Scripture quickly disproves when it is imagined that the child comes to earth in a state of moral indifference, or moral equilibrium, with its heart a blank tablet, for the inscription of either good or evil, but it is at the very moment of birth already a fountain of corruption, with the sinful habit, which it has inherited, containing in the germ all the crimes that, if not arrested by divine grace, will stain its future, and with all the guilt attending the possession of such a habit. The great guilt of men lies, not in that they are murderers and adulterers and false witnesses, but that they are without the fear of God; the crimes are only the necessary result of this defect. As the pustule which appears upon the body in a malignant disease is alarming, not on its own account, but from the fact that it is an unmistakable symptom of a disease pervading

the entire system, an exponent of a depraved bodily habit, so every sin which we discover has its chief significance in the fact that it is the symptom or exponent of that morbid condition of soul, the prolific soil whence all sins emerge, and of itself meriting God's wrath, which is thus our natural heritage. By nature, we are the children of wrath, and the whole world is guilty before God.

Viewing mankind, therefore, from all eternity, as a mass of corruption and perdition, God, out of pure grace and mercy, devises a plan of salvation. Had this plan, as its end, only the rescue of but one member of our race from spiritual death and its consequences, no charge of injustice could be made. If there be a forbearance of the execution of strict justice in one case or more, no one can make the charge that it is unjust to execute justice in the other cases. Upon this point we lay particular emphasis, since, in the discussions on this subject, it is so often forgotten that man, already at his birth, is a lost creature, alienated from God, and that the plan of salvation had, as its aim, not the offer to all men, upon equal terms, of the alternative of life or death, but the rescue of those already lost, and justly condemned.

But entirely just as God would still have remained, had his plan of salvation been thus restricted, that plan has been far otherwise. What it is we learn, not from our own speculations, but solely from divine revelation. Let us briefly review its several parts: Man had fallen, not by God's will, but by the abuse of his own will. He was spiritually dead, not by God's will, but by the abuse of his own will. He was to perish eternally, not by God's will, but by the natural development of the state of sin into which he had fallen, and in which his will continued to acquiesce. In his only Son, Jesus Christ, "the Lamb of God, slain from the foundation of the world," God provides salvation. His incarnation was not solely, nor even chiefly, for "the completion of humanity," or the infusion of his own life into that of the race, or affording man a model, or the manifestation of any divine attribute, whether love or justice or holiness, however important such ends may be when regarded as subordinate to his main mission.

He came to earth, first of all, to fulfill every condition whereby man might be rescued from corruption, and be restored to his original relation to God. The guilt of man's sin he removed by paying its extreme penalty; the obedience demanded of man he rendered in man's place by his exact fulfillment of every duty prescribed by the Law. He exchanged places with man, becoming in God's account what man is, and making man in God's account what he is. The doctrines of the vicarious satisfaction of Christ, and of the forensic character of justification, most intimately cohere, and must stand or fall together. The former can be surrendered only when we erase from our Bibles such passages as Is. 53 : 5; John 1 : 29; 2 Cor. 5 : 21; 1 Pet. 2 : 24; and the latter only as the entire argument of all Scripture, and especially of the Epistles to the Romans and Galatians, is ignored. Nor are we surprised to find that where the work of Christ is reduced to a mere exhibition of divine love in order to move man's heart to reciprocal affection, or of the earnestness of divine justice, or of the heinousness of sin, in order to lead to repentance, its efficacy should be regarded as limited to the relatively small number of those before whom this exhibition has been actually made, and that, hence, an extension of the period is sought in which it may continue its work. But Christ's sacrifice had as its end, not merely a subjective change within us, but an objective change without us, in our relation to God, and in God's relation to us. The efficacy provided in the sacrifice, is, moreover, co-extensive with the sphere of man's sin. Redemption has been made for all men, and for all the sins of all men.

Nevertheless the enjoyment of this salvation is not as universal as its provisions. The condition of faith must intervene, that man may take to himself what God has provided and freely offers. If faith be repelled, justification, and with it, salvation, is repelled; man continues in his estate of spiritual death; and spiritual death continues uninterrupted in its progress to eternal death. Nor does this occur only where faith is consciously repelled; but wherever the new spiritual life acquired for us has not been personally appropriated. But as it is God's will that all should believe no less than that

all should be saved, the work of the Holy Spirit in communicating faith is extended not merely to a few, but to all. To this end, he comes to men through his Word, to which, as a means of grace, the sacraments are added, not as co-ordinate, but as subordinate, sealing the promises of the Word. For revelation makes known to us no other means for the exercise of his efficacy than the knowledge of the truth. Nor can man attain faith by his own powers, or by any other agency than by the Word, as declared in the gospel (Rom., 10:14). There is indeed a knowledge of God, antecedent to that given in revelation; but its office is not to communicate faith, but only to convict of sin, and to impel man, in despair of that which nature gives, to the most urgent search after that truth which is to be displayed in the gospel, and which, when there found, becomes the source of faith. Thus the Holy Spirit works through the law inscribed in our very nature, conscience itself showing the beginning of that work, whereby he leads towards faith in the merits of Christ. But his calling and illuminating grace may be arrested at any stage by the persistent opposition of the heart upon which he acts. Hence the great mass of those who have been redeemed do not accept redemption, close eyes and heart to the influences of the Spirit, and remain in the state of death. So universal is this resistance, that the Word of God declares all, viz., Gentiles as well as Jews, those who have only the natural, as well as those who have the supernatural, knowledge of God, without excuse (Rom., 1:20). That is, the possibilities of spiritual life come to every one, through the new powers which attend the truth, even though it be only in the most primordial germ, as it addresses every conscience. When, by the work of the Spirit of God, men yield to the little truth which has been given them, the divine law is continually verified that declares: "To him that hath shall be given," while "to him that hath not, shall be taken away even that which he hath." The full proclamation of the gospel does not reach the heathen, because they repel the feebler beams of truth which actually reach them.

Considerations such as these must always be borne in mind, in the discussion of "future retribution." Men perish, not because of the greater or less degree of guilt involved in their rejection of Christ, but because in this life even, they are already condemned, and they fail in appropriating the means which God furnishes for their deliverance from this condemnation. "But why," it is asked, "is the period of the offer of grace restricted to this life? May it not be that, throughout all eternity, the loving Father will follow his lost child with his tenderest entreaties, and be always ready to exultantly welcome its return?" Thus it has been asserted: "No one who has, or can have, the will to be converted, is ever lost." * Very true, and yet, in its application to this subject, very false! for "the will to be converted" arises not from natural powers, but from Him "who worketh to will" (Phil., 2:13). With the close of life man is removed from the sphere in which are found the means of grace whence "the will to be converted" is derived; and enters another, in which the will, acquiescing in sin, although restive under punishment, remains forever averse to conversion. His future retribution consists in his being left forever to himself, without any interruption of the natural results of his depravity by the processes of divine grace. Such is the clear teaching of the divine Word in numberless passages. Such is the burden of the many warnings contained in the Holy Scriptures. That there is "an accepted time" means that there is a time not accepted; that there is "a day of salvation" means that there is a period which is not a day of salvation; and because there is "an accepted" and a not accepted time, "a day of salvation" and a day that is not one of salvation, God pleads with men, in "the accepted time," and "the day of salvation," not to harden their hearts, *i. e.*, not so to resist divine grace that "the will to be converted" can never enter (2 Cor., 6:2). Let our Lord's tears and protestations over his beloved city be ever in mind as a most forcible proof that when "the time of visitation"

* Dorner's *System of Christian Doctrine*, English Translation, IV., 428.

is not properly used even love cannot deliver (Luke, 19 : 42–44). It is useless to accumulate testimonies. They meet us in nearly every chapter of the New Testament; while what can be more emphatic than such warnings of the Old Testament, as Prov. 1 : 24–31?

Nor can we by any just interpretation derive any hope that the misery of the lost may after a long period be terminated. As certain as eternal life is life without end, just so sure is eternal death death without end. And if it be urged that as eternal life may be enjoyed already in this world (1 John, 5 : 13), so men may have their eternal death here, it must not be forgotten that such inference is valid only in so far as it means that what is possessed in this world is only the seed of what is to develop all its capacities and endowments in an infinite progress hereafter. No encouragement whatever can be afforded, by any word of Scripture, for any doctrine either of Restorationism or of Annihilationism.

But among those who firmly maintain that, after the resurrection of the dead, and the general judgment, the state of every man is unalterably fixed for good or evil, there are some who, nevertheless, plead for a continuance of the preaching of the gospel in the state between death and the resurrection, and the possibility of conversion under such preaching. Concerning such preaching of the gospel, it is sufficient to say that there is no declaration in the Holy Scriptures. The doctrine is at most a pure hypothesis, suggested by general inferences, for which a support is sought from several passages which really have no bearing on the subject. Men reason, upon grounds we have above shown to be invalid, that it would be unjust to condemn to eternal punishment those who have not heard in this life the gospel in all its fullness. "The work of Christ," it is urged, "was chiefly to manifest the divine love; and, if his work is for all, then he must be proclaimed to all, if not here, then hereafter. Provision must be made that all hear the gospel message upon like terms." Then, under the influence of such reasonings, which are only intrusions of human speculation into spheres whereof we are expressly warned (Rom., 11 : 33), such a passage as

1 Pet. 3 : 19, 20, is eagerly pressed into service. But the entire context excludes all hope concerning those to whom it is said that Christ preached. The epistle has as its chief end the consolation of believers amidst the sufferings which surround them. The great argument is that the example of Christ should encourage them to patience. There was a time when he had to encounter the same defiance and persecution as those which now meet them. But his hour of triumph came, when he proclaimed his victory as already accomplished to those who, when alive, had been the bitter enemies of the cause which he represented. Among these, the antediluvians are especially mentioned, because their proud contempt and scornful words under the preaching of Noah showed that they were only the predecessors of those who, in a later day, were asking: "Where is the promise of his coming?" Yet how brief their hour of triumph! The flood whose approach was so long derided at length came. The contrast, therefore, between Christ and the spirits ἐν φυλακῇ is full of consolation for his followers, who, sharing in his sufferings, must also share in his glory, and of warning for those inclined to doubt what seems long delayed, and inapprehensible to the tests of the senses. As Christ was at last made manifest as a Mighty Conqueror, so also shall his followers' cause be amply vindicated, and their claims, unrecognized here, be acknowledged.

Nor, in the absence of other passages to the same effect, is it allowable to refer to 1 Pet. 4 : 6, as a preaching of the gospel to men after death. As the judgment of "the dead" in the preceding verse looks forward to the quickening of the dead before the judgment occurs, so in this verse the preaching is retrospective, and designates the gracious offers made "the dead" while they were living. The great body of the dead there mentioned were probably Old Testament believers, and, thus, the identity of the plan of salvation under the two covenants is suggested.

Were the preaching of the gospel in an intermediate state to those who have not heard its full message here conceded, the greater part of humanity would hear the gospel for the first time,

not until this life had closed. What, then, would properly be the period of grace, and what, the day of salvation? Or were the Petrine passages accepted as teaching a preaching of the gospel to men after death, it would require an additional word of revelation to prove that such preaching still continues. Where does the apostle say that Christ *is* preaching, or Christ will preach, to the departed? There certainly is no such teaching in the aorist ἐκήρυξεν.

As to the state which follows death, it may be confidently affirmed that while to believers it is one of great blessedness, and to unbelievers one of great woe, with their relation to Christ and salvation unalterably fixed, both await their fuller retribution at the resurrection and final judgment. For the account in Matt. 24, and like passages, cannot be referred to the formal declaration of what had previously occurred. Only then, in the full sense, do both believing and unbelieving find their retribution. Of the mysteries that intervene, little is known except that all hope of a transition from the one class to the other is excluded. It is possible that with the exception of that recognition of the change of state, and its relations, described in Luke 16 : 19 *seq.*, the state of those who have departed, out of Christ, is one in which the soul is thrown back upon itself, and left to its own remorse, and apprehensions of the future, with an interruption only by some special act of God, as in 1 Pet. 3 : 19, whereby at the very center of the history of the universe, viz., Christ's victory, the great fact is communicated to them even in their bodiless condition. So, too, it is possible that those in Christ are left in contemplative communion with their Lord, awaiting the glorious disclosures which they are to experience on the morning of the resurrection, save only that to them also the great fact of the incarnation and all accomplished through it, which agitated earth and heaven and hell, has also been made known. To pursue the argument for this would lead us too far from the scope assigned.

The heart, indeed, yearns to gain more light than that which revelation offers! Here, on the one hand, enters the question con-

cerning unbaptized infants, in the light of such passages as John 3 : 5. We cannot solve the difficulty by any resort to a *limbus infantum*. And yet why should we desire to know more than that they are in the hands of One whose loving care for them is infinitely greater than ours can be? Believing, as we do, that baptized infants have faith, yet how undeveloped it is, and how little conscious are they of its contents! In the infant, faith is only that turning of the heart towards God by the working of the Holy Spirit, whereby the beginning of a new spiritual life is implanted. The faith which connects with God, and gives entrance into the kingdom of heaven, is not always a conscious faith; for it is not faith in our faith, but faith in Christ, that saves. What do we know of the means which God may have for imparting this faith, hereafter, where the child has not been brought to him in the way of his appointment? We have no word of Scripture on the subject; but the Church has for many centuries expressed her hopes in the words: "*Non defectus, sed contemptus sacramenti damnat.*" How, with those who died under the Old Testament? Here revelation is not uncertain as to the fact of their blessedness. They have rested in Abraham's bosom, which Luther interprets as the promise concerning Christ. But how is this indefinite conception concerning the promise of the coming Saviour made definite? How is their faith in what all the prophets declare, developed into the full appropriation of Jesus of Nazareth as the Messiah, and the full revelation found in him? May it not then be, that among the heathen there are those who hold a place very similar to that of the saints under the Old Testament; some very few, who have learned to know to a degree what sin is, who have lamented it, and who, while gratefully using all the light which God has given, have not heard the full tidings of the gospel, although, by divine grace, they are in a receptive condition for it? We are bewildered by such questions. We cannot say, "Yes," without at once seeming to concede an efficacy to the natural knowledge of God, which we cannot admit that it possesses; and yet we cannot say, "No," without danger of going beyond what revelation explicitly declares.

Certain it is, that there is no salvation without faith in Christ; yet where does faith in Christ begin? An "intermediate state" certainly offers no solution. Whatever hope we may entertain rests upon the disposition of the heart to the truth which, up to the moment of death, has been learned, and upon the full appropriation, when Christ is revealed on the day of judgment, of what had been only incipiently received before. Yet we tremble even to entertain such hope; for we recall the words of our Lord to Peter, when he asked: "Lord, and what shall this man do?" and heard the reply: "What is that to thee? Follow thou me!" (John, 21 : 22.) What we have in revelation has been given, not to answer our speculations concerning others, but to point out to us the way of life, and warn us of the consequences which must attend the rejection of that light and knowledge which we enjoy. God does not bind himself, but he binds us to his appointed means of grace. The fate of all who have heard the gospel call, and rejected it, is clear. The fate of the great mass of the heathen world, according to Rom. 1, is also clear. The inadmissibility of repentance within the intermediate state, or of salvation without faith in Christ, must also be maintained. But we must beware of inferences as to what God can or cannot do, as to what God will or will not do, consistently with these established principles of revelation, within a sphere concerning which he himself has not seen fit to make an explicit declaration. It is not the sphere of divine justice which occasions any difficulty; it is the mysteries of the divine mercy, into which we cannot penetrate, and to which we dare fix no limits, save those which we are sure that God himself has announced.

That there are degrees both of glory and of misery in the future life, especially after the resurrection and judgment, cannot be doubted. This offers a partial answer to some of the difficulties which agitate the Christian heart concerning the inequality of the light and knowledge afforded here.

Such are our personal convictions, which we believe harmonize

with the testimony of the Lutheran Church. We recognize a distinction between what is intra- and what is extra-confessional; and that while in regard to certain points, the demands of the confessions are absolute, in regard to others, undetermined by the confessions, there not only may be, but also has been, from the very beginning, some degree of freedom and variation. The latter, however, cannot be affirmed of the cessation of future punishments, or of theories of restorationism, or of conversion between death and the resurrection. Another hand, we are informed, will trace the history of the doctrine as held by Lutherans. Hence we present a mere summary of results which we have gathered. Luther's opinions, of course, are not all confessional. We, however, present in thetical form, the leading features of his doctrine, and are constrained by historical fidelity to include even one (Thesis VIII.) from which we, in common with almost all Lutherans, must dissent.

1. Questions concerning the state of the departed are relatively unimportant, and must not absorb the attention which should be devoted by the living to secure their own salvation.*

2. There is no salvation without faith in Christ.†

3. Faith in Christ cannot be imparted except through the preaching of the gospel.‡

4. When salvation has been received by the heathen, it has been only through the word of faith, containing the promises of the gospel, as brought to them by their contact with God's people.§

5. If there be salvation for any who have departed without faith in Christ, they must attain faith in the world to come; and concerning this God's Word says nothing.‖

6. The state of the soul between death and the resurrection

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* *Luther's Works*, Erlangen Edition, LIII.: 140; De Wette's *Luther's Briefen*, II.: 220.

† *Luther's Works*, XXII.: 36; De Wette's *Luther's Briefen*, II.: 455.

‡ *Luther's Works*, XLVI.: 86–92.

§ *Ib.*, XXXIII.: 385.

‖ De Wette's *Luther's Briefen*, II.: 455.

admits of no opportunity for the hearing of the gospel on the part of those who, in this life, have rejected it.* Nevertheless the inference of an absolute unconsciousness must be avoided.†

7. The destiny of the soul of the godless is determined at death, although the question of their conscious misery before the resurrection is involved in obscurity. ‡

8. Nevertheless the decision is not in all cases so absolutely certain as to make prayer for them sinful. §

9. Strictly speaking, the wicked are not consigned to hell, until the last day. ‖

10. The coming of Christ has made a difference among departed believers. What was Abraham's bosom before is Christ's bosom now. ¶

It was Luther's tender heart, rather than his discriminating judgment, which prompted what is stated under Thesis VIII. No one knew better than did he, that there could be no true prayer without some specific word of promise, upon which it could rest. The passages may speak for themselves. Thus in 1523, in his sermon on Luke 16 : 19 *sqq.* : "It is not a sin for you to pray for them ; but in such way that you leave it uncertain, and say : 'Dear God, if the soul be in such state that it can still be helped, I pray thee to be gracious to it ;' and when you have done this once or twice, let it be enough." In his "Confession concerning the Lord's Supper" (1528) : "For the dead I do not regard it a sin to pray thus : 'Dear God, if thou hast such relation to souls that thou canst help them, be gracious to them,' and, if this occur once or twice, let it be enough."

When he comes to the treatment of the *Descensus* and the preach-

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* *Lutheri Opera Exeget.*, XII. : 198 ; *Works* (Erl. German), XLI. : 326.

† *Op. Ex.*, VI. : 120.

‡ *Ib.*, pp. 122, 124.

§ *Luther's Works* (Erl. Germ.), XVIII. : 261 ; XXX. : 370.

‖ *Ib.*, XLI. : 378 ; XIII. : 13.

¶ *Ib.*, ; *Op. Ex.*, VI. : 118.

ing to the spirits in prison, he shows great vacillation, and sometimes is inconsistent with a few of the premises of the above theses. He declares that in all Scripture no text is more obscure than 1 Pet. 3:19, 20, and that he cannot understand the apostle. * In 1523 he interprets it as a preaching, through preachers of the Word, to unbelievers living in bondage to Satan. † Eight years later, when Bugenhagen proposed the same solution, he wrote on the margin very curtly: "*Non est verum.*" ‡ In 1537, it appears to him a preaching to the infants and more simple among the antediluvians. § In 1544, he warns against curiously inquiring as to what it meant. ‖ In 1545, it was a preaching of the gospel by Christ, after his body had left the tomb, to the antediluvians. ¶ Yet beneath all these fluctuations was his belief that the great significance of the *Descensus* lay in Christ's victory for us over hell, and his appearance there as a mighty conqueror—a position not inconsistent with the other explanations which he rather gave as conjectures, than matured convictions. His sermon at Torgau is almost a classic in Lutheran theology because of this doctrine; and in 1555, nine years after Luther's death, Melanchthon, in an "Opinion" prepared for the Council at Hamburg, explains at length this position of Luther, as that to which he had attained after much discussion, and beyond which he discouraged all investigation." **

Melanchthon reaped the fruits of Luther's struggles, and hence speaks so clearly in his *Responsiones ad Articulos Bavaricos* (1559): "Let the true doctrine handed down in the prophetic and apostolic Scriptures be held, which presents only two ways to the dead. It affirms that those converted to God and believers are certainly

* *Luther's Works*, LI.: 458 (1523). De W. *L. B.*, VI.: 79.

† *Ib.*, LI.: 560.

‡ De W. *L. B.*, VI.: 30.

§ *Op. Ex.*, II.: 222.

‖ *Op. Ex.*, X.: 219.

¶ *Luther's Works*, Jena Ed., IV.: 638.

** *Corpus Reformatorum*, VII.: 666 *sq.* Compare on all these passages Köstlin's *Luther's Theologie*, II.: 427 *sqq.*

heirs of eternal salvation, and that those not converted to God are certainly cast into eternal punishment. This is most explicitly taught by the sermon of Christ, Matt. 25, nor is a middle way after death presented."

Hence the Lutheran Confessions are so explicit in their statements concerning retribution. The subject is dismissed in so few words, simply because their authors regarded it as so universally received as to admit of no serious opposition. Even Art. 17 of the Augsburg Confession would scarcely have appeared, if John Denk had not caused dissensions at Nuremberg by teaching the doctrine of restitution, and thus rendered it necessary for the Lutheran churches to publicly proclaim their condemnation of these departures from the faith, especially in view of the attempts of Eck and others to hold them responsible for all such extravagances.* Beside Art. 17, Art. 2 is also explicit to the same effect. Incidental allusions are also found in the *Small Catechism*, Part 2, Art. 2, and *Large Catechism*, p. 446: § 56.

Among the theologians of the next generation, the most important consideration of the subject is found in the article *De Purgatorio* of Chemnitz's *Examen Concilii Tridentini*. For the treatment in the next century, the student turns naturally first of all to the systems of Gerhard and Quenstedt. An interesting collection of Lutheran monographs on the subject, together with a condensed view of the entire field of controversy from the Patristic period, was made by V. E. Löscher in 1735.† It republishes the two treatises of J. Meisner of 1665.

Since the revival of Lutheranism in Europe from the rationalistic reaction, and its self-assertion within and without the Prussian state church, clearness on this article has been in proportion to the theologian's loyalty to the Lutheran Confessions. As the name "Lutheran" stands for a type of doctrine, rather than an organization,

* Plitt's *Einleitung in die Augustana*, II.: 418.

† *Auserlesene Sammlung der besten und neuern Schriften vom Zustand der Seele nach dem Tod.* Dresden, 1735.

no one can be regarded a Lutheran who, by such doctrines as "Conditional Immortality," "Annihilationism," "Restorationism," "Universalism," etc., would depart from Arts. 2 and 17 of the Augsburg Confession. There is, indeed, a school of theologians, sometimes termed Lutheran, who, under the powerful influence of Schleiermacher, to a greater or less degree have made concessions to theories of restorationism and future probation, but their classification as Lutheran is only relative. Dorner had probably more sympathy with the Lutheran than with the Reformed type of doctrine, but his protest against the Lutheran Confessions is most pronounced, as may be seen in his *History of Protestant Doctrine*. Martensen's deep spirituality was accompanied by many eccentricities—far more, however, in the work of his youth, his *Dogmatics*, than in that of his mature old age, his *Ethics* *—which forfeit every claim which he might otherwise have to be a representative Lutheran. Nitzsch represents the same mediating tendency. Kahnis is in general sympathy with the more conservative wing; but has manifested a freedom and independence on some of the most important articles, that make his warm words in attack of our Lutheran dogmaticians for denying a preaching of the gospel to the dead, a matter of no surprise.

A few testimonies from some of the more prominent representatives of confessional Lutheranism, now living, or only recently deceased, may here be appropriately introduced:—

THOMASIUS (d. 1875): "Upon the lot of unbelievers there rests the darkness of a mystery; but if the life to come is the result of the present life, and if blessedness depends upon communion with God in Christ already present, the state of those who have inwardly closed themselves thereto, and completely sundered themselves therefrom, can be only one alienated from God, and, therefore, also an unhappy one. Death can produce no magical transformation of human personality; it does not change the relation to God, but

* See my article on Hans Lassen Martensen, in *Lutheran Church Review*, III.: 169 *sqq.* (July, 1884).

introduces the personality into a fixed condition, corresponding to what has heretofore existed. The godless goes 'to his place.' What that is, is more readily experienced than expressed. Only the visible return of Christ will shed light upon this darkness." *

PHILIPPI (d. 1882): "No doctrine more unwarrantably contradicts Holy Scripture than that of the so-called *Apokatastasis*. The denial of the eternity of future punishments must, with all earnestness, be repelled as a soul-destroying error, upon the ground of the indubitable word of God—and that, too, in a double measure in these days of arrogant and carnal exaltation against God and his Holy Law. It is (with the doctrine of God's wrath because of the Adamic corruption of nature, and with that of the power of the devil over the fallen human race) the especial stone of offense to unchristian as well as to Christian subjectivism. Wherever, then, it falls, there falls also the doctrine of the holiness, the sublime majesty, and the retributive justice of God, and, therewith, the foundation of salvation, and the sure gospel." †

FRANK (now Professor at Erlangen): "Can it be otherwise when the season of grace has been passed in a guilty neglect of the conversion which God has rendered possible? Of this Scripture knows nothing, but teaches an end of the season of grace, an endlessness of condemnation (cf. Heb., 9:27 with 10:26 *sqq.*, Matt., 12: 31, 32; Mark, 9:42–48; Matt., 25:41, 46, etc.). It harmonizes with the spiritual-moral experience during the earthly period of salvation that the capability of return subsides and vanishes with the long-continued resistance to divinely regenerating influences, so that here such a confirmation and complete maturity in evil occur, as may be shown with respect to good. The continuation of the way by which we have thus gone, leads as little to an *Apokatastasis*, as to an annihilation of the godless, but to a universal and decisive judgment." ‡ Elsewhere he places all Christian hope in the

* *Christi Person und Werk.* 2d Ed., III.: 440.

† *Christliche Glaubenslehre,* VI.: 392.

‡ *System der Christlichen Wahrheit,* II.: 477.

salvation of any among the heathen, not upon the ground of any relative fulfilling of the Law, but upon that of a positive influence upon them, of course in this life, "of the potencies of redemption," which, he maintains, may be applied even where "the knowledge of the plan of salvation" is not fully given. "The extent of the knowledge is never, and, hence also, not here, commensurate with the reality; and an inwardly converting operation, introducing the movement of the godless man towards God, may, therefore, occur, even when the sight of the spiritual eye is more or less clouded by darkness." *

Kliefoth (*Oberkirchenrath in Schwerin*), in his recently published extensive and clear work on eschatology, not only argues at length and in the most decisive manner against the *Apokatastasis*, but has also the following to say concerning the theory of a "future probation": "It directly inverts the view of Scripture. According to it, this life and the intermediate state cohere as one progressive development of life, in which death does not, in any notable way, make a break or interruption. Just as man departs here, so he continues there. The preaching of the gospel, the offer of salvation and its appropriation, proceed there, just as they do here. Death has scarcely any other significance than that of a change of place.

"Thus, this short life, when compared with the long intermediate state, becomes an insignificant fragment of the entire life. But not only is it longer; man is placed under more favorable conditions, for within it, man, destitute of sensuous corporeity, can, in a spiritual life, emerge from doubt in a hereafter, and its retribution, and, while sinking more quickly and deeply into evil, may also attain repentance and conversion sooner and more thoroughly. It follows naturally that in the short space of this life, only a few, but in the long and more favorable intermediate state far more, will be called and converted; and the decision is reached, that the true

* *System der Christlichen Wahrheit*, II. : 44 *sq.*

significance of human life is in the intermediate state, and that here the not called are the rule, and the called are the exception. Scripture teaches directly the opposite: For this life on earth, man was created in soul and body. It was not originally God's will that man should depart from this bodily life on earth. Death has intervened only as a consequence and punishment of sin; and with death has come the intermediate state. . . . It, therefore, can be only an intermediate state, *i. e.*, a state of waiting for consummated blessedness or damnation. On the contrary, this life is full life, and, because the beginning of life, also the foundation for its consummation. In this life has God instituted his plan of salvation; in this life the Son of God came, and in it completed his work of redemption; for this life has the Lord given his Word and sacraments, and established his Church; in this life he has commissioned his ministers to proclaim salvation to all nations of the earth; for the call pertains to men in this life, that they should repent and be converted, that they should believe in Jesus and be saved. As in this life that which is to be man is born, so also in this life he who is to be a new man must be born again by repentance and faith." *

The solution which he offers concerning the possible salvation of some who have not heard the gospel in this life differs from that of Frank only by being carried further into details. He maintains the possibility of sudden conversions, and suggests that such may occur at the return of Christ to judge the world, in the case of such heathen who, while living, have already obeyed the *vocatio generalis*, and whose disposition towards God and revealed truth was thus determined already at their death. †

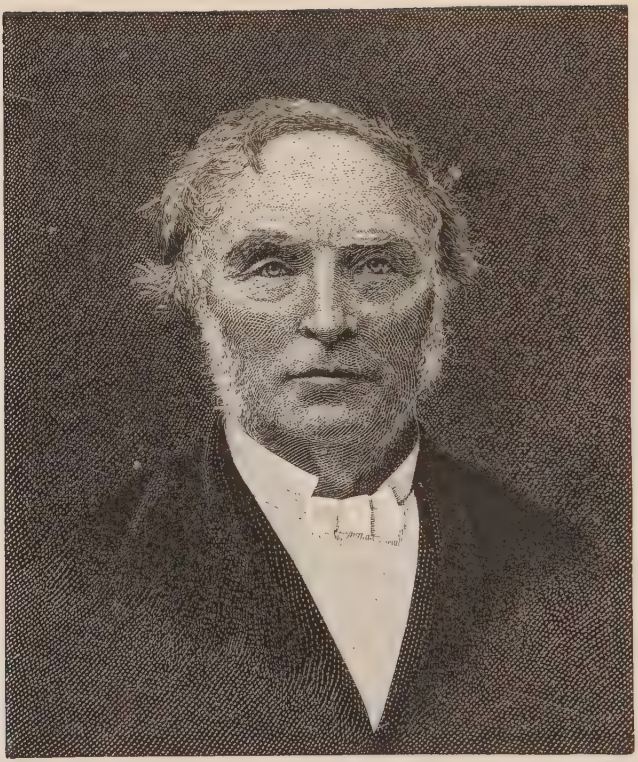
To the above, the testimony of others might readily be added; but this will suffice to show the prevailing character of the teaching among contemporaneous Lutheran theologians in Germany. Among

* *Christliche Eschatologie*, pp. 80, 81.

† *Ib.*, p. 213.

Lutherans in America, there has been no controversy whatever on the subject. However much they may differ on other topics, all agree in rejecting every form of any limitation to the eternity of future punishments, and just as unanimously condemn the doctrine of a future probation.

H. E. Jacobs.



James Legge 理雅各

CHAPTER XXX.

Beliefs of Confucianists and other Chinese Religionists, as to a Future Life.

The Two Indigenous Religions of China, Confucianism and Tâoism.—I. *Confucianism.*—Primeval Belief, in China, of a Future State, and of Mutual Influence of Embodied and of Departed Spirits.—Offerings to the Dead.—Power of the Dead over the Living.—Good Spirits abide in the Presence of God.—A Heaven but no Hell.—Confucianists Know Nothing of Future Punishment.—II. *Tâoism.*—Ancient Tâoist Parables as to the State of the Dead.—A Primeval Darwinism.—Transrotation of Births.—Modern Tâoism affected by Buddhism.—The Ten Courts of Purgatory.—Recent Tâoist Revelations concerning "the Everlasting Tortures of Hell."—Whence Derived?—An Incident of Mission Work.

By Rev. James Legge, D.D., Professor of the Chinese Language and Literature in the University of Oxford, England, and for Thirty-four Years a Missionary among the Chinese.

In proceeding to furnish a paper on the above subject, let me say, at the outset, that, in dealing with "other Chinese Religionists," I shall confine myself to an exhibition of the views of the Tâoists. Confucianism and Tâoism were both indigenous in China. The former is named from Confucius, the great sage of the country, who, in the fifth and fourth centuries B. C., did much to preserve the monuments of its ancient literature, and to develop and enforce the lessons of morality and religion in them; the latter is named from the subject of the speculations of Lî Erh or Lî Tan, better known to us as Lâo-tsze, a contemporary of Confucius, but of a somewhat earlier date. That subject he called the Tâo, and there remains to us his work, called *Tâo Teh King*, or "The Classic about the Tâo and its Characteristics."

In our first Christian century, Buddhist missionaries went from India to China, and Buddhism began in our third century to have a very considerable following among the people. Since the Tang

dynasty (A. D. 608–906), if not from an earlier period, the government and people have always spoken of "The Three Religions," or systems of teaching,—those of "the Literati" (the followers of Confucius), of "Shih" (Shakyamuni or Buddha), and of "the Tâo." But I have no doubt that along with my paper there will appear one on the views of the Buddhists on future punishment by some scholar who has made them a special study, and therefore I will not touch on them save by an allusion, in passing, in what I say about the Tâoists; still less is it necessary that I should advert to the views of the Mohammedans and Christians among the Chinese.

I. The Views of Confucianists About Future Punishment.

The ancient Chinese believed in a future state, or in the continued existence of the souls or spirits of men, after their period of life on earth had come to a close; and not in their existence simply, but in their continued possession, somehow, of their higher faculties, so that they were conscious of service rendered to them by their descendants, and could exercise an influence on their condition in this world.

The practice of sacrificing to the dead is as old as the first traces that we have of the history of the Chinese people. It existed, I believe, from time immemorial, certainly from the twenty-third century B. C. And along with it there existed a higher service,—the worship of one Supreme Being, and of other spiritual beings. With these services there were associated also sacrifices to departed men of other times besides those of the worshipers, and to the more conspicuous objects of nature, such as heaven and earth, the sun and moon, the starry host, hills and streams, forests and valleys.

I will not pause to inquire which of these services had the precedence in time. Herbert Spencer, indeed, holds that "the rudimentary form of all religion is the propitiation of dead ancestors, who are supposed to be still existing, and to be capable of working good or evil to their descendants" (*On the Origin of Animal Worship*, Essays, III., p. 102). But there was and is no idea of propitiation in

the Confucian sacrifices,—offerings would be a better name for them than sacrifices. The highest service, that to God, is expressly said to be "the deepest expression of reverence," and "the greatest act of thanksgiving to heaven" (*Sacred Books of the East*, vol. xxvii., pp. 413, 427). The services to parents and ancestors were a tribute of filial piety, of which virtue we have the following account from Confucius: "The service which a filial son does to his parents is as follows: In his general conduct to them, he manifests the utmost reverence; in his nourishing of them, his endeavor is to give them the utmost pleasure; when they are ill, he feels the utmost anxiety; in mourning for them, he gives every demonstration of grief; and in sacrificing to them, he displays the utmost solemnity" (*S. B.*, vol. iii., p. 480). The offerings to the departed of other times are a recognition of the services which they rendered to their own times, and for all future time. "According to the institutes of the sage kings, sacrifice should be offered to him who had given laws to the people, to him who had labored to the death in the discharge of his duties, to him who had strengthened the state by his hard toil, to him who had boldly and successfully encountered great calamities, and to him who had warded off great evils" (*S. B.*, vol. xxviii., pp 207, 208). Confucius taught that "the offerings to heaven and earth were services to God" (*Chung Yung*, ch. xix.). "As to the sun and moon," it is said, "stars and constellations, the people look up to them; while mountains, forests, streams, and valleys supply them with the materials for use which they require. Only men and things of this kind were admitted into the sacrificial canon" (*S. B.*, vol. xxviii., p. 209).

It is necessary to consider here some sayings attributed to Confucius. Tsze-lû, the most forward and Peter-like of his disciples, once asked him about serving the spirits of the dead, and his reply was, "While you are not able to serve men (in life), how can you serve their spirits?" The disciple went on to ask about death, and the master said, "While you do not know life, how can you know about death?" (*Analects*, xi.: 11). The oldest comment on this

(about the middle of our third century) is to the effect that Confucius avoided answering the disciple's questions because spirits and death are obscure subjects, unprofitable to talk about. More recent scholars endeavor to show that, by seeming to put the questions aside, the sage was really replying to them most profoundly.

More explicit was the language of Confucius, in another passage, found in the *Narratives of the School*, a book which, though not so authoritative as the *Analects*, has come down from our third century. In the second chapter of it, towards the end, Tsze-Kung, another disciple, asks him whether or not the dead have knowledge (of the services, that is, rendered to them), and the answer is, "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to their departed; and if I were to say that they have not such knowledge, I am afraid that unfilial sons would cast their parents away, and leave them unburied. You need not wish to know whether the dead have or have not such knowledge. There is no present urgency about the point. Hereafter you will know it for yourself."

Whether this answer was really given by Confucius or not, his own conduct was not consistent with any doubt of the continued existence and knowledge of the dead, which it may be supposed to indicate, for we are told (in the *Analects*, iii., 12) that he sacrificed to the dead as if they were present, and to the spirits as if the spirits were present; and that he said, "I consider my not being present at the sacrifice, as if I did not sacrifice." Nothing can be more clear to me than that the Chinese have always believed in the continued existence, in the spirit world, of their dead. We read in the Record of Ritual Usages, that, "when any one died, they went on the housetop, and called out his name in a prolonged note, 'Come back, So and So.' After this, they filled the mouth (of the deceased) with uncooked rice, and set forth as offerings to him packets of uncooked flesh. They looked up to heaven, and buried the body in the earth. The body and the animal soul go downwards; and the

intelligent spirit is on high" (*S. B.*, XXVII., pp. 368, 369). Such were the belief and practice that came down to Confucius, and they have been handed down to the present day. It may be safely said that the teaching of the old Chinese books, on this subject, was more full and explicit than any teaching about it that we find in the Pentateuch.

But in what condition, and where, did the souls or spirits of the departed exist?

For one thing, the good among them were and are believed to be in heaven, in the presence of God. In the ancient history of China, there is no name more famous than that of King Wăn, the founder of the Chân dynasty. He died in B. C. 1135, and was succeeded by his son Fâ, who became sovereign of the whole nation in 1122. Another son, Tan, the duke of Chân, celebrating the virtues of their father, thus sang of him :—

"The royal Wăn now rests on high,
In glorious state above the sky.
Chân, as a state, had long been known,
And heaven's decree at last was shown.
Its lords had won a famous name,
God kinged them when the season came.
King Wăn ruled well when earth he trod,
Now moves his spirit near to God."

(*S. B.*, III., pp. 377, 378.)

In the same way do the sovereigns of China speak at the present day of their forefathers. In the sacrificial canon of the present dynasty for 1826, the concluding hymn or prayer of the reigning emperor in the ancestral temple may be thus rendered:—

"Now ye confront, now ye pass by,
Unbound by conditions of place
Here ye ascend, there ye descend,
Nor leave of your movements a trace.
Still and deep is the chamber behind,
Restful and blessed its space!
Your spirits their home have in heaven;
The shrines there their tablets embrace.
A myriad years their course shall run,
Nor e'er our filial thoughts efface."

For another thing, the spirits of the departed could dispense blessings on their posterity, if they pursued the course of well-doing, and punish them if they did wrong;—subject, however, in both cases, to the will of God.

I will confine myself to two cases, out of many, in illustration of these points.

Fâ, or King Wû, the first king of Chan, as mentioned above, fell very ill, in the second year of his reign. While the other ministers were considering what should be done, the king's brother Tan privately built three altars to their father, grandfather, and great-grandfather, and offered to them a remarkable prayer, in nearly the following words: "Fâ, your chief descendant, is dangerously ill. If you three kings have in heaven the charge of watching over him, let me Tan be a substitute for his person, and die in his stead. . . . He was appointed in the hall of God to extend his aid to all the kingdom, and establish your descendants in this lower world. O do not let that precious heaven-conferred appointment fall to the ground, and our former kings will also have a perpetual reliance and resort." In answer to this prayer, the king soon got better, and Tan himself also was spared, to become, when King Wû did die, some years afterwards, the guardian of his young son, and the great consolidator and legislator of their new dynasty (*The Shû King*, Part V., Book vi.).

The other instance is of an earlier date and from the same classic (Part IV., Book vii.), where there is an account of the transference of the capital to a new site, by Pan-Kăng (B. C. 1401 to 1374), the seventeenth king of the Shang dynasty. He was convinced of the necessity of the measure, which was occasioned probably by one of the inundations of the Yellow River, which have in the course of history made it to be called "The Nation's Sorrow," and with the latest and a terrible occurrence of which the government and people are now struggling. The people murmured and groaned under the hardships of the movement, and were encouraged in their dissatisfaction by many of the ministers. Pan-Kăng explains to them

the reasons for the measure, expostulates, exhorts, and threatens. If he were not to do as he was doing, he would be failing in his duty, and his High Ancestor (the founder of their dynasty) would send down punishment on him, and say, "Why do you oppress my people?" To the offending ministers he especially addressed himself. When he offered the great sacrifices to his predecessors, their predecessors were present to share in them. Their fathers and ancestors were asking his High Sovereign to inflict great punishments on their descendants. Finally, he carries the removal through, and says, "God being about to reward the virtue of his High Ancestor, and secure the good order of the kingdom, I have made a lasting settlement in this new city."

This last instance shows that the dead were believed to retain, in their spirit state, an interest in the things which had occupied them when they were alive, and to exercise over them a guardian care. We must suppose that the parties spoken of were happy in heaven. They had been good on earth, and their spirits were happy above. But nothing is said about any punishment of the bad after death; nothing about the place and conditions of their existence,—if they indeed exist. They are punished, but the punishment appears in the overthrow and ruin of their worldly estate.

Writing, on the account of Pan-Kăng, nearly twenty-five years ago, I said, "He held that good sovereigns continued to have a happy existence in heaven, which their good ministers shared with them. But he gives no hint, and there is none in any of the old classical books, of what becomes of bad sovereigns and bad ministers after death, nor of the future state of men in general. There is a heaven in them, but there is no hell, and no purgatory. Their oracles are silent as to any doctrine of punishment in the life after this. Their exhortations to well-doing, and their warnings against evil-doing, are based on a reference to the will of God, and on the certainty that in this life good will be rewarded and evil punished. I see no reason, after so many more years of study in the literature of China, to modify those statements, and the religion of China,

even as vouched for by Confucius, must be considered as unsatisfactory and defective. It was, I conceive, a feeling of this, among thinking men, that led to the view that this world is the sphere of retribution, both for good and bad, taking effect, if not in their own persons, yet in those of their descendants. There is a distinct enunciation of this in one of the appendixes to the Yî King (*S. B.*, vol. xvi., p. 419): "The family that accumulates goodness is sure to have superabundant happiness, and the family that accumulates evil is sure to have superabundant misery." The same teaching appears in the second commandment of our Decalogue; it obtained in China before Confucius, and he was indebted to the recognition of it, in its application to himself, by one of the ministers of Lû, for two of his wealthiest disciples (*Chinese Classics*, vol. i., Prolegomena, pp. 63, 64). An important and wholesome truth it is that the sins of parents are visited on and in their children; but do the sinning parents themselves escape the curse? It is in this form that the doctrine of future retribution now appears among the *literati*, or professed followers of Confucius. They do not deny the existence of the spirit after death, and they present their sacrifices or offerings to the dead; but it is with little or no consideration of whether they were good or bad in their life-time.

I will refer, in illustration of this, to the sacrifice which the reigning sovereign offers, twice a year, to the sovereigns of all the dynasties which have preceded the present. In the sacrificial canon of 1826 (chapter x.), the sovereigns so sacrificed to, from Fo-tisi in the thirty-fourth century B. C., down to the close of the Ming dynasty in A. D. 1643, amount to one hundred and eighty-eight. These, of course, are not nearly all the sovereigns that have reigned during the period of five thousand years or thereabouts. Who are admitted, and who excluded, depends on the reigning emperor and the members of the Board of Rites. Shih Hwang Tî, of Ch'in, of course does not appear, nor sovereigns who have caused the ruin of their dynasties. Success seems to be the great consideration ensuring a place. The second and greatest of the Manchû emperors laid it down as a

rule for his canon-makers, that the characters of the rulers were not to be too critically examined into. The prayer or address at the first offering runs thus:—

"I look upwards, and think of all you sovereigns.
Your dynasties rose in the revolutions of time;
Ye played the part of rulers and teachers,
Ye established your governments with toil,
And thereby enlarged your inheritance.
Ye maintained the cause of truth unchanged.
Wise and heroic like those before you,
Your influence and teachings continue still;
Your merits and virtue are to be praised;
I acknowledge them by this grateful service.
Be present, O spirits, in your tablets,
And accept the offerings."

At the end of the seventeenth chapter of the canon there is a short notice of the sacrifices to be offered by the common people to their ancestors, extending only to the great-great-grandfather at the different terms of the year, and on the first day and full moon of every month. But nowhere is there any mention of punishment in the future and spirit world. On the duty of man in the relations of society, husband and wife, father and son, elder brother and younger, ruler and subject, friend and friend, the teaching of Confucius is admirable; but the sacrifices of the state religion, I am afraid, tend to weaken it. *Confucianists know nothing of punishment after this life.* I might by this one sentence have dismissed the subject on which I had been asked to write. I thought, however, that it would come with greater effect on my readers, after all the details which I have deemed it well to submit to them.

II. The Views of Tâoists about Future Punishment.

It may be assumed as certain, that, at a very early time, there was in China a system of what is called the Tâo, different from that preserved by Confucius,—a system in which a belief in the continued existence of the spirits of the dead played a principal part. The name of Hwang Tî (B. C. 2697–2598) is associated with it, but it is impossible, from the want of historical documents, to tell

what his doctrine was, or to trace its subsequent development. There is just one shadowy intimation in the *Shû King* (*S. B.*, III., p. 257), and in a passage of the *Narratives of the States* (VI., 2, article 1), going back, perhaps, to the twenty-fifth century B. C., of "Communications between heaven and earth, and descents (of spirits)," of which the ancient rulers disapproved, and which they took measures to rectify. We learn nothing on the subject from Confucius, for "spiritual beings" was one of the four themes which he excluded from his conversations with his disciples (*Analects*, VII., 20). It is only when we come to Lâo-tsze that we find the doctrine of the Tâo set forth in the Tâo Teh King, in which, however, there is little or nothing of what can be called religion. The author evidently believed that his Tâo or Way conduced to the tranquillity of men and the prolongation of life. There are only a very few passages that have any bearing on the future life. The thirty-third chapter concludes with the sentence, "He who dies and perishes not has longevity." On this, Kumara-jîva, one of "the four suns of Buddhism," who went to China in A. D. 401, says enigmatically, "To die and yet not be dead may well be called longevity"; and we have a longer exposition of it from Lû Nang-shih (A. D. 1042–1102): "The exemption from change of Lieh-tsze, from death of Chwang-tsze, and from extinction of the Buddhists, have all the same meaning as this sentence; that the human body is like the covering of the caterpillar or the skin of the snake; and that man occupies it but for a passing sojourn." In another chapter, the last, Lâo-tsze refers to the manes, saying that "when the kingdom is governed according to the Tâo, they will not manifest their energy as spirits;—not that they have not that energy, but they will not exert it to injure men."

The greatest writer of the Old Tâoistic school, after Lâo-tsze, was Chwang-tsze (fourth century B. C.), but in his works, much more voluminous than the Tâo Teh King, there is as little indication that Tâoism had yet become a religion. I will introduce, however, three paragraphs here from his 18th Book as helping us to

understand the amalgamation of Buddhism and Tâoism, which took place at a subsequent period, giving the system that form in reference to the subject of this essay, which it has among millions of the Chinese people at the present day.

"When Chwang-tsze's wife died," we read, "Hui-tsze went to condole with him, and found him squatted on the ground, drumming on the earthenware vessel (of ice), and singing. The visitor said, 'If a wife have lived with her husband till their children are grown up and she is old, when she then dies, if he do not wail for her, it is enough. When you go on to drum on this vessel and sing, is it not an expressive demonstration (of your unconcern)?' Chwang-tsze replied, 'The case is not so. When she first died, was it possible for me not to be touched with sadness, as other men are? But I reflected on the time when she began to be, how there was then no (movement of) life; how not only was there no movement of life, but there was no (appearance of) form; how there was not only no appearance of form, but there was no (symptom of) the (vital) breath. By some secret intermingling in the chaotic obscurity, there came a change, and there was the vital breath; another change, and there appeared the form; a (third) change, of the form, and there was the (movement of) life. Now there had come a further change, which had resulted in her death. These various changes had been like the procession of the four seasons, spring, autumn, summer, and winter. There she lay, stretched out asleep in the great chamber (between heaven and earth). (It occurred to me that), if I were to fall wailing for her, I should be showing myself unacquainted with the appointed course (of things), and therefore I stopped (in my demonstrations of grief).'" Such was the thought of the philosophic Tâoist on the death of his wife. Passing over a paragraph, we come to the following: "Chwang-tsze, having gone to Ch'û, saw an empty skull, bleached white, but retaining its shape. He touched it with his horse-switch, and asked it, saying, 'Sir, was it through your excessive desire of life, and neglect to deal with it in the proper way, that you were brought to this?

or was it that, in your service of a perishing state, you met your death from an axe? or was it through your evil conduct, which reflected disgrace on your parents and on your wife and children? or was it from your hard endurances under cold and hunger? or was it that you came to the end of your term of years, and so were brought to this?' Having thus spoken, he took the skull, made a pillow of it, and went to sleep. At midnight, the skull appeared to him in a dream, and said, 'All that you, sir, spake to me, in such a rhetorical style, had reference to the troubles in which this life involves men. But in death there are none of those things. Do you wish to have me tell you about the dead?' 'I do,' said Chwang-tsze, and the skull went on: 'After death, there are not (the distinctions of) ruler above and subject below, nor are there the changes of the four seasons. There is no disquiet, and the lapse of time is commensurate to us with the duration of heaven and earth. No king in his court has greater enjoyment.' Chwang-tsze did not believe it, and said, 'If I were to get the Ruler of our appointed course to restore your body to life, with its bones, flesh, and skin, and to give you back your parents, your wife and children, and your village acquaintances, would you like me to do so?' The skull stared angrily, knitted its brows, and said, 'How should I cast away the enjoyment of a king in his court, and undertake again the toils of a life among men?'" The above is one of Chwang-tzse's parabolic stories, but it shows that the condition of the dead had been revolved by him, and the ideas about it which sometimes passed through his mind.

The book concludes with the following narrative: "Lieh-tsze (once) upon a journey took a meal by the roadside, where he perceived a skull a hundred years old. Drawing aside the bushes (under which it lay), he pointed to it, and said, 'There are only you and I who know that there is neither life nor death (as men think of them). Do you indeed find (in death) occasion for sorrow? Do indeed I find (in life) occasion for joy? The seeds of things are minute, (floating) on the water, they form its green

and slimy surface. When this reaches where the soil and water meet, it becomes (what we call) "the clothes of frogs and oysters." Growing on mounds and heights, it becomes the plantago-grass; this, when on manured soil, becomes the ranunculus. The roots of the ranunculus become grubs, and its leaves butterflies, the hsii. This butterfly is transformed into an insect, which comes to life, in the ground where there had been a fire, with the appearance of a skeleton, and is named the ch'ii-to. The ch'ii-to, after a thousand days, changes into a bird, named kan-yii-kû, the slime of which becomes the sze-naî, and this again becomes the shih-hsî. The î-lo is produced from the shih-hsî; the hwang-k'wang from the chiû-yû; and the mân-jur from the putrid ch'wan (insect). The yang-hsî (plant) uniting with an old bamboo which has not for a long time sent forth shoots, there is produced the ch'ing-ning (insect). The ch'ing-ning produces the leopard; the leopard produces the horse; and the horse produces man. Man then again enters into the machinery (of evolution), from which all things come forth (at birth) and into which they enter (at death).'"

My readers will pronounce all this to be a *farrago* of nonsense, and I do not differ from them; but I adduce it to show that the early Tâoism had in it the idea of transformation, and that the body was thus prepared for its acceptance of the Buddhist dogma of transmigration or, as I prefer to call it, transrotation of births. The whole of the strange passage, and more of the same kind, is found in the works of Lieh-tsze (Book I.), and Ernst Faber, the translator of Lieh-tsze, says on it, "Here is the Darwinian hypothesis in a Chinese form!" I do not stay to inquire whether it be so or not, having no other object in the quotation than what I have just stated.

Centuries elapsed after Chwang-tsze, before Tâoism assumed the shape of a religion. The Chân dynasty passed away in B. C. 255, and, in that of Ch'in, which superseded it, we find the system rampant in the belief of the "Fairy Isles" of the Eastern Ocean, where the herb of immortality grew, and putting the emperor Shih Hwang

Tî in fierce conflict with Confucianism. Passing on to the Han dynasty, it appears divided into as many as thirty different schools, but all apparently united in a belief in descents of spirits, in pursuing the processes of alchemy, and in sublimating the body, by means of the elixir of life, till it is in a condition to ascend on high without dying.

In A. D. 34, there was born a Chang Tâo-ling, who devoted himself to study and meditation, till at length he succeeded in compounding "the great pill," or elixir, and, along with his wife, when he was one hundred and twenty-three years old, ascended to heaven in bright day. A descendant of his, in the fourth generation, is found residing at the Lung-hû (dragon-tiger) mountain, in Chiang-hû. Chang Tâo-ling is represented as the first patriarch of the Tâoist system, and that dignity is enjoyed by one of his descendants at the present day. There was an interruption, indeed, in the line of the succession, in the fifth century, in 423, when a K'âu Ch'ien-Chih, by his intrigues, got himself appointed patriarch by the second emperor of the Northern Wei dynasty. It appears, also, that this intruder was the first to receive the patriarchal title of T'ien Shih, "Heavenly Master," or "Master of Heaven," which was then carried back to Tâo-ling. The Confucianists make game of this title, but the "heavenly," or "of heaven," in it, is to be understood in a peculiar Tâoistic sense.

In A. D. 748, the emperor Hsüan Tsung, of the Sung dynasty, enacted that the dignity of patriarch should be held only by descendants of Chang Tâo-ling; and in 1016, the emperor Chăn Tsung, of the Sung dynasty, conferred on the then patriarch a grant of the Lung Hû mountain, and a large tract of ground around it, to be held forever by succeeding patriarchs. This, then, is the seat of the Tâoist patriarchate. The residence of the patriarch is called T'âi Ch'ing Kung, "the Palace of Great Purity." It is said that round about it there are thousands of jars in rows, all tenanted by malevolent spirits which the patriarchs have shut up in them; and the great business of the professors of Tâoism is to guard the people

against such spirits, by means of their solemn services, and by amulets and charms. This is the characteristic of the system at the present day. The fear of spirits is now the nightmare of the Chinaman's life. Though we see them not, hosts of them may be near us, seeking opportunity to inflict various injuries. I quoted, above, a passage from the Tâo Teh King, to the effect that "when the kingdom was governed according to the Tâo, the manes would not exert their spiritual energy to injure men." Tâoism seems to give the proof itself that there is now little of the Tâo in the empire. Millions and millions of the people live in constant dread of the spiritual energy of their manes. Anything wrong in the sites of their graves is supposed specially to excite the anger of the dead, and the Tâoist monks are called in to rectify the error by their skill in geomancy, often receiving very large fees from the distressed and trembling family.

But what is the teaching of the modern Tâoism about the future state of the dead, and, most of all, about future punishment? To answer this question, I must bring up the influence on it of Buddhism. When the two systems came together, they were attracted to each other by their common opposition to Confucianism, and various other affinities. The better organization of Buddhism, moreover, made Tâoism feel its own deficiencies. The Trinity of the "Precious ones" gave rise to that of the "Pure ones," and the Sze or monasteries of Buddhism to the Kwan or monasteries of Tâoism. Above all, the doctrine of the transrotation of births appeared in a cruder and savage form, in the Tâoist Courts of Purgatory, and the repetition, apparently *ad infinitum*, of their tortures, when one trial and another of them have failed to produce the desired reformation. Those courts are supposed to be at the bottom of a great ocean, somewhere in the depths of the earth, ten in number, through some or all of which every one must pass, to suffer their torments before they can be sent back to live again in some other form, unless, indeed, it be found, on his arrival at the first court, that he has lived so well that "his spirit may be at once escorted, by dark-robed boys,

to the realm of bliss and happiness in the west." Such fortunate cases, however, are few and far between.

It is impossible—thus far at least I have found it so—to ascertain exactly when the two systems became thus blended together in their views about the future; after they first encountered, they continued long in conflict, notwithstanding imperial attempts to amalgamate them, each struggling to supplant the other in the imperial favor. For some centuries, however, their mutual jealousy seems to have ceased, and I have often seen their respective monks co-operating in the same service. Ordinary Chinamen generally regard them, as to all intents and purposes, the same. I am sure that many of the millions of Chinese carried, by foreign students, to the credit of Buddhism, should be transferred to the side of Tâoism.

When the *Kan Ying Tien*, or the book of "Actions and their Recompenses," by an unknown author, probably of the Sung dynasty, a Tâoist work, though containing both Confucian and Buddhistic elements, appeared, its teaching about future punishment was the old doctrine of which I have already spoken under the views of the Confucianists: "When the term of life is exhausted, death ensues. If at death there still remain guilt unpunished, the judgment extends to the culprit's posterity." But during the present dynasty one manifesto after another has appeared, "for the admonition of the world," professing to make known the horrors of the purgatorial courts, and the processes of their administration. The revelation was first published by a Tâoist called Tan Ch'ih, who had himself, according to Mr. Wylie (*Notes on Chinese Literature*, p. 179), penetrated to the realm of hades, and brought back the account of what he had seen. I have a collection of those manifestoes, varying from one another more or less,—the last published in 1871. Mr. Herbert Giles, however, must have met with one of still more recent date, of which he has given a translation in an appendix to his *Strange Stories from a Chinese Studio* (London, De La Rue & Co., 1880), with some passages from which I will draw my account of Tâoist views to a conclusion.

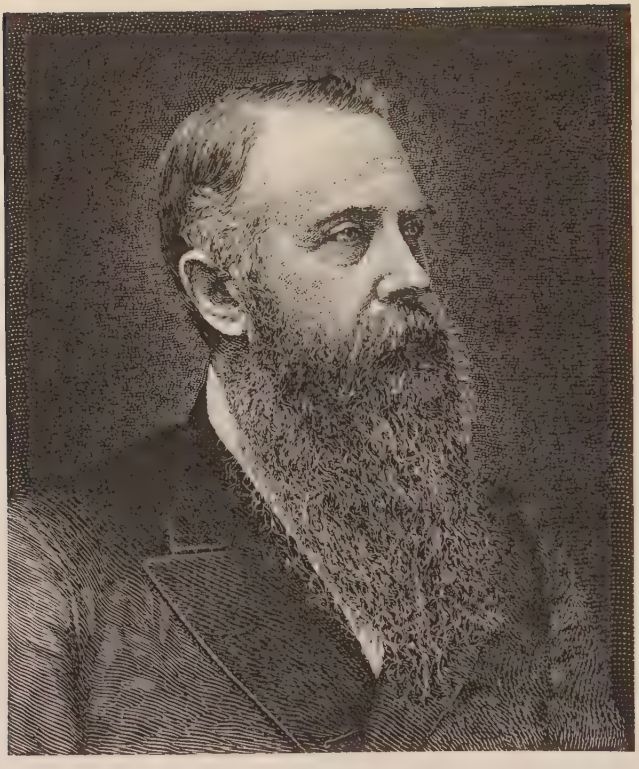
In the preface, the Ruler of the Infernal Regions is made, on a certain occasion, to say: "My wish is to release all souls, and I would wholly or partially remit the punishment of erring shades, and give them life once more in one of the six paths [that is, one of the six conditions of sentient existence, as Devas, Men, Asuras, beings in hell, prêtas, and animals; all Buddhistic phraseology]. But, alas! the wicked are many, and the virtuous few. Nevertheless, the punishments in the dark region are too severe, and require some modification." The judges of the ten courts then deliberate as to what the modification should be. Their decisions are submitted to the Ruler, and, being approved by him, he proceeds, with the judges, to submit them finally to God. God also approves, and says, "Good indeed! good indeed! henceforth let all spirits take note of any mortal who vows to lead a virtuous life, and, repenting, promises to sin no more. Two punishments shall be remitted to him. And if, in addition to this, he succeeds in doing five virtuous acts, then he shall escape all punishment, and be born again in some happy state; if a woman, she shall be born as a man. But more than five virtuous acts shall enable such a soul to obtain the salvation of others and redeem wife and family from the tortures of hell."

Another passage from the preface, telling of the deliberations of the ten judges, may be quoted: "Those who are disloyal, unfilial, who commit suicide, take life, or disbelieve the doctrine of cause and effect (that is, that the state of any one life is the result of behavior in a previous one), saying to themselves that when a man dies there is an end of him, that when he has lost his skin (in Shakespearian phrase, 'shuffled off this mortal coil'), he has already suffered the worst that can befall him, that living men can be tortured, but no one ever saw a man's ghost in the pillory, that after death all is unknown, etc., etc.,—truly these men do not know that the body alone perishes, but the soul lives for ever and ever; and that whatsoever evil they do in this life, the same will be done to them in the life to come. All who commit such crimes are handed over to the everlasting tortures of hell."

My readers have now a sufficient account of the present views of the Tâoists about future punishment. I will not attempt to go into a description of the Courts of Purgatory. The wildest imagination of the most cruel inquisitor never fashioned tortures so grotesquely cruel. And all this to be repeated over and over, not necessarily issuing, as in Buddhism, in the Nirvâna, even if we suppose that to be absolute extinction, annihilation! Where did Tâoism, which has not shown a faculty of original invention,—where did it get the idea of the everlasting hell?

I bring my paper to a close, with the following incident. I was one day walking alone, across the country in the interior of Canton province, when I overtook a stalwart peasant jogging along with his hoe over his shoulder. Accommodating my pace to his, I entered into conversation with him, and by and by asked what he thought would become of him at death. "At death," he replied, "all is over;" but, on continuing to talk with him, I found that he did not really think so, but was a Tâoist. When I pressed him further, he said, "Well, I'll tell you the truth; I have not been a good man, and I expect to be sent into the world again, as a dog or a horse!" The man was serious. Of course I endeavored to set forth to him Jesus and the resurrection, till our ways parted, and we separated with mutual good wishes. I never saw him again.

James Legge 理雅各



A. H. Lewis D.D.

CHAPTER XXXI.

We Accept Christ's Words, "These shall go away into Everlasting Punishment, but the Righteous into Life Eternal."

Future Punishment Based on Man's Inherent Immortality.—His Destiny Determined by his own Choices, and for which he alone is Responsible.—As Man's Entity is Indestructible, so also are the Results and Consequences of his Actions, and there can be no Annihilation of Either.—All Punishment is Resultant, the Fruitage of Man's Independent Volition, and is not of Divine Retaliation.—The Gross Conceptions of a Physical Hell are Due to Paganism and the Ignorance of the Middle Ages.—Evil Actions and their Tendencies become Repetitious, Educative, Imperious, Crystallized, and the Logical Outcome is therefore Inevitable.—The Struggle to Escape from Old Choices and to Form Right Ones is Met by Divine Help and Forgiveness of the Past.—This Change is to be Made in the Present Life, Character being, so far as we know, Irreversible at Death.—The Messages of Christ are Invariably Addressed to Man in this Life, and Never Beyond, Acceptance and Salvation being Here and Now.—Forgiveness is always Conditioned upon Repentance and Obedience, as Required by Justice.

By Rev. A. H. Lewis, D.D., Seventh-Day Baptist, Editor of the *Outlook and Sabbath Quarterly*, Plainfield, N. J.

This paper aims to state a belief, rather than to detail the steps by which that belief is reached.

Metaphysically considered, life is indestructible. It assumes many forms, but cannot cease to be. A man is personalized life, thus becoming an entity in the realm of spiritual existences. The power of choice between right and wrong is an essential characteristic of this personalized life. Through the exercise of this power, character is formed, and destiny is determined. The man, his character, and his influence thus become permanent facts, and factors in the realm of existences and influences.

Man has a triple nature, or, rather, personalized life expresses itself as spirit life, animal life, and material body. The real, spiritual man, while on earth, resides in a material dwelling-place, a "tabernacle," which we call the body. Life precedes organization, in the development of this body. It is the life which produces the organization by drawing matter together and constructing the tabernacle. This is true of all organized matter. Thus science forbids the theory that human life in any of its forms is the product of organization. In plants, animals, and men, the life-germ precedes and produces the organization. All material tabernacles are temporary. When their purpose is accomplished, the life lets them go back to dust—"Then shall the dust return unto the earth as it was, and the spirit shall return unto God who gave it." The counterpart of man's material body is seen in the organic life below him, where the material form is the outward expression of the unseen, but real, life. The analogy is further apparent in the fact that the unseen life of the plant reappears after what we call death, life being preserved in the seed. This gives even the plant continuous existence through successive stages. In a much higher sense, man continues to exist whether in his temporary dwelling-place, or after the earthly tabernacle is dissolved, and he enters into the "house not made with hands."

Responsibility.

Character and responsibility are associated with the spiritual man, and not with his material body. All power to discern concerning right and wrong rests with the spiritual. All choices are determined by it. All actions are the fruit of its choices. If the hand performs a wrong act, we hold the *man* responsible for the act, knowing that the hand is but his servant. Hence, in judging of character, and in punishment for wrong-doing, God deals with the man, and not with the physical tenement. Future retribution is possible only on this conception of man's nature, responsibility, and continued existence. The first basis, therefore, for a philo-

sophical argument in support of future punishment is man's inherent immortality; *i. e.*, his continued existence as an entity in the moral universe, whose destiny is determined by his choices.

Annihilation.

Philosophically considered, it is impossible to annihilate life. Its changing forms of expression only prove its perdurable nature. The fundamental conception of God—the author of all life—as the Self-Existent, forbids the thought of annihilating life. Morally speaking, the balance of the universe, the justice of God toward the individual, and toward the race, are all destroyed, if we accept the possibility of annihilating the man, who, as a distinct entity, has been permitted to establish a character, to generate influences, and to become the recipient of results. If it were logically possible to annihilate such an entity, the character already established, and the influences set in motion, with their results, would remain. All these must continue as everlasting verities, for which no one would be responsible, if their author, the man, were removed. Neither would there be any direct recipient of the effects which must constantly flow from choices and actions already made by him. The theory which annihilates man after he has once become a part of the moral universe contradicts the fundamental ideas of justice, righteousness, and order which underlie God's government, and which are demanded by all moral consciousness. We therefore believe the axiom, which the Scriptures everywhere recognize without argument, that each man, from his nature as a personalized, character-making entity, in the world of spiritual existences, must continue through all time. Having entered upon existence, and by his acts and influences become a part of the everlasting fabric of human history and destiny, he cannot be withdrawn.

Punishment is Resultant.

All punishment is resultant. It is the fruitage of individual choice. While this is sometimes spoken of as though inflicted di-

rectly by Jehovah, Judge of men, the deeper meaning of the Scripture, the testimony of consciousness, and the facts of experience, show that God brings upon man the result of his choices, according to this law of fruitage. Retribution, present or future, is not a given amount of punishment, *ab extra*, for a given amount of wrong-doing, as in a commercial transaction; much less is it an act of retaliation. It is a result inevitably produced by wrong-doing, or, better still, by wrong choosing. The universal law, so tersely told in Genesis, according to which each created thing produces "after its kind," is absolutely true in the realm of human choices. This fact forbids all "chopping of logic" over the question whether punishment, be it greater or less in character or duration, can be justly inflicted for a given amount of disobedience. All disobedience involves its own punishment, as the seed involves the plant. Since no man can escape from himself, each must carry with himself, wherever he exists, the fact and the results of his choices. Such punishment is also the expression of divine justice, and of God's hatred for sin.

Future Punishment not Physical.

We have already seen that responsibility is attached to the man who chooses, and not to the body which does his bidding. Therefore, even in this existence, physical punishment is only incidental. After man leaves the body, all punishment must be immaterial,—fitted to the spiritual existence, rather than to existence within the material environments of his life on earth. This is axiomatic. Such a conclusion is not forbidden by the fact that this truth must be conveyed to the human mind by figures of speech which involve material representations. All thought is subject to this law of materialization in language. This does not necessitate the illogical and impossible notion of physical punishment in the future life.

Neither does this spiritual conception make future punishment a myth. Even now, all experiences, whether of joy or sorrow, are

more or less intense and real, as they touch the spiritual nature. That which gives highest joy, or deepest grief, is wholly immaterial, touching the soul alone. Hence we discard the theory of physical punishment in the future life. The gross conceptions concerning hell, borrowed from paganism, and exaggerated by the ignorance of the Middle Ages, have no place in these years.

Future Punishment is Personal.

Future retribution must be intensely personal. It is the result of personal decision which centers in the individual life making the choice. Whatever influences may combine to induce a given choice, the final determination, with its results, belongs only to him who makes it. "Whatsoever a man soweth, that shall *he* also reap." This personal nature of future punishment holds each man in the terrible grasp of his own choices, and is not mitigated because many others suffer with him. That others are miserable cannot remove the effects which abide with self-ruin.

Permanency of Character, through Choice.

Another most important consideration enters at this point, viz., the universal tendency of human choice to repeat itself, and to assume continuous and permanent action. We recognize this law in every department of experience. In the simplest affairs of life, in the development of intellect, in all forms of education, we are confronted by the fact, that, having chosen, and begun to act in any given direction, permanency of choice and unavoidable repetition of action soon obtain. Parents and teachers hasten the processes of education, lest the child become "too old to learn." This is but another way of saying that if the repetition of choices, which we call habit, and their crystallization, which we call character, be not fixed in the right direction at *an early period*, they never can become thus fixed. In all physical training, and all intellectual education, this law is so imperative that early education and train-

ing determine success or failure. The same truth is yet more clearly shown in moral and spiritual experiences. Appalling as the fact may be, the trend of character for all life is usually decided as early as the tenth year of childhood. The fundamental choices and tendencies of men are but slightly modified after twenty or twenty-five years of existence. This universal truth is recognized by all people, acted upon in all ages, and has direct bearing upon the question of future punishment. Whatever line of choice a man enters upon hardens rapidly into permanency, and becomes the determining power throughout existence. No problem connected with the justice of God can be more difficult of solution than is the counterpart of this truth in common experience. Every teacher knows that the child "who does not become an adept in spelling the English language during the first twelve years of life will never become proficient." Many teachers, struggling in vain against the fixedness of "bad spelling" in the pupil of eighteen, and many men confronted by the shame of repeated mistakes at fifty, have been led to question both the wisdom and the justice of that law of intellectual development which compels a man to become proficient in manufacturing words while he is in early childhood, or be forever compelled to keep company with the Nemesis of poor orthography.

This simple illustration indicates the universal law whereby the tendencies and choices of this life become the tendencies and choices of all life.

The Immeasurable.

To all intents and purposes, the immeasurable is the everlasting. When we have reached the limits within which we can measure the extent of influences and choices, when we have entered the realm of the "Infinite," we are as helpless at its hither boundary, as at any other point. That which our thought cannot grasp, nor our language express; which stretches before us limitless and boundless, whether it be unmeasured space, or unmeasured time, is practically

endless, everlasting. Beyond this we cannot go. All efforts to define the indefinable, to measure the immeasurable, to compare the incomparable, only emphasize our weakness and ignorance. If, following the line of hope or desire, one should say, "Although fixedness of choice and permanency of character come rapidly in this stage of our existence, and although men are hopelessly bound in the chains of bad choices before they have grown to be gray-haired, may it not be possible that in the life beyond some new law will be introduced that will give relief from this fixedness, and set in motion influences that will compel to new and right choices?" Such a question must forever remain unanswered, in this life. Neither consciousness, nor logic, nor knowledge, nor experience can solve it.

A hope however eager, a wish however earnest, a speculative theory concerning that which may be *possibly probable*, is not sufficient ground for a practical faith. Such a foundation is worse than shifting sand. The thing we know, and that which is re-taught by all experience, is that human choices are rapidly fixed, and that their results are unavoidable. The only relief which comes, even in this short existence, is through the most blessed truth, that, whenever a soul, struggling against the results of evil choices, determines by a new choice to enter the way of right, divine forgiveness ratifies that choice, and removes the past with its guilt. God supplements this forgiveness by the help and upleading influences of the Holy Spirit, which conduct the soul along the pathway of newness of life, and strengthening each right choice, by the same law of fixedness through repetition, unto eternal life.

Argument from Consciousness.

Universal consciousness proclaims that human life, and human choices with their results, continue forever. The darkness of heathen ignorance does not extinguish this consciousness, and the resultant belief that wrong-doing will be punished hereafter. The crude and imperfect conceptions which exist in the minds of the

heathen concerning the character of future punishment do not lessen the value of the argument from universal consciousness. Neither can cultivated intellect, through speculative philosophy, drown the voices of consciousness, and conscience, which combine to compel faith in future existence, and future punishment.

That masterpiece of reasoning concerning future punishment, *Hamlet's Soliloquy*, shows the best which philosophy can do, when, crushed by the burden of this life, it would gladly escape to the next :—

> " But that the dread of something after death,
> The undiscovered country from whose bourne
> No traveler returns, puzzles the will,
> And makes us rather bear the ills we have,
> Than fly to those we know not of?
> Thus conscience does make cowards of us all."

Even the perverted theology of the Annihilationist, which by imperfect definitions builds the shadow of a faith against man's inherent immortality, no sooner reaches its false conclusions, than, like a man stifling in the smoke of a burning building, it rushes to the light again, claiming a "glorious resurrection" unto immortality, for all who do well, and eternal punishment in the final destruction of the wicked. The consciousness that we are, and shall continue to be, after death, and that punishment will follow all evil-doing, clings to the human soul as did the blood spot to the hand of Lady Macbeth; who, when all efforts to remove it failed, must say :—

> " Here's the smell of blood still;—all the perfumes of Arabia will not sweeten this little hand. . . .
>
> " What's done cannot be undone."

The Bible Confirms the Foregoing Axioms.

The Scriptures deal with the question of future existence, and punishment, along the line of the facts noted above. They summarize the results that spring from certain fundamental truths which are accepted without argument or question. The Old Tes-

tament, fitted to the childhood of the race, deals less with the future life than with the present. The New Testament deals mainly with the future life and its interests. Christ opened the doorway of the spiritual realm by coming hither from it, talking and teaching familiarly concerning it, and openly returning to that realm. The New Testament deals with man as temporarily housed in this earthly tabernacle. In matters pertaining to character and responsibility, it deals wholly with the spiritual choices of the individual. Christ approves or condemns the purpose of the soul, and not outward acts. Righteousness and unrighteousness, purity and impurity, salvation and condemnation, all pertain to man's spiritual being. While Christ uses language with which the people were familiar, and which would best convey to them so much of the deeper truth as they could understand, his teachings give a more terrible meaning through spiritual analysis. The passages which are supposed to bear upon the question of future punishment, directly or indirectly, may be grouped as follows:—

1. Passages which suggest or declare that salvation is full and free. Such are the following: Luke, 19:10; 1 Tim., 2: 4–6; 1 John, 2:2; John, 3:17; Acts, 2: 39; Matt., 16:5; Luke, 14: 21. These passages reveal Christ as the mediator between God and men, seeking that which is lost, giving himself a ransom for many, and manifesting the mercy of God, and his desire for the salvation of all sinners. They include Christ's commission, in which the Church is commanded to preach these glad tidings to every creature. These passages present the love of God and his redeeming grace in a glorious light. They indicate his patience, and his anxiety to save. In this respect they sound the key-note of the gospel. But, whether considered separately, or as a representative group, both these and all similar passages show that all advantages arising from this offered mercy are based upon the acceptance of God's redeeming love, through the choice of the individual. They also show that the messages are addressed to men in this life. There is in them neither word nor hint of any application to the life be-

yond. While they indicate what God offers to do, and what he commands us to do, they show with equal plainness that he who refuses to accept the love of God as thus expressed, and to obey his will as thus set forth, brings upon himself positive ruin. The most gracious invitations of the gospel are powerless to save, against the individual choice. Added to this are the repeated warnings, throughout the New Testament, against delaying to accept God's mercy. The conditions on which salvation is offered in these passages, viz., repentance and faith, all involve choice and obedience on the part of the sinner. If these offers of the gospel are to be repeated in the future life, there is nothing in the manner in which they are here put forth to teach that fact, or to justify us in building upon it.

2. A second group of passages, closely allied to the foregoing, indicates the *readiness* of God to grant forgiveness and salvation. It is claimed that this abounding love of God is too great to permit future punishment, or to refuse the offers of salvation in the next world. The following are representative passages in this group: Psalms, 3: 8–10; Luke, 6: 35, 36, also 7: 41–50; Rom., 5: 8, and others. These passages interpreted in the light of their contexts, and the Scriptures in general, show that the fullness and readiness of divine mercy are always associated with eternal justice, and are offered according to the dictates of wisdom. Forgiveness is never offered without conditions. Those conditions require repentance and obedience on the part of those who are forgiven. The refusal to accept forgiveness thus freely offered is openly condemned in many instances, and by solemn implication it is always forbidden. There is no suggestion in any of these passages that the offers extend beyond this world, or can be available to any who will not accept them by compliance with the conditions.

3. Those who would weaken the truth concerning future punishment, or turn it aside, offer certain passages as suggesting that such punishment is limited, although it extends into the future. For example, Christ warns men who fail to agree with the adversary while

in the way with him, that, being cast into prison, they shall not be liberated until they have paid the uttermost farthing. This, and similar passages, using the facts and similes with which the people were familiar, are rather meant to teach the impossibility of salvation through any system of repayment, and therefore enforce the necessity of salvation through faith, and the divine forgiveness. It is also suggested, that, since Christ taught that some should be "beaten with many stripes, and others with few," it is implied that those beaten with few stripes may be at last released. On the contrary, these illustrations show that there are grades in the character of human responsibility which are measured by knowledge, ability, and opportunity. Representative passages in this group are found in Matthew 5: 25, 26; Luke 15: 11–32; Psalms 103: 8–13, etc. These passages are usually associated with that interpretation of the Greek word *αἰών*, and its derivatives, which seeks to make it represent limited time. In John 17: 3, *αἰώνιον*, the term rendered "eternal," describes the quality of existence, rather than its duration. This is however a figurative use, by which the state of the redeemed is described as life in the highest, noblest, most expansive, and glorious sense. This use is not common, and can be applied in but few instances. It may also be admitted that, in Rom. 16: 25 and Eph. 3: 9–11, we have a use of *αἰώνιον* in a somewhat measured sense; but when all has been said, the term usually signifies *unmeasured* existence, sometimes, perhaps, measured, within the unmeasured, the latter including the former. The exceptional use as noticed above cannot set aside or weaken the general meaning of the term as it appears in the New Testament, everlasting.

More Nearly Specific Passages.

The passages thus far noticed are only claimed as bringing "inferential" proof, or suggesting the possibility of modification, or cessation of punishment, after death. The much discussed passage in 1 Peter 3: 18–20 is claimed as indicating that the gospel has been offered to men in the other world. We are not called upon to

explain all the difficulties which this passage involves, but we venture the following suggestions: The writer is drawing a parallel, by way of illustration, between Christ's work through Noah, previous to his incarnation, and his work after his incarnation; which work he left to his disciples. The evident aim was to encourage believers in carrying forward Christ's work, through all difficulties and trials. The writer evidently expected that the purification of the world by fire was near at hand, hence the natural parallel between the historic purification by water in the time of Noah, and the impending purification in the time of those to whom he wrote. Such a lesson seems to be fairly taught by the passage and its contexts. To make a passage so obscure the basis of a "supposition," and to build a *belief* upon that *supposition*, partakes of speculative dreams more than of solid truth. The credulity which could wander thus far, discarding the deductions from philosophy and Scripture which we have already presented in this paper, is too wild and visionary to be dignified with the name of belief.

Another isolated passage, 1 Cor., 15 : 29, is adduced as indicating that Paul recognized some possible salvation after death, which salvation was gained by the baptism of the living in behalf of the dead. This, too, if it were a correct deduction from the passage, is too indefinite to be made the foundation of a belief. It is too much like "drifting out to sea on the splinter of a Greek accent." To us, this passage is not difficult. Read in the light of certain ideas which prevailed in the water-worship cult of the heathen world, Paul here makes an argument *ad hominem*. He is discussing the resurrection of the dead. Those to whom he wrote believed that the dead were conscious, and might be aided to salvation through baptism on the part of their friends. He seizes upon this fact to emphasize the clearer truth of the resurrection. As though he said: "You believe in baptism for the dead, and in so doing acknowledge the fundamental truth on which the doctrine of the resurrection rests." A parallel argument appears in his discussion with the Athenians, where he appeals to the teachings of their own

poets as proof of the universal fatherhood of God. Thus viewed, this passage is not difficult to understand, nor is it opposed to the doctrine of future punishment, as it appears in the Scriptures.

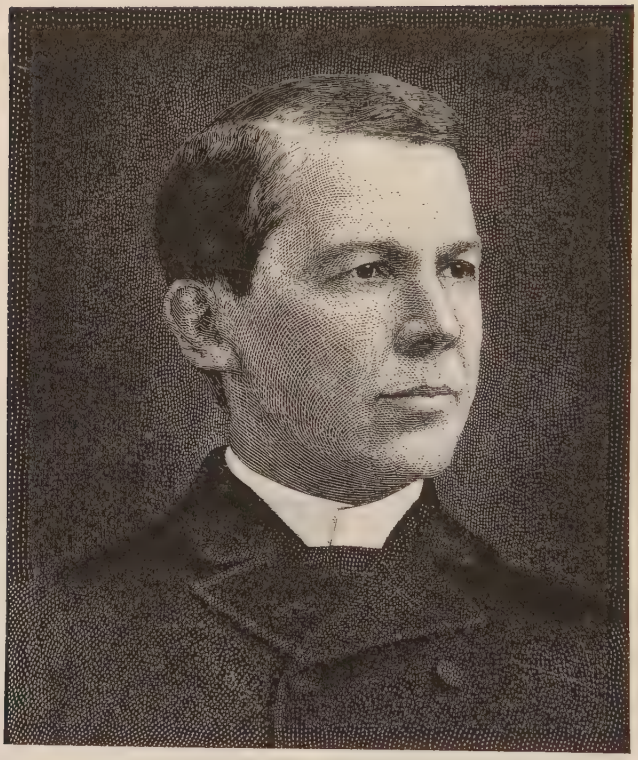
Without entering further into the examination of specific passages, which the limit of this paper forbids, we note one important point which remains. God being just, every man "must have a fair chance." This we fully believe. The objector says, "How can future punishment be true, when so many do not have a fair chance here?" God only can determine what a fair chance is, and we gladly leave it to him to decide "who then can be saved." All just judgment is graduated in view of light and opportunity. The waif born and bred in Baxter street, or Farther India, will not be judged by the light which glows at Princeton, or Andover. Paul teaches this truth when he shows (Rom., 2) that those who have not the revealed will of God, as in the Bible, do nevertheless know his will, and are judged according to that knowledge. We gladly accept Peter's conclusion (Acts, 10:35) that every man who feareth God and worketh righteousness is accepted of him.

Conclusion.

Mysteries are everywhere. It is but a step in any direction to the boundaries of human experience. Our knowledge of the future must come from the Scriptures, and from the revelations of truth in consciousness. We cannot anticipate any revelations which God may, or may not, make, when men enter the next world. We build no "air castles" on what the Bible *does not say*, nor on the dreams of fancy concerning possible probabilities. We make our wish and hope that all may find happiness an incentive to earnest labor, that all may be led to choose the right, rather than allow hope and wish to determine belief. We do not "split hairs" over the length of eternity which none can measure, nor the boundaries of the boundless. We trust the love, mercy, justice, and wisdom of God, to solve those problems which human fingers touch only to tangle. We face the terrible realities of life, and destiny, leaving with God

what we cannot understand, and trusting his mercy for salvation from the punishment which neither sophistry nor speculation can avert. We accept Christ's words: "These shall go away into punishment *αἰώνιον*, but the righteous into life *αἰώνιον*." Beyond that God knoweth.

A. H. Lewis D.D.



CHAPTER XXXII.

The Eternity of Hell-Torments is Acknowledged Throughout Scripture; no Literal Fire, Worm, or Brimstone, these Words being Employed Figuratively, to Show the Intensity of Future Punishment.

No Pardon for the Impenitent Hereafter ever Taught by Christ.—Man Determines in this World what is to be his Condition in the Next.—The Property of Persistent Sin is to Intrench and Perpetuate Itself.—Men who are without the Gospel are yet Amenable to God's Law Implanted in the Heart.—Fear of Judgment is Inherent in Man's Moral Nature.—Eternal Justice, and her Indeflectible Necessity.—God's Truth and Supreme Wisdom the only Oracle of Instruction on this Subject.—The Impenitent Man would be more Miserable in Heaven than in Hell.—The Most Unwelcome of all the Tenets of Religion is, therefore, that of Future Punishment.—It was Held by the Early Church to be Endless.—Not Remedial, nor Educative, nor Vindictive, but Vindicatory.—Disobedience to God's Written Law Worse than that against the Light of Nature.—The Doctrine of Eternal Retribution not to be Overthrown by False Philosophies and Theologies, for it is Inwrought by God with the Human Reason.

By Rev. Daniel Albright Long, D.D., LL.D., President of Antioch College, "Christian," Yellow Springs, Ohio.

Although I am a member of the Christian Church and President of the American Christian Convention of the United States and Canada, I want it distinctly understood that I shall only attempt, in language suited to the average reader, to give a few reasons for my *individual belief*. The Bible is our creed. According to that momentous saying of the Saviour, so wise that an angel may be instructed by it, and yet so simple that a child can understand it, that "the tree is known by its fruit," the Christian Church holds that a man is to be known by his life, and, therefore, that Christian character, and not peculiar opinions about future re-

wards and punishments, is the true test for Christian fellowship among men. Thus we are led to withhold regard from dogmatic or polemic theology in the education of youth, and bestow our confidence upon the *acted* religious life, rather than upon the *professed* faith.

I will give my opinion, in part, on the subject in hand, in a supposed conversation between wife and husband.

W. Do you think the preponderance of Scripture is on the side of the eternity of hell-torments?

H. I really do not know. I incline to the notion that the eternity of hell-torments is acknowledged throughout Scripture. Do you not remember that it says the "fire of the damned will never be extinguished, nor the worm die"?

W. And do you believe in literal fire, worms, and brimstone, in hell?

H. Certainly not. These words are used figuratively. I think the Scripture is decisive as to the principal punishment consisting in a hopeless separation from God.

W. What is the meaning of the words *hades* and *sheol?*

H. I do not know. Prof. Campbell, of Aberdeen, Scotland, says, "As to the word *hades*, which occurs in eleven places in the New Testament, and is rendered *hell* in all, except one, where it is translated grave, . . . in my judgment, it ought never, in Scripture, to be rendered hell, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament, the corresponding word is *sheol*. In translating that word the Seventy have almost invariably used *hades*" (Is. 14: 9, *seq.*, Luke, 16: 23, *seq.* See Lowth, *Lect. on Heb. Poetry*, VII. Campbell, *Prel.*, Diss. VI., pt. 2). But the term *hell* is commonly applied to the place of punishment in the unseen world. Jews, Mussulmans, and Christians have all depicted the horrors and the punishments of hell, as their several fancies have conceived of it.

W. Where do you think the Jews supposed hell to be?

H. Near the center of the earth. They call it "the deep" and

"destruction"; they also term it "Gehenna," which signifies the valley of Hinnom, or the valley of the sons of Hinnom, which was, as it were, the common sewer of Jerusalem, and the place where children were sacrificed to Moloch.

W. Then, what is your opinion of the meaning of the words, "the gates of hell," mentioned by our Saviour? (Matt., 17: 18.)

H. I think they signify the power of hell, for the Eastern people call the places of their princes gates.

W. Now, in regard to punishments after death, do you not think it is time for the ministers and religious teachers of all classes to stop talking about hell, hades, sheol, and all that, and present the love of God and his Son, with more light and sweetness to their people? It is strange to me that tender-hearted men could teach that an all-merciful God would punish any one after death.

H. Let us look a moment at the method of teaching used by Christ. He certainly had opportunities of teaching that those who went to the grave impenitent and unpardoned might obtain pardon hereafter. Read what he says about the barren branch, the tares, the servant who hid his lord's money. Against the foolish virgins "the door was shut." It is the tender-hearted Christ who places the picture of the "gulf fixed," without bridge or cable, between Gehenna and Paradise. It may be that all men will be saved. Yet I do not find a single passage recorded from the Saviour's lips from which I am authorized to preach probation after death. Just suppose I should say, "It was appointed unto man once to die, and after that the probation." You would correct me at once, and say, "the judgment." While the pious sagacity of the world is divided on this subject, and many of the theistic evolutionists of the present day are seeking to make the people regard future punishment as inconsistent with the goodness of God, the fact remains that Christian consciousness and the Holy Scriptures lead us to believe that we determine, in this world, what is to be our condition in the next. Who is it that declares that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For

by thy words thou shalt be justified, and by thy words thou shalt be condemned"?

W. Why do you think the apostles said so little about the intermediate state of the dead, and appeared to think the day of judgment was so near at hand?

H. It appears to me that they regarded character the most valuable thing they could present. Repentance and the pardon of sin were more to be desired. So far as our destiny is now concerned, our Judge is in reality at our door. In a few days we shall leave our children, and our souls will leave our bodies. How true that death and the final judgment are always near at hand! Yet, from the first chapter of the Old Testament to the last chapter of the New, we never read of a single unrepenting man rising up from torment to eternal happiness. Sodom and Gomorrah were destroyed two thousand years before Christ appeared. Speaking of those who did not receive his disciples, he said, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

During those twenty centuries, the Sodomites had remained unforgiven. It may be that they have all been forgiven since, and made perfectly happy. If so, the fact is not recorded in the Scriptures, and I have no authority for preaching anything of the kind. John, the beloved disciple, was, perhaps, just as good, as tenderhearted, and understood the Scriptures about as well as any of our modern theologians. Now, if you will turn to John 3:36, you will read these words: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Mark (10:29) reminds us that we must wean our minds from too much love of houses and lands "in this time," if we expect "in the world to come eternal life."

For the sake of argument, grant that all men may have a probation,—that sinful men will change their minds, and obtain forgiveness after death. Then you must be logical and say that good men have a probation in which they may, if they so desire, deny Christ.

Prof. Edwards A. Park says, "Men say that there is a mystery in the Bible doctrine of future punishment. There is a deeper mystery in the doctrine of future pardon. It is easy to imagine that a malefactor may feel remorse forever. It is not easy to imagine that throughout eternity he will never feel compunction in the remembrance of his most cruel sin. When the Apostle Paul reflects in heaven on the persecuting spirit which he once indulged, and which is now completely forgiven, he can only solve the mystery by saying, 'O the depth of the riches both of the wisdom and knowledge of God!'"*

W. How can a man's probation end, until his character is fixed?

H. Have we not life and death set before us? I am inclined to think a man's character is about fixed when he makes up his mind to go in the way of death. The fearful thing about sin is that it appears to perpetuate itself. It will do no good to keep talking about God's having no governmental limitation to his executive clemency. What assurance have we that a man who persists in sin, from day to day, against the light of nature, against conscience, against all that is pure and holy, will obtain pardon hereafter?

W. What will you say about little children? They are not supposed to be moral agents. Will they not have a probation?

H. Baptized or unbaptized, I do not think they need a probation. With intonations sweeter than an angel's whisper we hear the words, "Suffer the little children to come unto me, and forbid them not."

W. Then, if little children, who are ignorant of the gospel, shall be saved by a loving Saviour, why should not men in distant lands be excused, and saved, who are without the Bible?

H. I incline to the view that those men who have not rejected the gospel will be punished if they reject the law. Jews and Gentiles all have the law of God, whether they have Bibles or not. It is out of the question to think of all the millions of men, women, and little children in Gentile lands going to endless punishment.

* Printed sermon at installation of Rev. Horace H. Leavitt, North Andover, Mass.

Those of us who with superior opportunities violate God's commands and neglect to aid them may have them to rise in judgment and condemn us. Yet we should be unjust to them if we did not remind them that they would be punished if they violated the law written on their consciences as by the finger of God. Read Romans 2: 14, 15, 16.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another; in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." If any are punished it is not because God is either unjust or unkind.

W. Look at the revolution of opinion in regard to physical science.

H. It is true that there have been great revolutions of opinion in regard to physical science. The old geocentric (Ptolemaic) theory, that made the earth the center, was overthrown when the heliocentric (Copernican) theory was adopted. Who will say that Jesus Christ was not the center of the Christian system yesterday—that he is not the center to-day—that he will not remain the center forever?

Men have a "fearful looking for of judgment"; but they would have no fear of judgment if the truth were not found in man's moral nature. It is found, too, in every man's conscience.

There is no such thing in the Bible as "eternal hope." The conscience of a guilty sinner is hopeless.

Eternal Justice, like Fate in the old poets, which is even above Jupiter, announces her law with an iron indeflectible necessity, the ground of which we are unable to explore. Of this, examples: Punishment, according to Horace, never leaves out of her sight the culprit who stalks audaciously away before her, but limps unremittingly after him until she overtakes him. Innocent blood cries for

vengeance (*Bible*). "The notion of ill-desert and punishableness," says Kant (*Praktische Vernunft*, 151. Ed. Rosenkranz), "is necessarily implied in the idea of voluntary transgression; and the idea of punishment excludes that of happiness in all its forms. For though he who inflicts punishment may, it is true, also have a benevolent purpose to produce by the punishment some good effect upon the criminal, yet the punishment must be justified, first of all, as pure and simple requital and retribution: that is, as a kind of suffering that is demanded by the law without any reference to its prospective beneficial consequences; so that, even if no moral improvement and no personal advantage should subsequently accrue to the criminal, he must acknowledge that justice has been done to him, and that his experience is exactly conformed to his conduct. In every instance of punishment, properly so called, justice is the very first thing, and constitutes the essence of it. A benevolent purpose, and a happy effect, it is true, may be conjoined with punishment; but the criminal cannot claim this as his due, and he has no right to reckon upon it."

Dante's legend over the portal of hell is, "All hope abandon, ye who enter here." Read Dr. Shedd's *Endless Punishment*, p. 143, last lines. The word of God is, "Now is the accepted time; now is the day of salvation" (2 Cor., 6 :2). Hope is characteristic of time and earth.

W. Do you not think that all fear of future punishment is a mere superstition? Look at the account of Rhadamanthus.

H. You must remember that mankind have always believed in future punishment by reason of their moral sense. Prominent men have made war on the tenet in every age. Had it been a pure figment of the imagination, a superstition, men would have gotten rid of it long ago. Why is it that some new theologian does not take the field and try by an eloquent oration, or an elaborate argument, to satisfy the people of the United States that they should not fear Rhadamanthus? This proves, beyond a doubt, the firmness with which the belief in future punishment is intrenched in man's "moral

constitution." With what majestic grandeur do the following words flow forth from the lips of the pious and learned Dr. Shedd: "If there really were no hell, absolute indifference toward the notion would long since have been the mood of all mankind, and no arguments, either for or against it, would be constructed" (*Doctrine of Endless Punishment*, chap. iii.).

"Losing the soul."—There are some things which we cannot buy back, losses which cannot be restored. The man who forges a signature to a check may receive the money named on its face, but that money will never buy back his lost innocence. Millions would not do it. Judas Iscariot returned the thirty pieces of silver, but the unspeakable infamy of the awful transaction was fixed forever. In all guilt there is this element of hopelessness; a loss which we cannot restore, and, when God's great remedy is neglected, the ruin becomes final. In addition to this ruin of guilt, which renders the soul unworthy of the divine fellowship, the gospel also recognizes a loss of spiritual faculty or power. The eye is a little spot, the vital point of vision smaller still, but, if it receives a fatal hurt, all the light of the universe is lost. The glory of the summer day, the beauty of mountains, meadows, and brooks, the smiling faces and loving glances of friends, are all blotted out. If the ear loses its hearing, all familiar voices, tender tones, and sweet strains of music go with it. So, when a soul loses its spiritual power, all is lost. Truth is gone, God is gone, heaven is gone, all is gone. There is deep significance in the figures used to describe the soul lost in sin: it is blind, deaf, a heart that perceives not, and the final habitation is "outer darkness." How solemn, therefore, the Saviour's question: "What is a man profited if he gain the whole world and lose his own soul?"

The man who takes the Bible as his guide in religion does not take an arbitrary dogma. He who comes to the foot of the cross takes the position of a learner. To undertake to understand everything in a moment would be for the novice to turn teacher. "The pages of the Bible," says Prof. Fisher, "are like sheets written

with invisible ink, on which, when exposed to the heat, messages of love and warning come out in bold, distinct characters. Doctrines of the Bible that seemed unintelligible or repulsive are capable of assuming another aspect" (*Faith and Rationalism*). And so, to quote the familiar words of Bacon, in *The Advancement of Learning*, "we ought not to draw down and submit the mysteries of God to our reason, but contrariwise to raise and advance our reason to the divine truth."

That which is supported by the human conscience is rational. The opponent of future punishment does not draw his arguments from the words of Christ or from pure truth and reason. His objections to future punishment are sentimental, and not ethical. He finds no consolation in a guilty conscience, for that expects punishment. What is it causes him to dread "the fearful," when reading Heb. 10:27? "The fearful looking-for of judgment, and fiery indignation, which shall devour the adversaries." We are told that impenitent sinners "sorrow as those who have no hope" (1 Thess., 4:13). Will not the sinner's own conscience "bear witness" and approve the sentence, "in the day when God shall judge the secrets of men by Jesus Christ"? (Rom., 2:16.) Dives is silent when reminded of the justice of his suffering. The pious sagacity of those who framed the Westminster Larger Catechism caused them, with all the evangelical creeds, to say, . . . "the wicked, upon clear evidence and full conviction of their own consciences, shall have the just sentence of condemnation pronounced against them" (*Ans.* 89). But who shall punish according to the degree of the crime? The solution of this difficulty can only be found in supreme wisdom. The opinion of Blackstone (*Com.*, Book IV., ch. i.) ought to be as good on human and divine punishments as that of most professors of theology. "The end, or final cause, of human punishments is not atonement or expiation for the crime committed; for that must be left to the just determination of the Supreme Being." A man is not compelled to commit suicide. If, however, he kills himself, he cannot bring himself to life again.

We are not forced to sin. If we sin, we cannot, without God, get back to holiness of heart or to the place we were before sinning. Think of the fearful moral bondage. Christ said, "Whosoever committeth sin is the slave of sin" (John, 8:34). And is it not true that "sin, when it is finished, bringeth forth death"? (James, 1:15.)

Judas went "to his own place" (Acts, 1:25). An impenitent persistent sinner prefers hell to heaven—and though he may be miserable in hell, he would be still more so in heaven, if he were forced to go there.

What says South, in regard to the burden and anguish of a guilty conscience? Some "have done violence to their own lives, and so fled to hell as a sanctuary, and chose damnation as a release."

Go to yonder dram-shop, and say to that bloated father, My friend, let us leave this place of hunger, wretchedness, disease, and death, and seek Christian society, where you will find plenty, happiness, health, and life. He would say, "*No.*" Unless the Divine Spirit touched his heart, and he repented and forsook the evil, he would still prefer the gambling brothel to the virtuous Christian home. If you were to bind him and take him to church, and force him to hear the songs of praise for redeeming love, he would not be happy. Force him to keep company with virtuous men and women at all times, and his misery would only increase. Until his heart and his heart's desires were changed, no force would make him happy. Man begins his hell as soon as he begins to do and love the wrong. Sin and its slaves, or Satan and his followers, "love darkness rather than light," hell rather than heaven, "because their deeds are evil" (John, 3:19).

What says history? Let us not stop our ears to her warning voice. Take the history of morality and human civilization. What do we find? "The age which is most reckless of law, and most vicious in practice, is the age that has the loosest conception of penalty, and is the most inimical to the doctrine of endless retribution" (Dr. Shedd's *Doctrine of Endless Punishment*, chap. iii.).

A virtuous and religious generation adopts sound ethics, and reverently believes that "the Judge of all the earth will do right" (Gen., 18: 25); that God will not "call evil good, and good evil, nor put darkness for light and light for darkness" (Is., 5: 20); and that it is a deadly error to assert, with the sated and worn-out sensualist: "All things come alike to all; there is one event to the righteous and the wicked" (Eccl., 9: 2).

I believe that the idea of future punishment is the most unwelcome of all the tenets of the Christian religion. You will always find a growing disbelief in future punishment where the people deny the divinity of Christ, or listen with approval to such infidels as speak of the Bible as the carpenter's story of creation. "Sin," says South, "is the only perpetual motion which has yet been found out, and needs nothing but a beginning to keep it incessantly going on."

Aristotle I regard as the greatest logician among men. Read the seventh book of his *Ethics*, and observe how clearly he distinguishes between strong will to wickedness and weak self-indulgence. The condition of the former he regarded as worse than the latter. So I think that the man who reads the Sermon on the Mount, and then sins against the moral law willfully, sins more determinedly than the man who "sins against the light of nature." Read Dr. Shedd on *Doctrine of Endless Punishment*, and see if you do not agree with him, when he says, in substance, "future punishment must have a foothold in the human reason, or it could not have maintained itself against all the recoil and opposition which it elicits from the human heart." Founded in ethics, in law, and in judicial reason, as well as taught by the Author of Christianity, it was the prevailing opinion in the Early Church that the punishment of the impenitent would be endless. Origen and Clement took the position that "the punishments of the condemned are not eternal, but only remedial; the Devil himself being capable of amelioration" (Gieseler, I., 214). It is not necessary to quibble about *hades*, and *sheol*, the whole matter in a nut shell being this:

Is the suffering to which Christ sentences the wicked for the purpose of educating and correcting the sinner, or is it for the purpose of satisfying and vindicating God's law, which the sinner has broken?

Since the Reformation of the Sixteenth Century, Annihilationism, Universalism, Restorationism, have all been taught. No man can deny original sin, regeneration, and vicarious atonement without being a Universalist. Suffering that is merely educational does not require a crucified Saviour to release from it. But suffering that is judicial and punitive can be forgiven the transgressor, by being inflicted upon a substitute. During the last seventy-five years, the philosophy and theology of Germany have given more encouragement to Universalism than all the world beside. Rationalism is bitterly opposed to what it sneeringly calls "evangelical truth." The anti-rationalistic theologians of Germany and the United States who accept the idea of apostasy, incarnation, and redemption, and yet depend on the teachings of Schleiermacher more than on the teachings of Christ, to explain the doctrines of eschatology, are doing, perhaps, more to spread the doctrine of Restorationism than is usually supposed. It is wonderful to see how many forms of Universalism these learned German theologians have started. Take, for example, Nitzsch (*Dogmatics*, 219). He teaches Restorationism. From his dogmatic and sweeping assertions, you would suppose that Christ and his apostles never taught anything else. Yet he cites only two passages from the entire Bible to support his Restorationism, 1 Pet., 3:19, and Heb., 11:39, 40. And then he explains, "There are traces of a capacity in another state of existence for comprehending salvation, and for a change and purification of mind." And, further, he asserts, "It is the apostolical view, that for those who were unable in this world to know Christ and his truth and grace, there is a knowledge of the Redeemer in the other state of existence which is never inoperative, but is either judicial or quickening." Dorner (*Christian Doctrine*, III., 77) says, "The final judgment can take place for none before

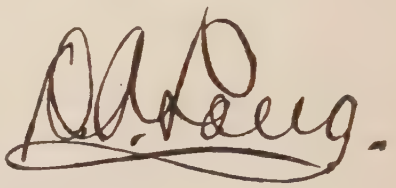
the gospel has been so addressed to him that free appropriation of the same was possible." In the same book he says (IV., 416–428), after giving the arguments for and against endless punishment: "We must be content with saying that the ultimate fate of individuals, namely, whether all will attain the blessed goal or not, remains veiled in mystery."

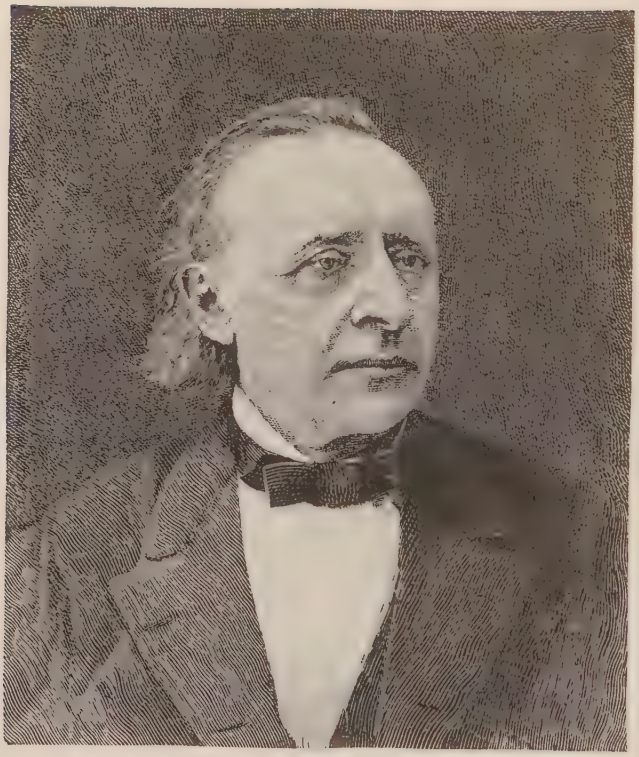
I am satisfied that some of the wisest and best men and women believe and teach Universalism; but Christ says, of the wicked, "These shall go away into eternal punishment, but the righteous into eternal life."

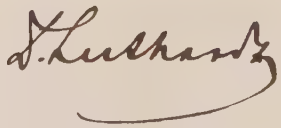
I believe that fire is a symbol for a doom otherwise indescribable. I am glad to believe that theology is not the truth itself, but the opinions of men about the truth. The Bible and the universe are the repositories of truth. Theology, philosophy, and natural science are man's interpretation of those facts, and must vary continually with his knowledge of them. That knowledge is constantly advancing. So far the doctrine of eternal retribution has held its way in spite of all the appeals to human sentiment. It has passed into literature. It is from future punishment that the grand epic of the sublime Milton derives its awful grandeur. Who that has studied Shakespearean tragedies has failed to observe how they sound and stir the depths of the soul, by their "delineation of guilt, intrinsic and eternal"? And when I think that this idea of future punishment must be inwrought, by God, into the human reason, and that the Judge of quick and dead taught the doctrine of endless retribution (Matt., 25 : 46; Mark, 9 : 44; John, 6 : 29; 2 Cor., 15 : 25, 26), I cannot believe that the man who places his faith in the chance of reformation after death can approach his grave with sins unrepented of in this life, and not feel that Universalism has a "slender exegetical basis."

Dear reader, do not think that we are urging you to go to church, as you would go to an insurance agent, through fear of future fire. I trust that the love of Christ constrains us. If we think differently,

we will think differently in love. Minds differ like faces, and like everything which God has made and sin has marred. Let us cherish the charitable hope that, when these thick fogs of time, looking through which we so often misinterpret God's truth and misjudge each other, shall vanish at the radiant appearing of that One who shall shed from his face the glorious sunshine of heaven, the light of that countenance may be seen in the features of our souls, forever transfigured by his glory.







CHAPTER XXXIII.

The Final Judgment of Jesus Christ, and its Eternal Consequences for All Mankind.

The Language of Jesus Christ, in Matthew 25, Involves many Propositions, among them these :—1. There is a Final Judgment, distinguished from the Judgments of History, which passes upon All Men, and Knows but one Alternative, Salvation or Condemnation.—2. The Consequences of this Doom are Eternal.—Attempts to Evade this Awful Fact :—(*a*) Restorationism ; (*b*) Conditional Immortality.—3. The Awards of it are according to Conduct in the Bodily Life.—4. The Final Judgment will be held by Jesus Christ as Mediator between God and Man.—Which Implies, 5, that Men will be Judged by their Conduct toward Christ.—But this Involves the Difficult Question, 6, Concerning those who have never heard of Christ in the Bodily Life.—On this, the Scriptures leave us much in the Dark.—Untenable Answers : (*a*) That the Gospel has actually been Preached in all the World ; (*b*) The General Witness of God to the Heathen ; (*c*) the Preaching in Hades.—But on this Matter we must speak with Caution and Diffidence.

By Professor Christopher E. Luthardt, D.D., Ph.D., University of Leipzig, Germany.

"When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory : and before him shall be gathered all the nations : and he shall separate them one from another, as the shepherd separateth the sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : . . . for inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels : . . . inasmuch as ye did it not unto one

of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life" (Matt., 25: 31–46). How often have we read and heard these words, how often reasoned about them! But they appeal to us always with a new power. It is not only their majestic poetry that stirs the imagination. Rather is it their awful solemnity, which penetrates the spirit and will not release us from its grasp. The words of this passage are perhaps the most majestic and powerful of Scripture. And they are not merely poetry, but truth. For the mouth of the Truth gave them utterance. And they comprehend in themselves a multitude of single truths.

We select from this number the following: (1) There is a final judgment, which passes upon all men, either to salvation or to condemnation; (2) this judgment determines the fate of all men forever; (3) the separation is effected according to conduct in this earthly life; (4) the separation is effected by Christ and is, therefore, (5) made dependent upon him. In accordance with this must we judge, (6) concerning the future judgment of the heathen, and in general of those who in this life have not heard the gospel of Christ. These propositions will form the subject-matter of the following discussion.

1. *There is a final judgment, which passes upon all men, determining them to salvation or to condemnation.*

It is indeed said: The history of the world is the world's judgment. That is a half-truth. Divine judgments do in fact take place in the present, in the lives of individuals and of peoples. The destinies of men are not merely destinies; but in them are enacted ethical judgments of God. And it belongs to the loftiest attainments of the soul to perceive, in the course of the history of nations, the ways and works of divine justice. These, however, are only single steps in the progress of the divine justice toward its goal. These are not *the* judgment itself: they are only preparatory to it. For much remains unsolved; in the present there is no un-

mixed result. The history of the world is the world's judgment—if we choose to so speak—only because there is a final judgment. For everything must be brought to its own end and purpose. History is the great process between light and darkness, truth and falsehood, justice and injustice. At the end, God will pronounce judgment, justifying the one part, condemning the other. There is a judgment that is final.

This judgment is the decision and consequently the separation. It knows but one alternative; it is *either—or;* it has no middle term. *Tertium non datur.* Men have but seldom the right to pronounce a definitive final judgment upon men. For we cannot look into the depths of souls. Appearances are deceptive. What is visible upon the surface may possibly not be an expression of that which is beneath; and what is hid in the depths of the soul may possibly be incapable of manifestation. Not our bodies only, our souls also wear garments and go clothed in various vestments, in which they can show themselves, but can also conceal themselves, so as to appear other than they are. This world is a world of deceptions. We deceive even our own selves. To know one's self, in reality to know one's self, is a rare art and rare wisdom. For we are entangled in the affairs, operations, efforts of this world, which easily impose upon us in regard to ourselves. At death we emerge from this world. As in death the body by which we stand connected with this material world disappears, the material world disappears also. As we forsake the body, we forsake also the world of appearances and deceptions. Emerging from this world, we enter the world of God, we pass from the world of appearance into the world of truth. We shall stand naked before God, without the garments which this world has wrapped about us. When we stand before God, it is in the presence of One before whose eyes all things are naked and laid open (Heb., 4 : 13). In the profoundest depth of every soul, none the less, a decision will have taken place. However concealed and obscured, it will be inevitably present. In the last analysis, we are all either *for*, or *against*, God. A middle

position is impossible. For though indeed there are in the material world things indifferent; in the moral world of personality there is no indifference, no neutrality, but only determinateness; only an *either—or*. But God looketh upon the heart, *i. e.*, the most inward relation of the soul to himself. This most inward decision of the soul for or against God corresponds, therefore, to that last historical and actual decision and separation by God in the final judgment.

The decision of God, therefore, in the final judgment, will be either salvation or condemnation, and these only. For, in exact accordance with the inward choice of the man, for or against God, will the sentence stand for fellowship with God or rejection from him. "Come, ye blessed," "Depart, ye cursed." There is no mean. "Come,"—this is the sentence of salvation, for salvation is fellowship with God. In it all is comprehended. There is no other and no higher blessedness. For to be a man of God is the original destiny of man. This is now accomplished. For to have attained his divinely ordained destiny makes man's blessedness. To all, therefore, who attain blessedness, the blessedness is the same; but the glory will be different. God will set some over much, others over little. "One star differeth from another in glory." But the possibilities of these gradations are endless. "Depart,"—this is the sentence of condemnation. For to be excluded from God's presence is the greatest evil for man, because the contradiction of his destiny. For as created *by* God, so are we also created *for* God. He is our life, light, and goal. Excluded from God and the world of God, limited to one's own God-resisting will and the instigator of it, Satan, and yet placed beyond the possibility of actively employing this will—this is the fire that is not quenched and the worm that dieth not. This condemnation is the same for all; but its degrees will be different for different individuals. For, according as more or less was given to each one, will each suffer more or fewer stripes (Luke, 12 : 47, 48). This is the final judgment.

2. *But this judgment determines man's fate for eternity.*

There is no more awful thought than that of eternal damnation. When we reflect upon it, and plunge ourselves into it, it makes the blood run cold. The mere thought seems insupportable. It is no wonder, then, that attempts have been continually made to mitigate it. The doctrine of *apokatastasis*, so-called, or restorationism, is well known. Down to our own day it has been constantly reappearing in the Church. This is the doctrine: At the end all things will come into harmony with God; for God shall be all in all. Hence, not division, but union, must be the goal of all things; in other words, all will finally attain to blessedness. The thought has something attractive about it; we find it difficult to escape its fascination. But it has Holy Scripture against it, for this speaks of an eternal perdition in the same terms as of the eternal life. "Eternity" is the same in both instances. What is true of the one eternity must be true of the other. There is an "eternal fire," an "eternal punishment" (Matt., 25:41, 46), "a worm that dieth not, a fire that is not quenched" (Matt., 9:48; Is., 66:24), "and they shall be tormented day and night for ever and ever" (Rev., 20:10). *Ex inferno nulla redemptio* is, therefore, a saying of the Church. And so it must be indeed. For what should alter their condemnation? Either the love of God or the power of God. But the love of God, as toward these, has reached an end, for it has exhausted itself, and resigns its office to justice. And the power of God can accomplish nothing against the human will. For in the sphere of personal and moral life the power which compels must yield to the will which determines. *Deus non cogit sed trahit.* God does not coerce, but draws and persuades the will. That is the order of the moral world, which God himself has established as its law, in which the power of God prevails, and by which he also distinguishes that sphere from the material world. But the will of the wicked has declared itself against God, and thereby has separated itself from him. But no man can attain to blessedness against his will. There is, then, no *apokatastasis*, no final restoration of

all men. But this dual issue is still comprehended in the unity of God's will. For God is holy love. He cannot deny himself. "Righteousness and judgment are the foundation of his throne" (Ps., 89 : 15 ; 97 : 2).

Or men have endeavored to avoid this thought by means of the doctrine of conditional immortality, so-called, or the doctrine of soul-annihilation,—that the souls of the damned finally wear themselves out and cease to be. Originated by German philosophers and philosophical theologians, this theory has been especially advanced in recent times among the theological circles of England and France. But the word of Scripture concerning the eternity of damnation contradicts this theory also, and the essential attributes of human personality refute it. For material things and forms may indeed be dissolved and perish, but personality is a life comprehended in itself, a proper selfhood which cannot be dissolved and cannot be annihilated. Hence, the final judgment decides man's fate forever.

3. *The sentence of God is pronounced according to human conduct in the bodily life.*

"It is appointed unto men once to die, and after this cometh judgment" (Heb., 9 : 27). This word of Scripture means, that, with death, the function of the earthly life is completed, so that the man now comes before the tribunal of God ; that that whereunto this life is ordained is not continued after this life, but that in this life in the body, the relation toward God, in accordance with which the man is some time to be judged, is inwardly determined. We have not to wait for another period, or to put off to it, with specious hopes ; but here our future fate is inwardly decided, according as we have placed ourselves in relation to God, for him, or against him. For this life in the body is hereunto appointed. Here, in the body, the voices of God appeal to us, from within and without, which call us to him, that we should turn to him and be his own. Here, in this world, and in the bodily life, is the time of our proba-

tion, which we must recognize before it is too late. This is the constant, indisputable doctrine of the Holy Scriptures. We shall one day be judged according to the deeds done *in the body* (2 Cor., 5: 10). The apostle does not defer this to the time after death, but speaks only of the time before death; to this he limits the norm of our future judgment. We too, then, must limit ourselves to it. From passages such as Matt. 12: 32, and the like, nothing can be shown to the contrary. For when our Lord denies forgiveness for both this life and that to come, it is simply a denial of it *in toto* which is meant, and not the suggestion of a possibility of a change of mind, or anything of the kind, for the time after death. We should be depriving this bodily life of the decisive significance which belongs to it, if we set up beside it a second period, a time after death, so that to this period after death might be assigned the same function and significance as to the bodily life here on earth. In the case of Lazarus and the rich man (Luke, 16: 19, *seq.*), the contrasted destinies of the future were determined at the time of death; and just because the present bodily life is decisive, does the rich man in torment request that a special warning and admonition may be granted to his brethren upon earth. This present life is the scene of God's revelation of grace, and of men's willingness or unwillingness to put it to the proof. Now is the time of sowing, then the time of reaping (Gal., 6: 7). We have no right to extend the time of sowing beyond this life, into the time after death. This present world is the field upon which the seed is scattered, and where it is decided whether or no it will bear fruit, whether the growth is of wheat or tares, etc., as the parables of the Lord teach in Matt. 13: 3, *seq.* If, according to the teaching of Holy Writ, the judgment takes place "according to the deeds"—where else shall these deeds be accomplished, save here on earth? Only here on earth is there opportunity and possibility of feeding the hungry, giving drink to the thirsty, clothing the naked, etc., and, in general, of all deeds of kindness. After death, all occasion and possibility disappear. For if, at death, the world and

the body forsake us together, then we pass at death from the world of activity into the world of tranquillity and rest, and cease our employments. For the body is the organ of all activity. We are placed, then, by death, beyond the sphere of activity. The opinion that departed spirits may also possess the power, or capacity, to make known their presence by all kinds of actions pertaining to life, the opinion which conceives their condition as altogether according to the analogy of the present life, is erroneous. The condition after death is not a copy of the bodily life, but of quite a different sort; for it is bodiless. But the body was created for us by God as the organ for our conscious activity. Without the body, no deed of man is performed. The case of angels cannot be cited to the contrary. For these spirits were created by God to be the powers of the spiritual world. Man, however, is not an angel, neither does he become an angel at death. He belongs in a different category of God's creatures. He is, and remains, man, *i. e.*, a combination of body and soul. At death, an essential change takes place in him, inasmuch as the body disappears, and therewith the possibility of activity. He enters into rest. Accordingly, at death, all action ceases. Therefore must the standard of the judgment be taken from the relation to God in *this* life. Hence, the Scriptures, throughout, designate this temporal bodily life as a gracious respite. As the Lord weeps over Jerusalem, because it knew not the day of its visitation (Luke, 19: 44), so must we posit for every individual, that he have also a time of visitation, when the Lord is here made known to him. This it is which imparts to the word of preaching here upon earth its deeply solemn significance, and to the admonition to repentance its impressive weight. "To-day, if ye will hear his voice" (Heb., 3:7; 4: 7); this "to-day" is decisive, *i. e.*, the time upon earth. "Behold, now is the accepted time, now is the day of salvation" (2 Cor., 6: 2). "To-day," not to-morrow, *i. e.*, after death; "now," not in the future, *i. e.*, in the intermediate state. To this we must hold, if we allow ourselves to be guided by the Scriptures, and not by our own speculations. The con-

trary doctrine is a suggestion of false hopes. It destroys the seriousness of this life, and the responsibility for our conduct—the preaching of the gospel included. For from us, to whom is intrusted the preaching of it here on earth, will the Lord require the souls dependent on it, not from supposed future preachers in Hades.

Doubtless, the condition entered upon at death is not the final one. The last decision will not be pronounced till the judgment at the end of the world. Then will the sentence of God be uttered, which determines the fate for eternity. It is nevertheless a decision which takes place at death. For if in the depth of the soul men separate themselves, here upon earth, on the lines of their relation to God, at death they enter the corresponding condition—either for or against God; and, since the time after death is a time of waiting, it must be a waiting for that final sentence whose kind will be determined by that choice which had inwardly been accomplished in the earthly life: either a blessed waiting with Christ for the glorious manifestation of Christ and of the children of God, or a fearful looking-for of judgment and of the fiery indignation of God. The sentence of judgment and its future is already anticipated in the condition after death. Christ will only, in his own time, give it reality for eternity. Hence, the judicial decision of God is determined according to man's conduct in the bodily life. This is the third proposition.

4. The fourth proposition, suggested by the words placed at the head of the discussion, is, *that Jesus Christ will hold the final judgment.* So the Church has taught, with one voice, according to the unquestionable testimony of Scripture.

The Son of man shall sit upon the throne of his glory, and shall gather before him all peoples, to utter the sentence of eternity. Purposely is the term used, "the Son of man"; for is it no other than he who became man, in whom humanity should find its destination and the history of the race its goal. All previous history, with its judgments, only looks forward to this goal of all history.

In it the ways of God unite. But it is he who became man, Jesus Christ, who will hold in his grasp this goal, and will give it reality. For this reason, Paul, in his address from the Areopagus at Athens, declares, that God "hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained" (Acts, 17 : 31). A man is to judge humanity, and none other than the Son of man, who is the goal of its history and the realization of its destiny. This is the witness of Jesus concerning himself. When we plunge ourselves into the thought, there is indeed something overwhelming in it, that this man Jesus, even while upon earth he went to and fro, a man among men, acted among his disciples the part of a human teacher, stood before the Sanhedrim as a criminal, should yet designate himself as judge of the world, and the throne of divine majesty as his future judgment seat. Here must we lay aside all ordinary standards of philosophical judgment. Only as more than human, could he so speak, because he was the eternal Son of the Father, and hence was lifted above all human and cosmic limitations ; but, on the other hand, had entered into humanity, in order to comprehend it in himself and to bring it to its final purpose and goal.

But if in this fashion he stands over against humanity as its judge, there must be also a relation of humanity to him, by which it is fitted and adapted to be the object of his judgment. Humanity must have been before appointed for him, so that he might enter it as its consummation. Since he calls to him all that are weary and heavy-laden, that they may find in him refreshment and rest for their souls (Matt., 11 : 28, *seq.*), he therein designates himself as the end and aim of every human soul. Hence we are all, from the beginning, created with regard to him. True, it is elsewhere stated that we are created for God. "*Tu nos fecisti ad te*," says Augustine, at the beginning of his *Confessions*. No word can be truer than this. But here is meant the God of revelation, who has condescended to be the God of men. He is this through his Son, the mediator of his revelation and the manifestation of his nature.

Therefore we are created for God in Christ, that is unto Christ. "All things have been created through him and unto him" (Col., 1 : 16), not merely through him, but "unto him," the former because the latter. Therewith must be posited a relation of mankind, and consequently of the world, in their creation, to Christ. For the creation stands in connection with Christ, and every relation of men to God creature-wise, whether of consent or of rebellion, positive or negative, is impliedly by mediation ; it is therefore a relation to Christ, even though unconsciously to the man. To this end, accordingly, did Christ become man, to bring to historical actuality this relation already laid down, impliedly, in the creation. That which now is actually imparted by Christ the Redeemer—the right relation of man to God—this is announced to the world since his time, in the gospel, in order that men may declare themselves for or against it, and Jesus Christ, he who became man, will give expression to this at the judgment day, and will thereupon determine the endless fate of men. For this reason, Paul, in those words of the address on Areopagus, connects the two, the judgment by Jesus Christ and conduct toward him in repentance and faith ; "the times of ignorance God overlooked ; but now he commandeth men that they should all everywhere repent : inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts, 17 : 30, 31). The times of ignorance are those in which men knew nothing of Christ, hence of ignorance that they had been created unto him and must find their salvation in him. These times of ignorance must now give way to the times of knowledge,—knowledge that in Christ our goal is presented, so that we may and can yield to him suitable conduct, by repentance and faith, by the renunciation of our present condition of sin in opposition to and exclusion from God, and by obediently turning to God in Christ. In this proposition, accordingly, that we shall be judged by Christ, there is implied at the same time the further one,

5. *That we shall be judged in accordance with our conduct toward Christ.*

This also is a doctrine which pervades all Scripture. Not conduct in general, not ordinary morality and immorality, not conduct toward men, forms the standard of the judgment Christ will hold, but conduct as toward himself. For, although Jesus appears to mention, in that judgment-parable of Matt. 25, only general works of mercy, it is those shown or refused *to him*, which are meant as such. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it, or did it not, to me." Consequently, they are works which presuppose faith in him, and which are the proper outworking of this faith, hence an acknowledgment of Christ. This is the uniform sense of Christ's words: whosoever confesses him before men, him will he also confess before his heavenly Father; whoso denies him before men, him will he also deny before his heavenly Father, and before the angels of God, in the judgment (Matt., 10 : 32; Luke, 12 : 8, 9). This thought is continually returning in varied forms. "Whoso is ashamed of him, of him will Christ also be ashamed, when he shall come—to judgment—in his glory and the glory of his Father and of his angels" (Luke, 9 : 26). The eternal judgment attaches to him. "Whoso loseth his life for his sake shall save it; whoso will save it with denial of Christ, the same shall lose it" (Luke, 9 : 24; 17 : 33). And if the earlier gospels are already full of this thought, still more the gospel of John. In the strongest terms, continually repeated, does the Lord here make eternal life dependent on himself and on faith in him. "He that believeth on him hath eternal life; he that believeth not is condemned." We should need to eliminate half the gospel to refute this. In short, it is as the aged Simeon says of the child Jesus, "He is set for the falling and rising up of many." As this was true for Israel, then, so now it has become true for all the world. And the apostles make known the truth thus applicable to all the world. "There is salvation in no other, and no other name is given among men whereby they may be saved, but the name of Jesus" (Acts, 4 : 12).

That this is the universal teaching of the apostles, needs no proof. Jesus, accordingly, is alone the Door that gives admittance to the kingdom of heaven. It has no other door, and there is no other way of salvation. Christ alone openeth and no man shutteth; he alone shutteth and no man openeth (Rev., 1:7). For this very reason, because there is salvation in Christ and in no other, must the word of Christ be preached to the whole world; and for this the apostles went forth into the world, with the witness of Christ, to preach the gospel to men, that they might believe on him and be saved. "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom., 10:13–15.) Therefore it is the first duty of the commonwealth of Jesus to be his messengers to men, to assist them to faith by the word, that they may be saved in the day of judgment.

6. *But how is it with those who have heard nothing of Christ in the bodily life?*

That is the question which involuntarily arises from the foregoing considerations, and which is the last question which concerns us, but also the most difficult; since it is that for the answering of which the Scriptures afford us the most scanty data. It is easy to see why the Scriptures leave us so much in the dark on this point. When the disciples, on one occasion, asked the Lord, Are there many or few that be saved? he gave them the answer: "Strive to enter in by the narrow door" (Luke, 13:24 f.). The Lord will not answer questions prompted by the mere desire of knowledge, still less those of curiosity, but those of a desire for salvation. And we are not to be anxious for other men, but to take thought for the salvation of our own souls. This we must keep constantly before our eyes. But, nevertheless, various questions press upon us, to which we may attempt to give an answer. Only

we must not forget that self-distrustfulness befits us, and must not crave more of an answer than the Lord has seen fit to give us in the Scriptures.

On the one hand, it is positively established, as we have seen, that no one cometh unto the Father but by the Son; that Christ alone is the Door of the kingdom of heaven, and no man has salvation save through Christ. If, then, salvation is dependent on Christ alone, all are lost who have remained apart from Christ. On this account, the conclusion would seem inevitable that the heathen, who have heard nothing of Christ, must fall a prey to eternal damnation. But, on the other hand, it is equally positive that God in Christ "loved the world" (John, 3:16), *i. e.*, not merely a select number of men, but the race in its entirety; that it is his will that *all men* should be saved (1 Tim., 2:4); that the grace of God in Christ is manifested to all (1 Tim., 2:11); that God desireth not the death of any, but that all should come to repentance (2 Pet., 3:9); and many like passages. But repentance and faith presuppose the preaching of Christ. Hence the conclusion seems to be drawn, unavoidably, that God has taken care that the gospel also should come to all men, in order that faith in Christ might thereby be made possible to them. To this, however, the actual condition of things seems opposed. We might now content ourselves with this, that we leave the matter in God's hands, as to how he will bring into harmony these two apparently contradictory requirements. And ultimately this must indeed be our final word: God will find ways and means to extend the possibility of faith even to those who, so far as we see, were in life deprived of it. But there may be answers to these questions which should be rebuked, because they contradict other well-established truths of Holy Writ. Hence, we cannot entirely avoid the necessity of entering upon these questions, if only to reach fixed conclusions on the negative side, contenting ourselves, on the positive side, with probabilities and possibilities.

The old Lutheran dogmatists solved this problem simply with their

doctrine that, just as from Adam down to Noah's time the preaching of salvation was made known to all men then living, so in the days of the apostles also, the gospel was preached throughout the whole world. A few apostolic statements appear to convey this meaning, such as Rom. 1:5; 10:18, and the like. But Rom. 1:5 only indicates the world-wide nature of the task whose accomplishment belonged to the future, and which was not fulfilled in the time of Paul. Rom. 10:18, also, quoting the 19th Psalm, speaks only of the universal nature of the gospel, but does not say that the preaching has come to all and every land. This was in reality not the case. All lands were not as yet so much as discovered! Which apostle must we hold to have visited Australia or America? Neither were postal relations with these countries established. Hence, it cannot be the meaning, that these countries were offered at that time the gospel, but rejected it, and that later generations bore the guilt of their predecessors. Further, we are not concerned with the heathen alone. In Christendom also, and among the Jews, far too many individuals grow to maturity and die without having heard of Christ, or having received a suitable message about him. All these, accordingly, have failed totally of the possibility of believing on Christ. But Christ is set "for their falling and rising up." Hence, he alone is condemned who believed not though having opportunity to believe. "Ye would not,"—this word of the Lord to Jerusalem must be true also of those who are judged. "Ye would not;" not, "Ye could not."

There is, indeed, a general witness of God to the heathen also. "He hath not left himself without witness," says Paul, even of the heathen, whom God left to their own devices (Acts, 14:17), and on the Areopagus at Athens he designates as the purpose of the divine control and guidance of the career of the nations, "that they should seek God, if haply they might feel after him and find him" (Acts, 17:27). By means of this general witness of God, and its effect in man's inward nature, a relation to God is made possible. And we shall be driven to acknowledge that even among

those who are far from God, there is still a difference: some are nearer, some farther from him. And the Lord himself recognizes this difference. When he says that Tyre and Sidon would have repented if such signs had been done among them as in Chorazin and Bethsaida, and even that in the judgment it shall be more tolerable for Sodom than for Capernaum (Matt., 11:21, 24), he implies that there is a difference among those who stand outside the kingdom of God, and that many even would have had faith, hence would have been saved, if the gospel had been offered to them.

A separation does accordingly take place, in consequence of the general manifestation of God, in the inward relation to him, and its result is that some are drawn nearer to the kingdom of God, others remain further removed from it. But even the former are not really participants in it. For Christ alone opens the door; Christ alone leads to the Father. Doubtless, there is at the same time, in this general relation to God, a coincident inclination toward Christ. For Christ is, as we saw, the end and aim of the creation, and hence also of that relation to God which is made possible and actual by the means of the creation. But the principle remains, nevertheless, unshaken: only faith in Christ rescues from perdition. Should not then the opportunity for this faith be offered to men?

It has become a favorite proposition, with the newer theologians, that the descent of Christ to Hades, the *descensus ad inferos*, is the offering of this opportunity. The two Petrine passages, 1 Pet., 3:19, and 4:6, have been advanced, in many treatises and discussions, in support of this opinion,—in my view erroneously. "Being put to death in the flesh"—so it reads concerning Christ, in the first passage—"but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited," etc. That this does not refer to the preaching which Noah performed aforetime to his own generation, before the flood, stands, in spite of the authority of an Augustine, among others, in no need of proof. Too much testi-

fies against it. On the contrary, it is said of Jesus Christ, that his bodily life came to an end in death, but thereupon a new life in the spirit began,—not in and by his death, but *after* his death, for he was "quickened,"—hence after he had died; and, furthermore, for a life which was altogether in the power of the spirit, in distinction from the preceding life "in the weakness of the flesh." This is not the condition of the soul in death, for that is not a condition of "*being quickened*," but the revivification which Christ experienced, when he "took his life again" to himself (John, 10:18), in his quickened and glorified body, before his resurrection. In such spirit life as this, hence with the glorified body, he went and made proclamation to the primeval world, which perished in the flood, and had since remained under sentence, by the manifestation of himself. It is an act of Christ's. As in the case of men, so also in that of Christ who became man, the condition of death was a state of rest, because bodiless (cf. Acts, 2:24). Not until the quickening again of the body did a time of renewed activity begin for him,—in the now glorified body,—first in the underworld, toward those under sentence from the primeval world. For their salvation? But, in that case, why should it be noticed with such emphasis, that God had previously waited in long-suffering, and waited in vain, that they should turn from their disobedience of unbelief to the obedience of faith? Here, prominence is given to their guilt, hence it is the ground of judgment, not of salvation, which is exhibited.

To the believers of the old dispensation, Christ's glorification and resurrection, *i. e.*, the complete realization of redemption, became the way of life, as the guarded statement in Matt. 27:52, *seq.*, allows us to infer; to the unbelievers, he was manifested as their future judge. Only concerning the believers and the unbelievers does the Scripture here give us any information. Concerning those who had not as yet received any gospel, it tells us nothing. We have, therefore, hardly the right to make use of this statement, to answer the question of the salvation or perdition of the heathen.

If we do this, we quit the ground of Scripture and follow our own speculations. But the edifice of Christian doctrine cannot be reared with hypotheses.

The second passage, 1 Pet., 4 : 6, speaks to this effect, that they also who have died before Christ's second coming do not on this account escape the judgment of Christ. For he comes to judge "the quick and the dead," *i. e.*, both such as he shall find alive, and such as he shall find dead, at his coming. "For to this end was the gospel preached even to [the] dead" (dead men, not "*the* dead," in the original); that is, to such as Christ at his coming shall find dead—for so, according to the connection with the preceding, must we interpret the word here also—"that they might be judged according to men in the flesh, but live according to God in the spirit": that is, for this very purpose the gospel is preached to men in the body, that, inasmuch as they are human, the universal death-sentence might indeed be passed upon them, but that they might nevertheless have opportunity, according to the inward man, to become partakers of the life in God. If they reject this opportunity, they become amenable to the judgment of Christ, and do not in any way escape it on the ground of having died before the second coming of Christ. Hence, there is nothing here of a preaching in the underworld; in general, no teaching is given us concerning the dead and their fate, only of the persecutors of Christ and the Christians it is said, they do not escape their judgment. For they have rejected the opportunity to win the life of God. This information the apostle gives to the Christians to whom he writes, concerning the experiences they will have to meet in the world, that they may not allow themselves to be confused or led astray thereby. These passages, accordingly, afford us no solution of the problem of the fate of those who in this life have learned nothing of Christ. The Scriptures tell us nothing, in direct language, about it. We are therefore thrown back upon inferences which may be drawn upon the basis of Scriptural statements.

It is certain, then, that God desires the salvation of all men; that

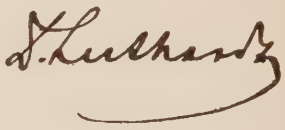
this salvation again is dependent upon Christ, whence we may conclude that God will offer the opportunity of this salvation to all men. It is further certain, that God, by means of the creation and of created life, does indeed bear witness of himself to all men, and that, in accordance with men's attitude toward this witness, an inward difference is brought about by it, among them, in consequence of which some can come nearer to the kingdom of God, but that these do not thereby become members of the kingdom, and are not partakers of salvation, since this is conditioned on faith, and consequently on the testimony of Christ. Beyond this, the Scriptures tell us nothing of any preaching to those who in life have received no knowledge of the gospel, communicated to them after death in the underworld.

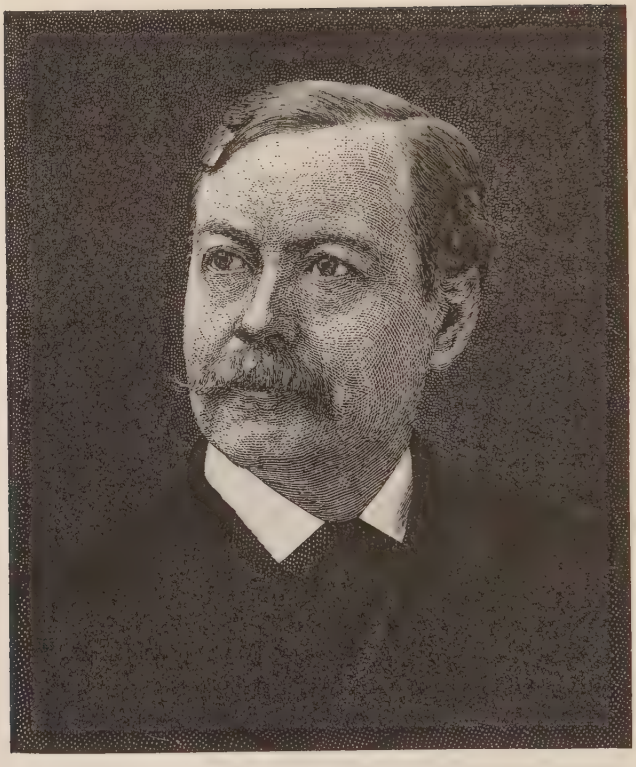
It is further in contradiction to the stand-point of Holy Scripture in other passages, that such actions as repentance, conversion, faith, etc., can take place in the state of death, *i. e.*, the bodiless condition. On the other hand, the Scriptures do teach that one day all peoples shall be gathered before the judgment seat of Christ, and that all men's hearts shall be revealed before him, and hence that they must all stand in the presence of the glorified Christ, in the resurrection body.

We may therefore infer that the hitherto unconscious preparation for Christ, or for repulsion from him, as it has taken place through the inward attitude toward the revelation of God in nature and the testimony of conscience, will now develop into conscious faith or unbelief, and, by reason of it, the cry, "Come," or "Depart," will be experienced.

But let us remember that this is no statement of the Scriptures, but mere probable inference from such statements; that we must, accordingly, speak on this matter with caution and diffidence; that, on the other hand, we may leave it to God with complete confidence: he will make both his love and justice glorious, and justify them in the sight of all men. And, finally, let us remember the word of the Lord, "Strive to enter in at the narrow door" (Luke, 13:

24). We have the word of life. Hence, whether the heathen be excused or not, *we* at least should have no excuse if we rejected this word, but would be just victims of a future judgment. May God forbid it! Amen.





R. S. Mac Arthur

CHAPTER XXXIV.

Future Punishment, which is Eternal, is not so much an External Infliction as it is an Inward Condition.

Universal Belief of Mankind that, in the Future Life, Evil shall be Punished.—All Nations and Religions Partake of this Belief.—Character Constitutes the Man and Shapes and Decides his Final Destiny.—It is a Law of Moral Gravitation, and not an Arbitrary Enactment, that Punishment Follows Wrong-Doing.—The Heathen, not knowing the Law or the Gospel, are Judged by Another Standard.—God's Revelation the All-Sufficient Authority for Believing that the Doom of those who Reject Christ is one of Unutterable Wretchedness and Remorse.—The Figures of Speech employed by Christ in Describing this were neither Ill-Considered nor Deceptive.—Cessation of Existence not Predicted as the Sinner's End, for Man's Soul Partakes of God's Immortality, and therefore cannot be Annihilated.—The Day of Probation may be over even before the Close of this Present Life, whilst a Future Probation might only Enhance the Degree of Guilt Incurred and its Consequences.—God alone Knows the Infinite Odiousness and Disastrous Results of Sin in his Moral Universe, and its Penal Deserts will be Determined by Him in Perfect Wisdom and Love.

By Rev. R. S. MacArthur, D.D., Pastor of the Calvary Baptist Church, New York, N. Y.

Theological discussions have their fashions. Particular periods, from the earliest ages of the Church, have been marked by the discussion of certain doctrines. In this way great epochs have been made in the kingdom of God. A generation ago, theological discussions gathered in a marked manner about the person of Christ. They were, in large part, distinctively Christo-centric. That was the period in which appeared so many of the Lives of Christ. Then there came, in connection with the work of distinguished evangelists, a period when the personality of the Holy Spirit was the leading topic of remark; in connection also with the work of these evangelists, there followed a series of sermons, lectures, and volumes on the premillennial reign of Christ. These various views led to modifications of opinions previously held, and the resultance is

gathered up into the body of generally accepted doctrines. All the doctrines thus carefully examined at any period may become afterward the subject of occasional comments, and, in process of time, they will receive a careful re-discussion.

The whole subject of eschatology has long needed a thorough re-examination; and many influences have recently combined to make at this time a re-examination necessary and inevitable. All true Christians seek only the truth. If they have been in error, they are the first to rejoice in discovering their mistake. They welcome truth from whatever quarter it comes, and by whomsoever it is brought. They rejoice in all the new light which breaks forth from God's Word; they simply wish to know that it is true light; that it is from the divine source of all light and wisdom. In this spirit, we enter on the discussion of the subject indicated at the head of this chapter. We are conscious of the great solemnity which attaches to the subject. In no light spirit should it be examined; in no spirit of mere controversy should it be discussed. The inquiry leads to solemn realities in human experience; and one may well uncover his head, and tread with reverent feet on ground so sacred. When the destiny of immortal souls is involved no man may speak lightly. When God's Word is the only authoritative guide, every man ought to pursue his investigations with submission and yet with assurance.

The term retribution, in its general meaning, is the act of retributing, or of repayment. In its special meaning it is reward or punishment, as given at the general judgment. It thus applies, in the broad sense, either to the righteous or to the wicked. All forms of language are employed in Scripture in the effort to describe the incomprehensible blessedness of the righteous. Our Lord calls the place of their abode a house with many mansions. Again, the conception is enlarged, and it is called "a city which hath foundations, whose builder and maker is God" (Hebrews, 11: 10). With this figure in mind, a gorgeous description is given in Rev. 21: 2, of the New Jerusalem: "And I, John, saw the holy

city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." It is, furthermore, a city with its River of the Water of Life, its twelve manner of fruits, and its leaves for the healing of the nations. Its blessedness is such that human faculties are utterly incapable of conceiving its incomparable splendors (1 Cor., 2:9). Some of its elements, however, we can understand. The redeemed shall enjoy the beatific vision of Jesus Christ; they shall enjoy the revealment of many mysteries of grace and providence; they shall experience the ineffable and eternal love of God; they shall know an indescribable enlargement of all their faculties of knowing and loving God; they shall come into a noble fellowship with martyrs, apostles, patriarchs, and heavenly intelligences of various ranks and degrees; and they shall enjoy the entire absence of all sin and sorrow, and an ever-increasing knowledge and love of all that is great, good, and holy. The heart becomes mute, in wonder and adoration, at the thought of the glory to be revealed. The imagination almost reels in the presence of these marvelous possibilities. We have now no faculties capable of taking in these thoughts in all their symmetry and glory. We bide our time, assured that the day will dawn when we shall awake in Christ's likeness, and be satisfied with the beatific vision.

But the term retribution is especially and technically applied to the wicked; it refers to their punishment, rather than to the reward which the righteous shall receive. Three lines of argument may be followed, to show that the wicked shall receive the due reward, the just punishment, of their deeds.

In the first place, the punishment of the wicked is implied in the universality of the belief that, in the future life, men shall receive their due recompense for the evil done in this life. This universal belief is a strong presumption in favor of the truth of that which is thus so universally believed. However much nations have differed, as to many things, in their religious beliefs, they have agreed with a remarkable unanimity as to the certainty and severity of the punish-

ment of the wicked in the life to come. This is true, also, of nations widely differing in their civilization, their culture, and their character; nations widely separated in their place of residence, and broadly distinguished in their philosophies and religions. The Greeks and the Romans had their judges and their penalties. Minos and Rhadamanthus filled an important sphere in their eschatological system. When we turn to the Egyptians, and other Eastern nations, we see that they entertained the belief that the actions of the dead, while they were in life, are solemnly weighed in the balance before Osiris; they firmly held to the view that the future condition of men was determined by the preponderance of good or evil in this life. In their paintings and papyri, there are striking illustrations of judgment scenes conducted on these principles. When we turn to the great Indian religions, we find these principles carried out into minute details, with every possible degree of reward and punishment. Indeed, an examination into the religious beliefs of almost all nations discovers a system of rewards and punishments in the future life, as an inseparable part of their theological beliefs. We might specify these views with considerable amplification, but the general statement will not be contradicted. We do not give it as conclusive proof, but as strong presumptive evidence, of the truth of the opinion that is so generally held. It seems difficult to account for its existence on any other hypothesis than that of its truth. The student of general history, and especially of comparative religions, finds this belief everywhere. He is bound to account for it. How shall he account for it? What is its origin? It is easier to explain its existence on the supposition of its truth, than to account for its existence if we deny its truth.

A second ground for belief in future retribution is the relation between character and destiny. Habits tend to become fixed; this fixity of habit becomes character. Character is the distinctive mark which thought and act make upon the soul. Character is the sum of qualities which make the man; it is the man. Character is

eternal. All that we know of natural law leads us to believe that the habits now observed will continue to reproduce themselves, making the character formed more intense, except some other force come in to counteract the law now in operation. These habits must continue, and this character must become more fixed, in all future ages. This is a solemn thought. There is a moral gravitation, as truly as natural gravitation ; a law of gravitation in the moral, as in the natural, world. Like seeks like. We read in Acts 4 : 23, of Peter and John, "And being let go, they went to their own company."

This statement suggests a great law. Bring a group of men from the country into the city, and let them loose on the corner of any one of our streets, and they will go unto their own company. One man will go to a saloon, another to haunts of deeper shame, another to the house of God. The law of moral gravitation irresistibly leads to these goals. Let that company of men be brought to the confines of life, and then loosed, and the same law will hold. It is said, in Acts 1 : 25, that Judas by transgression fell from his ministry and apostleship "that he might go to his own place"; every man will go to his own place. Heaven is a place ; this we are distinctly told, but it is a condition as well. The same remark will apply to hell. Future punishment is not so much an external infliction as it is an inward condition. You cannot punish an innocent man. This the omnipotent God cannot do. Put a man who loves God anywhere, and he will have something of heaven ; put a man who hates God anywhere, and he will have much of hell. Empty hell to-day into heaven, and it would not be heaven for the wretched creatures who might thus be summarily introduced. Milton makes Satan say, "Which way I fly is hell ; myself am hell."

It is the truth. Men must have heaven within them here and now, before they can ever be in heaven here and hereafter. Men go into hell, hereafter, because hell has already gone into them here. God sends no man into perdition. The election of God is unto life ; the

election of death is voluntarily made by men. Hell was prepared, not for men, but for the Devil and his angels. We say it deliberately, no man will ever go to hell but the man who wishes to go, who is determined to go, who has elected to go; every man will go where, in his deepest nature, he wants to go. We have only to analyze a man's deepest choices, to discover whither he is going. If he selects a course of life whose end is death, he selects hell as the inevitable goal of such a life. While he persists in so living, God cannot keep him out of perdition. When the end comes, that man goes downward, as certainly as the man who loves God goes upward. God cannot keep a man who loves him out of heaven; that man has heaven wherever he is, whatever he does, and through whatever experiences he may pass. God is not arbitrary, fickle, and capricious. He will not violate the laws according to which he has created us. Christ will not break down the heart's door; he will stand for a time and knock, and if any one will open he will enter, but not otherwise.

These principles have their application to the question of the future of the heathen. Men ask, if a heathen is found who always did the best he could, and always walked in the light he had, will such a man be lost? We could reply by saying, show us such a heathen, and we might give you our answer. There never was such a heathen on this or any other planet; there never was such a man on God's footstool, whether heathen or nominal Christian. But we will not take refuge under this impossibility. If we rightly understand what punishment means, we shall not think of the heathen as suffering equally with a rejecter of Christ and his salvation. No man can be punished for rejecting a Saviour of whom he never heard; the very idea of punishment includes, at its heart, the thought of remorse. Where there is no sense of guilt, there cannot be, in its deepest sense, an experience of punishment. There may be suffering, and intense suffering, but not the sense of punishment, which is inseparably associated with the consciousness of guilt. The heathen will suffer much. They will lose indescribably, but they

will not suffer, they cannot suffer, as men must who have neglected greater opportunities, and who have turned their back upon brighter light. The same principle may be applied to them as shall be applied to all others; all men must suffer punishment according to their guilt. The man who had great opportunities, and who misimproved them, must suffer greatly; the man who knew his Master's will, and did it not, shall be beaten with many stripes; the man who knew it not, and did it not, with but few stripes. The man who lived under law must be judged according to the law; the man who knew no law shall be judged by other standards. The general principle, therefore, holds, that punishment comes, not as the result of an arbitrary enactment, but as the inevitable consequence of the violation of moral laws eternal as God and universal as gravitation. It is a kindness, therefore, in God, to shut up in the blackness of darkness, men who hate him, and who would be a thousand-fold more wretched in his presence than they are in the prison-house of woe. There are men who would be wretched in a prayer-meeting to-day. The sweeter its songs, the tenderer its spirit, the more conspicuous the presence of the Master, the more intense would their wretchedness be. Transfer such men to heaven, and they would pray for the rocks and the mountains to fall upon them, to hide them from the face of Him that sitteth upon the throne. A man of this stamp is forming a character which is treasuring up wrath against him, at the day of wrath, for his own soul.

These laws of God sweep through the universe. If we put ourselves in line with them, they will bear us into the region of peace with God here, a peace which deepens and sweetens and heightens until earth gives place to heaven, faith to sight, and prayer to praise. If, on the contrary, we oppose these laws, we do not break them, but they break us. They move on in their resistless march and glorious majesty, ripening our character for evil, until all the angelic within us is transformed to the satanic, and until we become fit only for hell.

The third argument is found in the direct and indirect teachings of the Word of God on this solemn and momentous subject. Here human wisdom cannot speak with authority. The contents of the problem are too vast for human expression or conception. What God, in the vast reach of his government into all space and time, may include as right and just, not even angelic intellect may fully decide. To the Word of God we must make our final appeal. Let it be true, though all human reasonings be false. To the law and the testimony we turn with confidence and comfort. By this authority we must now decide; by this authority we are ourselves to be judged. We believe that the Word of God clearly teaches that the wicked are to be excluded from the presence and favor of God; that they are to suffer because of the unrestrained dominion of their sinful natures; that they shall experience the fearful accusations of remorse; and that they shall suffer from the ever-growing evil of their environment. Their state is described in the Word of God under many and terrible figures of speech. In Matthew 8: 12, it is spoken of as outer darkness, in 25: 41, it is described as eternal fire, in 25: 46, as eternal punishment; in Mark 3: 29, it is eternal sin; in Romans 2: 5, it is the wrath of God; in 2 Thess. 1: 9, it is eternal destruction from the face of the Lord; in Rev. 21: 8, it is the second death, and in 9: 2, 11, it is the bottomless pit. These statements are symbolical and figurative. But why are these terrible symbols and figures chosen? Manifestly because they express the truth better than any other symbols and figures which could be chosen. The thing symbolized is ever greater, not less, than the symbol. We do not understand our Lord to speak of literal fire. Literal fire could act only on material bodies, but the Devil and his angels have not such bodies, and yet we are told that they are to suffer the torments of eternal fire. Neither do we suppose that streets of gold and gates of pearl constitute the essential elements of heaven, but they are symbols of the purity of heart and life, and the glory of the environment, of its blessed inhabitants. In like manner, the material descriptions of hell are the best pictures of the

unutterable wretchedness of its guilty subjects. Christ is the embodiment of truth. He cannot, for a moment, misrepresent the essential truth which he intends to teach by the figure of speech which he employs. If any other figure of speech would, with equal accuracy, express his thought, that figure of speech he doubtless would have employed. There must always be a relation between the outward condition and the inward character. All sin tends toward suffering; all spiritual depravity tends to physical deformity. Diseases of the body are often the result of crimes of the soul; physical pains testify to spiritual crimes. We speak of hell as a place, but its essential elements, as we have already implied, are found in the inward conditions and not the outward circumstances. The external and material description is the reflection of the internal and spiritual condition.

Some, however, suppose that this future punishment consists in annihilation. The word punishment (*kolasis*) etymologically means a cutting off. Eternal punishment, therefore, according to the view of some, is an eternal cutting off; but it has been well remarked that the word had lost, in practical application, its strictly etymological significance. We find the word in Matthew 25 : 46, as we shall hereafter have occasion to remark; the only other passage where it is found in the New Testament is 1 John 4 : 18, where it is translated in the Old Version "fear hath torment." We see by its use here that the idea of cutting off is excluded. If we study carefully the account of man's creation, we shall see that his soul was made in the image of God, and that it partakes of God's immortality. When God breathed into him the breath of life, and he became a living soul, he partook of the immortality of the Creator himself. Those who teach what has been called "conditional immortality" use words of Scripture in an utterly unworthy sense. To say that life means simply continued existence, and death the cessation of such existence, is to use words without any conception of their true meaning in the Scriptures. To assume that when eternal death is threatened annihilation is declared, is to rob the Word

of God of its glory, and language of its true significance. We know that the world is to be burned up; but we know also that combustion is not annihilation. There is no evidence in the Word of God, and there is equally no evidence in human experience, that any substance can really be annihilated. The forces which operate in creation may cease, but their cessation is not their annihilation. Scientists, in various ways, have conclusively taught us that no force is ever lost. We may say, indeed, that God who created can destroy; but we are not now speaking of his power, but of his methods and purposes. Does he destroy? Neither in his words, nor in his works, do we learn that it is his purpose really to destroy anything which he has created. In no instance are we warranted in saying that God will ever destroy a human soul. He certainly does not destroy Satan. Nowhere are we taught that death is a cessation of being. Annihilation, furthermore, is contradictory to all the passages of Scripture which represent punishment as eternal. If the soul be annihilated, it cannot continue to be punished. What has ceased to be, cannot continue to be the subject of God's wrath. To speak of this cessation of being as in itself a punishment is at variance with all right use of language. Annihilation is also contradictory to all the passages of Scripture which speak of degrees in future punishment. That there are degrees in future punishment is plain from many passages of God's Word. In illustration of this statement, we need refer only to Luke 12:47, 48; Romans 2:5, 6; 2 Cor. 5:10; Rev. 2:23; 18:5, 6. The truth here taught is also in perfect harmony with our own deepest convictions of right and wrong. We cannot but conceive that God will deal with men, in the life to come, according to the deeds done in the life that now is. If a soul were annihilated, then these teachings of God's Word, and the inferences of our own reasoning, would be incorrect. Then, indeed, God's justice might be impeached, because the greater the sin which any man had committed, the less would be his punishment in the life to come; for, according to this reasoning, his powers would the more speedily become

weakened as the result of his sin, and they would the speedier be extinguished.

According to this reasoning, we might expect that Satan, long ere this, would have been annihilated; but, instead, there is reason to believe that his cunning and his wickedness are increasing. It may be that the continuance of sin furnishes God an opportunity for continually displaying his holiness and manifesting his power.

We do not find that the Word of God anywhere gives the promise of a new probation, or final restoration, for the wicked, after death. All students of the New Testament, or of contemporaneous literature, must admit that the Jews, both under the old dispensation and the new, believed in the perpetuity of the punishment of the wicked. Nowhere do we find our Lord or his apostles refuting that doctrine. Many other doctrines they did refute; but nowhere did they utter one word inconsistent with this teaching. The statement by Farrar, "that the Jews in our Lord's time did not believe gehenna to be a place of eternal punishment, and that his hearers would understand him according to the common view, unless he said the contrary," is manifestly an incorrect statement. Edersheim, and other authorities, according to Dr. Broadus, "make it manifest that the great Jewish schools, about the time of our Lord, did believe in gehenna as a place of perpetual punishment for some persons." A careful study of such passages in Scripture as Eph. 1:10 and Col. 1:20 can be satisfactorily explained without accepting the idea of the restoration of all men at any period of the future. What is meant by the "all," who are to be reconciled to God, in these passages? Certainly not all things, in the sense of the whole universe; nor all fallen rational creatures; but, as Dr. Hodge suggests, the all is the all spoken of in the context, *i. e.*, the whole body of the people of God, all the subjects of redemption.

Restorationists, in their appeal to Rom. 5:18, fall into grievous errors of exegesis, when they teach that, as all men are con-

demned for Adam's offense, so all men, irrespective of character, are justified because of Christ's righteousness. They give, substantially, the same interpretation to 1 Cor. 15 : 22, but any unprejudiced student of these passages must see that the "all" is limited by the context. It is "the all who are in Adam, that die ; and the all who are in Christ, that are made alive." These passages decide nothing in favor of the view of the Restorationists. They must be understood in harmony with the general drift of Scripture. A similar remark will apply to 1 Cor. 15 : 22. In 1 Tim. 2 : 4, the word *thelei* simply teaches that God delights not in the death of any, and not that he purposes that all men shall certainly be saved. Similar views of the teaching of other passages, which are sometimes quoted by Restorationists, can be fully substantiated. They foretold the triumph of right and truth, and not the deliverance of all men from the consequences of their sin ; they promise harmony in the universe of God, and not the restoration of men who are suffering the just reward of their evil deeds. The parable of the rich man and Lazarus clearly contradicts the idea of a future probation. The penalty is endured ; the gulf is fixed. The rich man does not even ask for any favors for himself, but only for his brethren, who are still on the earth. Other passages show clearly that, while there is a joyous resurrection for those who have done good, there is only a resurrection of condemnation for those who have done evil.

The day of probation may be over even in this life. So far from extending it into the life that is to come, it may not continue even unto the end of the life that now is. Even under the law of nature, men may be given over "unto a reprobate mind." Most men seem ready to admit that, while men continue to sin in the life to come, they must continue to suffer. What reason has any man for supposing that the time will ever come when the lost shall not sin ? All that we know of the tendency of existing laws leads us to believe that they will continue to exist, and that character shall become more and more established. In this life, men continue to sin,

in spite of every possible motive to the contrary. What motive can God use in the life to come, that has not been used in the life that now is? There can be no second Redeemer. *There can be no other Calvary.* The Spirit cannot more tenderly and powerfully strive with men than he strives now. It is true, as Dr. Strong in the chapter on eschatology, in his *Systematic Theology*, page 591, has suggested, that "if the doctrine of the unlimited ability of the human will be a true one, then restoration in the future world is possible. Clement and Origen founded on this theory of will their denial of future punishment. If will be essentially the power of contrary choice, and if will may act independently of all character and motive, there can be no objective certainty that the lost will remain sinful. In short, there can be no finality, even to God's allotments, nor is any last judgment possible. Upon this view, regeneration and conversion are as possible at any time in the future as they are to-day." But Dr. Strong very properly teaches, in this connection, that unlimited freedom is unlimited freedom to sin, as well as unlimited freedom to turn to God. Continuance in evil is certainly far more probable than any form of restoration.

If men determinedly refuse here and now to bow down to the authority of Jesus Christ and to live lives of purity, what possible influence can turn them from sin in the life that is to come? We know that the sinful soul becomes constantly more fully the slave of its own sinful tendencies. Habit continues to solidify into character; it tends constantly to perpetuate and reproduce itself. No motive that God brings to bear here breaks down this tendency to evil. Does any man suppose that the sufferings of hell will be more potent than the wooing of God's Spirit, the promise of God's Word, and the sufferings of God's Son? We all know that pain, in itself, has no power to change character. The sufferings of the lost, except some special influence of the Divine Spirit accompany them, will only confirm the soul in its evil choice and characteristics; and nowhere is there the slightest promise in God's Word, or hint even

in the nature of the case, that the Spirit will exercise his present office work upon those who die in impenitence. The whole drift of Scripture teaching, in its incidental illustrations, not to mention its direct affirmation, leads us to conclude that men will remain forever in the spiritual condition in which death finds them. If men's lives were prolonged upon the earth for a thousand years, some of them would have less hope of repenting and turning to God than they have during their present allotted period. Their characters become more and more fixed, the longer they live in their opposition to God and his truth. Their first open conscious refusal to accept God's mercy gives a positive trend to the soul; every subsequent refusal strengthens that tendency; each means of grace, resisted, hardens the heart and stiffens the stubborn will. Suffering in our prisons hardens criminals. Many experienced officials affirm that there is almost no hope for a man who has been repeatedly in prison and who, because of disobedience, has been subject to the penalties prescribed for such crimes. Physical pain has no tendency to cure bodily ills. Where, in nature, or in revelation, is there room for the so-called "larger hope"? Where the possibility of a soul's release from the love of sin and from its inevitable condemnation? What would men call a reasonably long probation? Certainly, all, upon any system of belief, ought not to be subjected to the same degree or kind of suffering. Granted that there was release from these sufferings, at the expiration of some period of time, how long would men make that period? Why should men go to heaven by way of hell, even if that were possible, when they may go by the way of the cross? Why should men pass through an interim of suffering, being purified, as it is called, by purgatorial fires, when they now may be cleansed from all sin by the precious blood of Jesus Christ?

But do men claim this second probation that the heathen, and others who never heard of Christ, may now have that opportunity and may return to him? If our explanation of punishment, already given, be correct, the heathen will not be condemned for

rejecting a Christ of whom they have never heard. Never were there speculations more utterly groundless in reason and in revelation, than are those in which men are now indulging with reference to the second probation. So far as we can tell, a second probation would add to the guilt of the great majority of the lost. The omnipotent God has already exhausted himself in the salvation he has prepared, and in the methods by which he urges men to accept that salvation. What more can God do, that he has not done, for his fallen creatures? Were he to do more, he would but add to the guilt of those who now persistently and wickedly refuse the offers of his love. It has also been well remarked, that the statement made in Matthew 26 : 24, regarding Judas, could not be true if a final restoration were possible. We quote the words: "The Son of man goeth even as it is written of him: but woe unto that man by whom the Son of man is betrayed! Good were it for that man if he had not been born." Birth would be a blessing to any man if, even after a lapse of vast periods, he were to enter upon unspeakable blessedness. If Judas could ever come back from his own place, and enter the place which Christ prepared for his believing ones, it would be good for him that he had been born. The strong words of our Lord, who knew the other world as he knew this, refute, beyond the peradventure of a doubt, the theory that Judas could ever be restored, even after the lapse of untold ages.

We believe that the Word of God plainly teaches that the punishment of the impenitent is endless. There is certainly a strong presumption in favor of this view of the teaching of Scripture, in the fact that the great majority of churches, in all ages, have so understood the Word of God. This uniformity of belief is not due to the influence of any philosophical doctrine brought in from heathenism, such as the dualism of good and evil, or the inherent immortality of the soul. Neither can it be accounted for, as Dr. Hodge implies, on the ground that the doctrine is congenial to the human mind, and is believed for its own sake. The opposite of

this is emphatically true. Every true man shrinks from its acceptance. He believes it as the word of the living God, and not the teaching of finite and fallible man. To believe the Bible is to believe this doctrine. On few points are its teachings so clear and emphatic. If Christ and his apostles had wanted to teach it, they would have used precisely the language which they have used. As we have before implied, they found the doctrine generally believed among the people, and they nowhere contradicted that general belief. If this belief were erroneous, Christ and his apostles did much to confirm the men of that period, and of all times, in a painful error. Who can believe that they were capable of such deception? Nowhere do they teach anything in opposition to this belief; everywhere are their teachings in harmony with its fullest meaning. The use of the words *aion* and *aionios* clearly shows the intention of the inspired speakers and writers. Let us somewhat carefully examine these terms. These words are found in various connections, and these connections indicate the modifications of meaning with which they are used. We frankly admit, at the outset, that the etymology of the terms has not been satisfactorily ascertained; but, as Dr. Broadus has said: "It is now past question," as several authorities which he quotes fully prove, "that *aion*, originally *aiwon*, is the same root as *aiei* and *aei*, always; the same as the Latin *aev-um*, from which came *ae(v)—ternus*, borrowed by us in the form eternal: the same as the Gothic *aiws*, *aiw*, the German *ew-ig*, everlasting, eternal, and the English *ev-er* in everlasting, forever, etc. And the words *aion* and *aionios*, in the Greek, as well as in the other languages mentioned, certainly have the use in question, whatever may have been the primary sense of the root. You cannot persuade those who speak English, that the meaning of everlasting is doubtful, simply because philologists have not determined the primary sense of the root *ev*." We also admit that the words, etymologically, do not necessarily imply eternal duration. They sometimes express the idea of "age-long." In 2 Tim. 1 : 9, and Heb. 9 : 26, the word implies an end, the word in other pas-

sages also implies a limited duration; but, as Dr. Strong, and many other writers, have in substance remarked, even in these connections the words express the longest duration of which the subject to which they are applied is capable. They are passages in which the Hebrew *olam*, or the Greek *aionios*, is applied to things finite, as the everlasting hills, or "an ordinance forever"; but when so used it simply indicates indefinite existence, that is, an existence as enduring as the object to which it is applied will admit. If the term be applied to the soul, and it be immortal, then, according to the same principle, it denotes a condition which is absolutely without end. We sometimes, in common phraseology, speak of giving a thing to a man forever; but we do not imply that he is to possess it to all eternity. We speak of "the everlasting trouble" between certain men, or in certain churches. This language is perfectly intelligible. It is hyperbole which misleads no one. The extent of the meaning of everlasting is governed, therefore, by the nature of things to which it is applied. Farrar himself admits, as quoted by Dr. Broadus, that *aei*, always, would have been regarded as decisive and that *aneu telous*, without end, "would preclude all controversy." But we have already shown that *aionios* has, according to the highest authorities, the same root as *aei*. When these words are applied to imperishable subjects, they are to be taken in the full significance of their literal meaning. The condition of the soul, which these words describe, must extend so long as the soul itself exists. We know that these words are used in Scripture to express the duration of God the Father, Son, and Spirit. We have in Rom. 16: 26, "the commandment of the eternal God"; 1 Tim., 1: 17, "Now unto the King eternal," etc.; Heb., 9: 14, "the Eternal Spirit," and other passages similar in meaning. This word also sets forth the unending happiness of the saints: Matt., 19: 29; John, 6: 54, 58; 2 Cor., 9: 9. If these words, when applied to the punishment of the wicked, do not affirm their endlessness, then it may be said that no words in the Greek, that most expressive of all languages, can state that idea. Dr. Strong quotes G. F. Wright, in his vol-

ume, *Relation of Death to Probation*, as stating that "Plato contrasts *chronos* and *aion*, as we do time and eternity, and Aristotle says that eternity, *aion*, belongs to God. . . . The Scriptures have taught the doctrine of eternal punishment as clearly as their general style allows." Those who state that this is simply punishment which takes place in an *aion*, without reference to duration, certainly rob the words of their proper significance, and assume a position which by no reasonable exegesis can they maintain. Several authorities tell us that the word "*aionios* is used in the New Testament sixty-six times—fifty-one times of the happiness of the righteous, two times of the duration of God and his glory, six times where there is no doubt as to its meaning eternal, seven times of the punishment of the wicked; *aion* is used ninety-five times—fifty-five times of unlimited duration, thirty-one times of duration that has limits, nine times to denote the duration of future punishment."

We now come to what is, in some respects, a crucial, as it certainly is in all respects an authoritative, passage, as to the meaning of the word *aionios*. This passage has received the critical attention of all scholars, on all sides of this question. We refer to Matt. 25: 46, "And these shall go away into everlasting punishment; but the righteous into life eternal." In that passage, as all readers know, the same word is used in both clauses to describe the sufferings of the wicked and the blessedness of the righteous. It must have the same meaning in both clauses. If the happiness of the redeemed is unending, then all fair interpretation shows that the misery of the lost is also unending. The wicked go *eis kolasin aionion*, and the righteous *eis zoen aionion*. The New Version, in rendering this phrase, preserves to us the harmony of the original by rendering the word, in both clauses, "eternal." It would not do to say that the word eternal here refers to the quality of the life alone; that it is a life lived in eternity, an *aionian* life. That idea, indeed, is not excluded; but certainly that idea does not exhaust the meaning. The life begins here and now; when one becomes a be-

liever, he enters upon this eternal life, but this new life finds its completion in the future and endless life. The same is true of the life of the wicked. Eternal life, in both cases, distinctly denotes the future and the endless condition of both believers and unbelievers. It is simply an incidental thought, that the believer, even in this world, enters into this spiritual life. This thought does not exclude the primary meaning of the word as referring to the unending future; nor is the meaning exhausted when *aionion* punishment is made to refer to an approaching *aion*, age, or period. None of these explanations can really weaken the import of the word, whether applied to the punishment of the wicked or the blessedness of the righteous.

The apostle Paul shows us clearly, in 2 Thess. 1: 9, that the wicked "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." So, in Jude, verse 6, we are taught that the angels which kept not their first estate are "reserved in everlasting chains, under darkness, unto the judgment of the great day"; and, in verses 12 and 13, we see that there is reserved for apostates "the blackness of darkness for ever." In Rev. 14: 9–11, we have the words, "their torment ascendeth up for ever and ever; and they have no rest day nor night."

There are other passages of Scripture which indirectly teach the same solemn doctrine. In Isaiah 33: 14, we have the expression "everlasting burnings"; in Isaiah 66: 24, "their worm shall not die, nor shall their fire be quenched." The prophet Daniel, 12: 2, tells us that some "shall awake . . . to shame and everlasting contempt"; and, in Luke 3: 17, we read that Christ shall "gather the wheat into his garner, but the chaff he will burn with fire unquenchable." In Mark 9: 42–48, our Lord himself tells us that it is better "to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched." Dr. Hodge, in this connection, reminds us that these awful words fell three times, in

one discourse, from the lips of the Master himself. These indirect statements are not less forceful than those which more immediately and designedly bear upon the subject in hand. We can certainly say that, whatever meaning is given to the term *eternal*, in Matt. 25: 46, as applied to one class, must also be given to it as applied to the other. The interpretation which closes hell closes heaven. The exegesis which would end the sufferings of the lost must end also the blessedness of the saved; the reasoning which would make the sufferings of the wicked cease, would bring the existence of God to an end. There seems to be no possible way of getting rid of the solemn teachings of this solemn verse.

It is not surprising that objections are made to the manifest teachings of the Bible on this terrible subject. These objections may be divided into several classes. One is the rational objection. Upon this we have touched already; we may briefly allude to it again. It is said that suffering is necessarily self-destructive, and so, sooner or later, must by its own laws cease to exist. We have simply to say, in reply, that no man can prove this statement. Certainly God could so create the soul as that it might continue in existence while enduring horrid suffering. This, Dr. Broadus considers, is the most probable meaning of our Lord's solemn words, in Mark 9: 49, "Every one shall be salted with fire." Fire, we all know, is naturally destructive; but there may be, as there certainly seems to be, an unquenchable fire which, like salt, preserves that to which it is applied. There are, also, moral objections to the doctrine, which are deserving of our careful consideration. It has been said that unending punishment is inconsistent with the justice of God. To this objection it may be replied that no man is capable of passing an intelligent judgment on this point. We have no adequate conception of the penalty which sin merits. God alone can rightly determine the relation between sin and its appropriate penalty. If he pronounces the judgment, we can safely leave the matter to his infinite love and infinite wisdom. He is more concerned for his justice than it is possible for his creatures to be; his heart is more

loving than was ever the heart of earthly father or mother. God cannot be unjust and be God. If unjust in a single act, or for a second of time, he would vacate his throne. Sin in its very nature is alienation from God. God is infinitely holy. Holiness is the essence of his being; it is his darling attribute. The man who loves sin cannot be in God's presence. We do not say that sin is an infinite evil because committed against an infinite God, but no man can measure the evil of a single sin; no sin is single; sinful acts become sinful character; and, as that evil continues forever, there is a sense in which it is an infinite evil. We know no limits to the possible results for evil of even one sin. So long as a man loves sin he must be miserable; and the very fixity of the laws of nature makes it certain that evil must remain evil, except God reverse all the laws of his moral universe. It must be borne in mind, also, that the purpose of punishment is not reformatory. It aims at the vindication of everlasting right. Punishment of sin, neither in this life nor in the life to come, is remedial. It is rather vindicatory of God's justice and love. It is the outflashing of God's righteous wrath against all the opposers of truth and God. There is no hint in the Bible that suffering in the future world is intended to work out the redemption of the soul. No such ray of hope falls athwart the dark path of the lost. No such possibility lights up the terrible gloom. Endless sinfulness is inseparable from endless wretchedness. It must be endless, except by the supernatural intervention of God in changing the character of the sinners themselves. But of that intervention we have not a hint in the Bible, nor a hint in the laws of nature with which we are familiar. No man can expect a reversal of these immutable laws of God's moral universe. The doom of fallen angels in the past, and their sufferings to the present, suggest that even one act of rebellion may produce fatal and eternal consequences. It has been said by Farrar, and by others, that the doctrine of endless punishment has made many men infidels. Doubtless there are cases where this doctrine has produced this result, but other cases may be cited in which that doctrine has

led many to forsake sin and to seek holiness and God. That it is impolitic, as has been said, to preach this doctrine, some are ready to affirm. Doubtless there were those who thought that it was unpopular and impolitic for Paul to preach the doctrines of Christ crucified, but he continued to preach them, though they were a stumbling-block to the Jew and foolishness to the Greek. In his heart of hearts he knew that this doctrine was the wisdom of God, and the power of God, and, most of all, he knew that he had simply to obey the command of God by preaching his whole counsel.

This doctrine is not opposed to the goodness of God. The time has come when we must utter God's hatred of sin. A sentimental weakness has robbed God of his moral fiber, the gospel of its moral grip, and the pulpit of its divine authority. This sentimentalism shrinks from preaching the gospel in its symmetry. It fails to sympathize with the high moral indignation of God against all forms of wrong, both in time and in eternity. It is also urged, in this connection, that God cannot be just and punish all alike. Who among those who hold this doctrine of future retribution affirms that God does punish all alike? Certainly the Scriptures clearly show that men are punished according to their actual wrong-doing, and according to the advantages and opportunities which they have enjoyed in this life. It is most clearly taught, as we have already shown, that eternal punishment does not mean the same thing for all classes and conditions of men. We read, in Matt. 11 : 22, "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you"; and, in Luke 12:47, 48, "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." We read, also, in Romans 2:12, that those who have "sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law"; and, in 2 Cor. 5 : 10, we have the words, "that every one may receive the things done in his body, according to that he hath done, whether it be good

or bad." Many persons who object to this doctrine on the ground of the justice of God have entirely overlooked the teaching of these Scriptures. Because the punishment of the wicked is referred to under images of great severity, they have assumed, without warrant of Scripture or human reason, that the same degree of punishment must certainly come upon all. We are certain that the Judge of all the earth shall do right; we are certain that everlasting punishment, so far from being inconsistent with God's justice and goodness, is in harmony with both,—is a manifestation of both. Due allowance will be made for all the hereditary tendencies in the nature of men, for all the differences of early environment and educational advantages, for every special exposure to temptation,—these will be taken into account, and the Judge, who is too wise to err and too good to be unkind, will apportion punishment in harmony with exact justice, kindness, and infinite love. If these certainties as to God's methods of punishment and apportionment of rewards were taken into the account, many thoughtful students of Scripture who have been seeking relief in Universalism, and in the unscriptural hope of a second probation, might find perfect peace in accepting God's Word as it is revealed.

Sin was permitted at the beginning of human history, and suffering has been permitted all along the line of that history. These seem to have existed here, in harmony with our belief in the justice and benevolence of God; may they not exist in the future, as well as in the present, and not be inconsistent with that justice and benevolence? We find it no harder to retain our belief both in the justice and benevolence of God, now, in the presence of sin and suffering, than to retain that belief when the sin and suffering are in the future life. If suffering be inconsistent with God's goodness there, is it not equally inconsistent here with the idea of that goodness? If any punishment can exist, and God be good, why may not future punishment exist, and God still be good? If the temporary existence of sin and sorrow are not inconsistent with God's goodness, why may not their eternal existence be consistent with

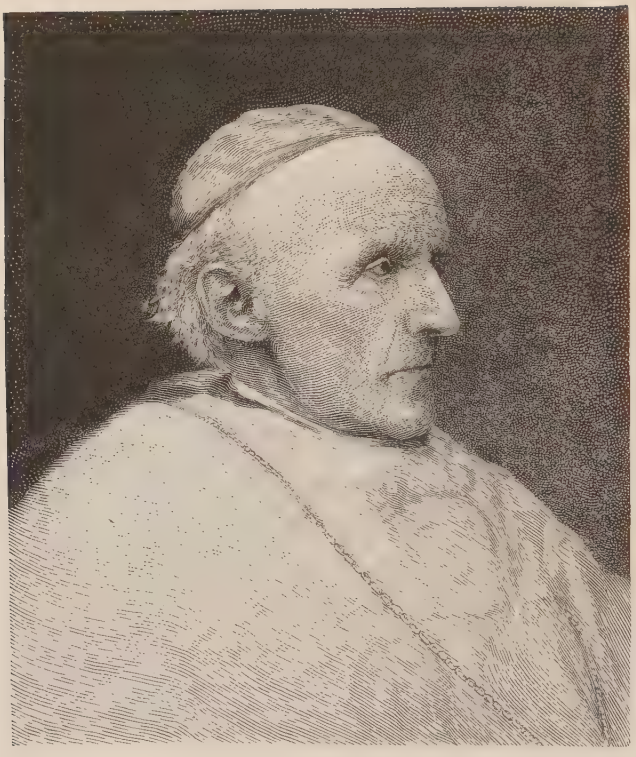
that goodness? God must punish moral impurity, whether the punishment is to result in the good of those punished or not. There are other creatures in God's universe. also, whose welfare must be considered, when we are speaking of the punishment of the guilty. God's treatment of the bad must have in it elements of instruction for all moral beings. There may be some relation between the punishment which inevitably comes upon men who choose evil rather than good, and the salvation of those who choose good rather than evil. There is great beauty and truth in the words of Dr. Shedd, as given by Dr. A. H. Strong, in his *Systematic Theology*, regarding the extent and scope of hell. "Hell is only a spot in the universe of God. Compared with heaven, hell is narrow and limited. The kingdom of Satan is insignificant, in contrast with the kingdom of Christ. In the immense range of God's dominion, good is the rule and evil is the exception. Sin is a speck upon the infinite azure of eternity ; a spot on the sun. Hell is only a corner of the universe. The Gothic etymon denotes a covered-up hole. In Scripture, hell is a 'pit,' a 'lake'; not an ocean. It is 'bottomless,' not boundless. The Gnostic and Dualistic theories which make God and Satan, or the Demiurge, nearly equal in power and dominion, find no support in revelation. The Bible teaches that there will always be some sin and death in the universe. Some angels and men will forever be the enemies of God. But their number, compared with that of unfallen angels and redeemed men, is small. They are not described in the glowing language and metaphors by which the immensity of the holy and blessed is delineated (Ps., 68:17; Deut., 32:2; Ps., 103:21; Matt., 6:13; 1 Cor., 15:25; Rev., 14:1; 21:16, 24, 25). The number of the lost spirits is never thus emphasized and enlarged upon. The brief, stern statement is, that 'the fearful and unbelieving . . . their part shall be in the lake that burneth with fire and brimstone' (Rev., 21:8). No metaphors and amplifications are added to make the impression of an immense 'multitude which no man can number.'" Dr. Hodge says: "We have reason to believe that the lost will bear to the saved no greater

proportion than the inmates of a prison do to the mass of a community."

These truths which we have been discussing are as solemn as they are profound and Scriptural. Whatever God has clearly revealed, that his ministers are plainly to teach. But much depends upon the spirit in which these truths are taught. They are to be spoken plainly and tenderly. The preaching which fails to recognize the doctrine of eternal punishment, fails to give due honor to the holiness of God; it fails to emphasize aright the sinfulness of sin, and the greatness of Christ's atoning work. If man be not eternally lost, then the Cross of Calvary is either a gigantic blunder or an unpardonable crime. If punishment be not eternal, then the Word of God imposes upon the credulity of men. Many a Christian man knows that, in looking back over his Christian life, the fear of future punishment was the first means which turned him from sin to God. This is certainly not the highest motive, but it is often the most influential, in the beginning of the Christian life. To that motive our Lord most certainly appeals; to that motive thousands of believers must attribute their salvation. Among that great number is this present writer. The New Testament uncovers hell. Men had known but little of this fearful abyss, but for the teachings of the loving Lord himself. As the cross most fully displayed the love of God, so the teaching of him who died upon the cross most fully reveals the wrath of God against all unrighteousness. Never was preaching so characterized by what men have called the "hell-fire" element, as was the preaching of the Son of God. He uttered the most fearful woes that ever came from human lips; but these most terrible woes were baptized in tears of infinite love. A cold, hard, mechanical statement of these terrible truths may awaken opposition, and make these truths themselves repellent; but when they come from a preacher whose heart glows with the love of God and with love for the souls of dying men, they become irresistible in their tenderness, and awful in their authority. No human sentimentalism can take these terrible truths from the

Word of the living God. When the reasoning of atheistic and pantheistic and all other forms of human philosophy have passed away, the Great White Throne, the Eternal Judge, and the two divisions of the human race, the one going joyously to bliss, and the other hopelessly to death, must abide.

R. S. MacArthur.



Henry E. Card: Archbp

CHAPTER XXXV.

The Soul Before and After Death.

That there is a Soul, Destined to Survive the Body, is Witnessed, I. by Reason and Nature.—The Principle of Reason and Will is Independent of Matter, both in its Existence and in its Activity.—Being Simple, it is Indissoluble.—This Conclusion of Reason is Confirmed by the Consciousness of Moral Responsibility.—II. The Common Sense of Mankind Affirms that a Personal Identity is to Survive the Body.—This Belief Pervaded the Consciousness of the Old World, Especially of Greece and Rome, and did not Cease with the Advance in Culture; Exemplified in (*a*) Aristotle and (*b*) Cicero.—III. The Existence of the Soul and of a Future State, being part of the Religion of Nature, are Confirmed and Guarded by the Catholic Church.—The State of the Soul after Death is Eternally Fixed at Death, and is one either of Happiness or of Misery.—There is no Third State.—Happiness is for those who die in Union with God, Pain is for those who die Culpably Separated from God.—God has not Revealed how he will Deal with those who have not Heard the Gospel.—But to Say that Pagans, Jews, Heretics, and the like receive no Influx of Grace, is contrary to the Catholic Faith.—To All Men Grace is given Sufficient for Salvation.

By His Eminence, The Most Rev. Henry Edward Manning, D.D., Cardinal, Archbishop of Westminster, England.

The question, What will be the future state, assumes that we shall survive after death; for to non-existence there can be no state. Nevertheless, as they who inquire into the future state are often if not chiefly men who doubt our survival after death, it is safest to begin with this point. My purpose then will be first to show by the light of reason and the facts of nature that such a survival of our personal identity is at least in the highest degree probable; and that the *onus* of proving that we shall not survive the change of death rests exclusively upon those that deny it; and, secondly, that the common sense or consciousness of mankind, apart from revelation, has always affirmed, I may say attested, the survival of our personal identity after death; and lastly, that revelation has confirmed their

common sense, and brought "life and immortality to light," by the laying open of the unseen world to faith.

I.—The Witness of Reason and Nature.

We will begin by the lights of reason and of nature. If there be such an entity as a soul, then its survival is certain. If there be no such entity, then *pulvis et umbra sumus* [we are but dust and shadow]. Let it be always borne in mind that what I am about to say, under this first head, is confined strictly within the horizon of natural reason, to the exclusion of supernatural revelation.

1. If I am asked for a definition of the soul, I answer, "*Est principium per quod homo sensitivus est, cogitat, et vult*"; it is the principle by which man perceives, thinks, and acts; or again, more simply, "It is the principle of life, and of the vital acts of thought and will."

2. If I am asked for a definition of life, I say it is "*Activitas qua ens seipsum movet*" [the activity by which a being moves itself]. By motion in man is intended not only physical, but intellectual, moral, and mental.

3. If any one shall ask for a metaphysical definition of principle, I answer, it is "that which produces anything." "*Principium est id quod rationem continet, cur illud sit, cujus dicitur principium*" [the principle of a thing is that which contains the reason of the existence of the thing]. The idea of principle is that out of which anything proceeds, as a tree from a root, or a stalk from a grain of wheat. And yet the word "principle" is not a metaphor of similitude, but of proportion: as a root to a tree, so a principle to its product. A root and a principle may be dissimilar in everything but in the one point of production, yet the analogy or ratio of proportion holds good. The mistaking of analogies for metaphors or images is the source of endless confusion. It is like believing Providence to be an eye.

4. The soul is not something superadded to man or to human nature. Man has no existence till soul and body are united in one *suppositum*.

5. A material organism is not human nature, or man. Powers and emotions without a principle do not constitute man. They are not produced by organism. The *onus* of proof lies on those who say so.

6. Matter is not the *principium vitæ:* for the greater mass of matter is without life.

7. Matter is not even organic, till an organism supervenes.

8. But organism does not give life, for large regions of organized matter exist without life. Therefore,—

9. The union of matter and organism, neither of which gives life, does not give life.

10. No material organism therefore can be the principle or cause of life. Nor can it be "the base or the *nidus*" of life: unless life supervene as a distinct element. The subject then is lifted above all mere material organism.

11. Organized matter, "*superveniente vita vegetativa*" [vegetative life being superadded], becomes a plant. This supervening of another and higher element creates a new kingdom of organic being: but the vegetative life is not contained in nor produced by either matter or organism: nor by both. Life is heterogeneous to that which is lifeless, *i. e.*, to matter, but not to plant, or animal, or man.

12. Organized matter, "*superveniente vita sensitiva et animali*" [sensitive and animal life being superadded], creates another and still higher kingdom of organized being, which, from its highest element, we call animal. But organized matter has in itself neither animal life, nor sensation, nor the perceptions of sense. All these are beyond its limits.

13. Nevertheless there can be no animal life without material organism, as the condition of its manifestation and exercise, though the animal life is distinct from it.

14. This animal *life* is called by courtesy "*anima brutorum*" [the soul of brutes]; but when the material organism is dissolved, the life ceases to live and to exist, "*conditione naturæ debita*" [according to the due course of nature], by a law of nature ordained by

the Creator, the lower animals having no moral personality, no probation, and no judgment after death. The term of their existence is in and of this world: and their end the service and use of man. All mere animal life is therefore mortal.

15. An organism which is material, sentient, and animal, "*superveniente vita intellectiva, rationis et voluntatis*" [intellectual life, the life of reason and will being superadded], is man: or "*natura rationalis*," or "*animal rationale*" [a reasoning nature or animal]. But reason and will are no more powers or functions of matter, or organism, or vegetable or animal life, than these are of organism and matter.

16. Organism is a higher element or perfection superinduced upon matter, vegetable life is a perfection superinduced upon material organism, animal life upon all these, and the rational life upon all these again; yet it is distinct from all, includes all, and is independent in its higher functions of all. And this higher element is the "*principium operationum vitalium*" [principle of vital functions]—*i. e.*, of *reason* and *will* —and by these terms we understand a rational nature, or a soul.

17. This "*principium*," or soul, is independent of external sense in many of its highest functions—*e. g.*, in the formation of abstract notions,—as of goodness, justice, and the like,—in judgments of the agreement or disagreement of terms, and in the philosophical processes of induction and deduction, in mathematical reasoning, in discernment of good and evil, in the consciousness of the facts of internal sense; in all these and many more, the rational powers of man are independent of sense, and abide in an inward world of our personal consciousness.

18. Now, the soul does indeed perceive by the senses all objects proper to the senses; but this is a lower function of the rational nature. Its chief and higher prerogative is its independence of all matter, both in its *existence* and in its *activity*.

19. It is for those who deny the existence of the soul after death, or for those who make the soul a function or a power of a material

organism, to prove that matter or organization can possess the powers of thought and will. We affirm it to be repugnant to the divine order to make thought a function or power of matter which is not capable in and by itself even of sense. But no proof has ever been offered, except that the scalpel has not yet found the soul. If you say matter we know, but soul we do not know, I answer, not knowing disproves nothing.

20. When Horace said, "*Non omnis moriar*"—"I shall not all die"—or the whole of me will not die—he did not only mean that he would live in his *Odes* and *Satires*. He meant that he was conscious of something in himself independent of the body, which would survive when the body should die. He meant to say, My poems and I will live on when this material organism, in which and by which I feel, and have cognizance of sensible things, shall be dissolved. Thus that which distinguishes me from the world of irrational animals cannot be affected by the dissolution of the material organism in and by which I eat and drink.

21. The denial of this would make us read, "*Omnis omnino moriar*,"—I shall altogether die, or I shall die every bit of me, and leave nothing behind but my memory, good or evil, and old clothes.

22. The dissolution of the material organism withdraws from our senses the phenomena of a personal mind and agency; but it in no way proves that the personal mind has ceased to exist. It in no way proves the cessation of that which existed and acted independently of sense. But reason and will are, and act independently of sense. Reason and will are not the phenomena of matter; they are intrinsically independent of matter, as in thought and volition; though they may also act through and upon matter, as by the eye, or by the arm. They are independent of our material organization,—(1) in consciousness of existence; (2) in the *sensus intimus;* (3) in the perceiving of internal facts of intellectual and moral consciousness; (4) in abstract reasoning; (5) in the power of numbers; (6) in moral sense: in conscious responsibility both now and hereafter.

23. I therefore affirm that the person, the principle and *radix* of

rational operations, and therefore the rational operations themselves, cannot be proved to cease, because the material organism which man has in common with the lower animals, with plants, and with crystals, is dissolved.

24. The *onus probandi* lies wholly on those who assert it. The personal survival is in possession, and cannot be dispossessed till it is turned out of the consciousness of mankind by evident reason.

25. But we may go further. Thought and will are not material. Therefore they are not dissoluble. The radix of thought and will which I would call soul, if people would let me, is, like its products, not material, therefore not dissoluble. I affirm this on a self-evident law of all existences; every product is homogeneous with its root. The vital actions of the soul are immaterial, that is, simple, therefore indissoluble, and therefore, unless by the intervention of some other law, imperishable.

26. In the case of the lower animals which have a vegetative and sentient life, there is this other law: the sphere and term of their existence is in their transient state. They serve man in this earthly period. They have no moral personality, no probation, no judgment to come. The law of their creation is that their life should be terminable. When the material organism is dissolved the ox dies. "*Omnis moritur.*" He dies every bit of him. There is no life extending beyond and independent of the material organism. Like the vine and the cedar, so the ox serves man and dies by the law of its own nature.

27. But of man none of these predicates can be made. There is that in him which lives, feels, thinks, wills, independently of matter. He can both act through his material organism and independently of it: "*Animus velox sine corpore currit*" [the swift mind runs without the body].

28. Nay, further, there is strong presumption that the vital actions of thought and will are even extended after the dissolution of the material organism through which they acted before death. The body localizes, narrows, confines them. The body is mensurable in

quantity. The *vita intellectiva* has no mensurable quantity *in genere continui* [in extension], that is, as bodies have. It rests, again, upon the objectors to do what has not been done yet,—I mean, to show that thought and will cease when the body dies. The presumption is not only that they live, but that they are extended in their range and their activity.

29. Such was the judgment of Aristotle, who may be taken as the highest witness of the evidence of natural reason. In the Tenth Book of the *Ethics* he says that happiness, εὐδαιμονία, after death will consist not in well-doing, or εὐπραξία, as in this life, because there will be none to whom we can do good, for there will be none who need it; but in θεωρία, or contemplation, by which he affirms the survival of the vital operations of the intellectual life; and if it be bliss, it implies the extension and perfection of the intellectual power, and therefore of the nature or *radix* from which they spring: or, as he would say, and we may say with him, of the ψυχή, or soul.

30. I have affirmed with all, except those who deny the existence of the soul as an immaterial entity, that it is in its nature uncompounded, or incomposite,—that is, it is made up of no parts or elements which, as they cohere, so they may be dissolved. It is, therefore, absolute in its simplicity.

31. But what is simple cannot be dissolved.

(1) It has no separable or soluble elements.
(2) It is indestructible by external force.
(3) It cannot commit suicide. Eternal death is eternal life of evil and remorse.

32. Therefore the soul survives, that is, it lives on, *eadem numero*, in all its personal identity after death. Its state is changed: its identity is not changed. To use modern terminology, the physical ego is changed, so far as the material organism: the psychical ego is not changed, for extension of its sphere, energy, and powers is not change, but perfection.

33. The *reliquiæ* upon earth, by word, by action, by writing, survive not personally, but only in the intelligence and will, in the life

and formation of other men and of nations. But this is not a survival of the soul, but of the work wrought by the soul. It is impersonal in itself, and exists only in the persons of other men.

34. The sum of my argument is this:—

(1) That matter as such has no life in itself.
(2) That organism as such has no life in itself. Therefore,—
(3) That organized matter has no life in itself, for neither element can give what it has not.
(4) That organized matter *plus* vegetative life becomes a plant.
(5) That vegetative life is heterogeneous as regards matter and organism, and therefore is not contained in them, but it is the *differentia* or necessary constituent part of a plant.
(6) That organized matter *plus* sentient and animal life becomes an animal nature.
(7) That this sentient and animal life is heterogeneous as regards the matter and organism, but is the necessary *differentia* of an animal nature.
(8) That a material organism *plus* vegetative, sentient, and intellectual life becomes human nature.
(9) That this intellectual life is heterogeneous as regards the matter and organism of the body, and also the vegetative and animal life, but it is the necessary *differentia* which constitutes the human species or human nature. Without it, humanity or man does not exist.
(10) That the dissolution of the material organism affords no proof of the cessation of the intellectual life, because the intellectual life is not material. It is heterogeneous as regards matter, and therefore not included in the same laws.
(11) That the cessation of the vegetative life, when the material organism is dissolved, is no proof of the cessation of the intellectual life in man, which is heterogeneous as regards the vegetative life, and not subject to the same laws.
(12) That the cessation of the animal life is no proof of the cessation of the intellectual life, because the intellectual life is heterogeneous as regards the animal life, and is not included in the same laws and destinies.
(13) From this I conclude that the death of the body affords no proof of the cessation of the intellectual life. But the intellectual life is the vital action of the soul. Therefore the soul does not die with the body, but survives when the body dies.

35. Finally, "*Non omnis moriar*" is a consciousness of my rational nature. It clings to me at every moment. It is confirmed by my hopes and by my fears, by the dictates of my reason and by the instincts of my heart, by my conscious relation to a Supreme

Law-Giver, by my whole sense of moral responsibility to him, and by a sleepless anticipation of an account, a balancing, and a completion hereafter of my moral life and state now. And this consciousness is not derived from sense, nor dependent upon sense. I am more sure of its truth than of any reports of sense, and of any syllogisms of logic. Moreover, what I find in my own consciousness I find to exist in the consciousness of others; and not of one or two here and there, but of all about me. And I read of it as having existed in all men, at all times and in all places. And this *communis sensus* of men is a certain evidence of truth, not so much by reason of the number or multitude of witnesses, as by the universal voice of human nature, which is the voice of its Maker and of its Judge.

To this we will next go on.

II.—The Common Sense of Mankind.

The argument, thus far, rests upon the observed facts of nature. Skeptics may deny the arguments, but they cannot deny the facts. And how much soever they may deny the arguments, they cannot prove their denial by reason. I have affirmed that the consciousness of a personal identity which will survive the death of the body has been universal in the human race. So far as any records remain, evidences of this belief continually appear, both explicitly or implicitly.

1. For, first, it is certain that all mankind has seen and suffered death. The first sight of death—whether it came by murder, or by disease, matters not—must have raised the question of the future. To suppose that the father and mother, the kindred surviving the dead, thought only of the body without life, and had no care or even curious thought of the life or the living and personal identity which had been their joy, is an incredible imagination, or, I will say, a heartless and senseless skepticism.

2. But every generation of man, and every man in every generation, has been familiar with death from the beginning of the world; the funeral rites of all nations have compelled men to think

of death, and of the state after death. It may with truth be said that a belief in the existence of God, and of the soul, and of its survival after the death of the body, pervaded the consciousness of the old world so profusely as to degenerate not into atheism, but into polytheism and pantheism; not into materialism, but into the *anima mundi;* not into Comtism or Agnosticism, but into the elaborate visions of Elysian Fields and of the Plutonian realms. Atheism and materialism are modern aberrations from the consciousness of the human race.

3. If it be said that the rearing of pyramids and the embalming of bodies in the Egyptian dynasties signified only the memory of the past, I must answer that this is to beg the question. If it proves nothing, it disproves nothing. To perpetuate the memory of the past is to imply a hope of a perpetuity to come.

4. However this may be, it is certain that the literature of Greece and Rome is pervaded by a belief not only of a future state, but of a retributive justice which will dispense happiness or misery, according to justice and mercy. Homer and Virgil are proof enough. The words "*Quisque suos patimur manes*"* affirm survival and a retribution. But perhaps it will be said that in proportion as the human intellect advanced in cultivation, skepticism as to the existence of God, of the soul, and of its survival after death, rose into the ascendant. We are told that Aristotle did not believe in God, and that Cicero was a skeptic. It may not be amiss to let them speak for themselves, for they are, without doubt, the two culminating intellects of the Greek and of the Roman race.

5. So far were the highest intellects of the Greek world from disbelieving the existence of the soul, that they, each one, had a theory of its nature. Alcmæon said that it was in perpetual motion and immortal; Diogenes, that it was air; Democritus, that it was fire and motion; Anaxagoras, that it was essentially distinct from everything else, the source of motion, endowed with cognitive

* *Æneid,* lib. vi., 743 ["We suffer each his own purgatorial pains"—a much disputed line].

power, and separate from all without. Empedocles thought it to partake of the four elements, with love and hatred as principles of motion; Pythagoras held it to be a mixture of contrary elements and qualities, with an universality of cognition; Xenocrates said that the soul is a number (or indivisible unity) moving itself. Last of all, Plato unites psychology, or the science of the soul, with cosmology, or the science of the world. He thought the world to be a divine immortal being, having a rotatory body and a rational soul, with cognition and motive-power. He believed every man to possess a debased copy of the perfect rational soul of the cosmos or world.* All this is quoted not for pedantry, but to show how far they are from the truth who imagine that the intellects of the old world were unconscious of the soul. They so profusely believed in its existence as to speculate intensely as to its nature. In all their diversities they believed it to be something independent of the material body, and in its separate state to be:—

> "A devouring flame of thought,
> A naked and eternally restless mind." †

6. All these theories were too indefinite and too vague for Aristotle. He believed the soul to be a *form* which brings the potential into actuality; a substance endowed with energy and motion. The highest element in the soul, he says, is νοῦς, or the intelligence or reason; and the perfection of the soul is, according to him, in the highest energy of the highest part or power of the soul exercised on the highest matter subject to it. ‡ He adds that even well-doing to others is less perfect than contemplation of the divine; and that perfect happiness is in contemplation. Therefore the life of the gods is the happiest. But they have no deeds of well-doing to discharge. So also when well-doing is impossible to men, what remains but contemplation? and men only are capable of contemplation. "The whole life of the gods," he says, "is blessed;

* Grote's *Aristotle*, c. xii., *De Anima*. London, 1880.

† Arnold's *Empedocles on Ætna*.

‡ Arist., *Ethic. Nicom.*, lib. x., c. vii.

and of men in the measure in which there is a likeness of this energy" * of contemplation. "But such a life as this would be better than the life of man. For it would not be living as a man, but as there is something divine in him." † This happiness of the intelligence is not in this life only, for Aristotle holds the *νοῦς* or reason of man to be immortal. Apart from revelation, no one has approached so near to the immortality of the soul and to the Beatific Vision. Aristotle says also that of all living beings, man alone is capable of happiness, because he alone is capable of the higher life; and from this higher life he excludes those who live in vicious or the lower enjoyment of human pleasures or passions.

7. The intellectual tradition of the Greek world passed into the ruder and more material Roman mind; and we may find it fully represented in the first book of Cicero's *Tusculan Disputations* on "The Contempt of Death," which he rests upon the belief of immortality. After reciting the opinions or philosophies of the Greeks, he says: "Many contend against this, and inflict death on the mind, as if it were under capital sentence; and for no other reason is the eternity of the mind incredible, but because they cannot understand or comprehend in thought of what kind the mind is out of the body." But he adds, "To me, when I contemplate often the nature of the mind, it is much more difficult and more obscure to conceive what the mind is in the body as in a strange house, than what it is when it shall have gone out, and come into the free heaven as if into its own home. For unless we are unable to understand what anything is which we have never seen, we are certainly able to comprehend in thought both God himself and the divine mind liberated from the body." He goes on to say, "We are not our bodies, nor in saying this am I speaking to your body, but to you." ‡ Cicero then quotes the argument of Socrates in the *Phædo* of Plato: "That which is always in motion is eternal; but that which gives

* *Arist.*, Ethic. *Nicom.*, lib. x., c. viii.

† *Ibid.*, c. vii., 185.

‡ *Tusc. Disp.*, lib. i., xxii.

motion to another, being itself moved from some other source, when the motion comes to an end, necessarily comes to the end of life. That only which moves itself never ceases to be moved, for it is never deserted by itself. . . . Forasmuch as it is evident that whatsoever moves itself is eternal, who can deny that this nature is imparted to the mind?" * "Homer," he says, "transferred human nature to the gods. I had rather transfer divine things to us. What are these divine things? To live, to know, to discover, to remember. Therefore the mind (which, as I say, is divine) is, as Euripides dares to say, God. And, indeed, if God or the soul (*anima*) is fire, such also is the mind of man: for as that heavenly nature is free from earth and moisture, so the mind of man is free from both of these. But if there be a fifth nature (element), which Aristotle first introduced, this is the nature both of gods and of minds." † Cicero then sums up his own opinion in a passage from his work, *De Republica*, as follows: "No origin of the mind can be found on earth; for in the mind there is nothing mixed or concrete, or which seems to be born or fashioned of the earth; there is nothing of moisture, or air, or fire. For in these natures there is nothing that has the power of memory, or intelligence, or thought, capable of retaining the past, of foreseeing the future, or of embracing the present; which powers are divine alone: nor will any source be ever found whence they can come to man except from God. The nature and power of the mind is, therefore, singular, apart from all usual and known natures; so that whatsoever it be that feels, and knows, and lives, and acts, is heavenly and divine, and for that reason it is by necessity eternal. Nor can God himself, who is understood by us, be understood in any other way except as an intelligence independent and free, separate from all mortal admixture, perceiving and moving all things, having in itself eternal motion." ‡ These passages are given in full in order to show that a belief in the exist-

* *Tusc. Disp.*, lib. i., xxiii.

† *Ibid.*, xxvi.

‡ *Ibid.*, xxvii.

ence of the soul pervaded the ancient world not as a superstition of gross minds, but as a result from the most searching analysis of the nature of man. It pervaded the unanalyzed consciousness of mankind, as the witness of personal identity of which no man could doubt, and it was confirmed by the introspection and severe ratiocination of the highest intellects of the old world. These two witnesses from the Greek and Roman races are not isolated testimonies. They sum up and lay bare the most advanced thoughts of the human intellect external to the light of revelation. They so profoundly realized the existence, and it may be said the necessary existence, of a nature higher and nobler than matter, that they conceived the world to have a soul, and that soul divine. The modern materialism and the pollarded Catholicism of Comte have no root in the old world. They are the last word of the philosophy of sense, and are at variance with the history of the human mind. Such works as Cudworth's *Intellectual System* ought to have rendered impossible such deviations from the tradition of the intelligence of mankind.

III.—The Light of Revelation.

Our argument hitherto amounts to this: that the lights of nature make known to us the existence of the soul as distinct from the body; that there is no reason to show that the death of the body involves the death of the soul; and, lastly, that the lights of nature affirm the survival of the soul. Further, that belief in the existence of the soul and its survival after the death of the body has pervaded the human race, and that these truths were perceived and unfolded in the measure in which the intellectual culture of men advanced, and culminated in the chief intellects of the Greek and Roman worlds.

It is, therefore, contrary to the history of mankind to suppose that the existence of the soul and of a future state are made known to us only by revelation. They are truths of the natural order—doctrines of natural religion, known from the beginning, and believed by all mankind. If any skeptics or unbelievers in these

truths were to be found, they were as the handful of the blind among all men who see. The evidences of natural religion are so manifest and abundant, that those who do not believe the power and divinity of God are inexcusable.* They are in contradiction with the lights of nature.

1. We may now go on to the witness and teaching of the Catholic Church. The preambles of faith include the large and luminous religion or theology of nature, the existence and perfections of God, the existence, spirituality, and immortality of the soul, the power and freedom of the will, the eternal distinction of right and wrong, the moral law based upon it, the responsibility of man to the Lawgiver, the rewards and penalties attached to the law, the awards of retribution after death. All these are known by the light of nature, and by the law written upon the heart of mankind.†

2. This religion of nature is carefully guarded by the Church, forasmuch as it is a primeval revelation of God "by the works which he has made." It is taken up and fulfilled in the revelation of faith. Again and again, even in our day, the supreme authority of the Church has vindicated and affirmed the certainty of the religion of nature.

In 1848, the Holy See authoritatively declared that "the use of reason is able to prove with certitude the existence of God. Faith is a heavenly gift which comes after by revelation, and therefore cannot fittingly be alleged against atheists in proof of the existence of God."‡ Again, in 1855, the same authority declared that "the use of reason is able to prove with certitude the existence of God, the spirituality of the soul, the liberty of man. Faith follows by revelation, and therefore cannot be fittingly alleged against atheists to prove the existence of God, nor against materialism and fatalism to prove the spirituality and liberty of the rational soul."§

* Rom., 1 : 20.

† Rom., 2 : 14, 15.

‡ Denzinger's *Enchiridion*, 1488, p. 441.

§ *Ibid.*, 1506, p. 452.

And in 1870, the Vatican Council, having before it not any new heresy or mutilation of Christianity, but the materialism, naturalism, and rejection of the lights and laws of nature, which for three hundred years have been spreading like the stifling sand of the desert over the face of Christendom, began its work by summing up and republishing the religion of nature. It teaches as follows: "That there is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intelligence, in will, and in all perfections, who, as being one sole absolutely simple and immutable spiritual substance, is to be declared as really and essentially distinct from the world, supreme in beatitude in and from himself, and ineffably exalted above all things which exist, or are conceivable, except himself.

"This one only true God, of his own goodness and almighty power, not for the increase or acquirement of his own happiness, but to manifest his perfection by the blessings which he bestows on creatures, and with absolute freedom of counsel, created out of nothing from the beginning of time both the spiritual and corporeal creature, that is, the angelical and the mundane, and afterwards the human creature as partaking of both, that is, of spirit and of body."*

In this declaration of faith is contained the solution of all the questions of Greek and Roman speculations, religious and philosophical. The revelation of Jesus Christ "has brought to light life and incorruption by the gospel."† It has cast a light upon the life of man, which was obscurely comprehended before, and upon incorruption, which was dimly seen in the simplicity and eternity of the mind. Revelation, or the illumination of supernatural truths, does not only bring things which lie beyond the horizon of nature within the intelligence of man, but it fills the whole world with a light in which the primeval truths of the natural order become self-evident and complete.

* *Dogmatic Constitution on Catholic Faith*, c. i.

† 2 Tim., 1 : 10.

3. It would be waste of time and of words to prove what even unbelievers admit: namely, that both the Jewish and the Christian world have believed that God and the soul, and the responsibility of the soul to God, both in this life and after death, are and have ever been the faith and consciousness of men.

We have seen that Aristotle held that *form* is of a higher nature than *matter:* that form gives actuality or actual existence to matter; and is, therefore, the cause why anything has its special and proper existence. He says that mind, or νοῦς, is the form which constitutes human nature, and that it is a likeness of the divine, or, indeed, θεῖον τι, something divine in us. In like manner the Church teaches that the soul is the form of the body; that the body is concrete and corruptible; that the soul being spiritual is incorruptible; that the body will be dissolved; that the soul cannot be dissolved; that we shall survive the death of the body, and give account of all things done in the body, "whether it be good or evil."*

4. We have traveled a long way and over a heavy soil to reach this point: namely, what is the state after death. But it has seemed better to review the whole subject in outline, and to show that while reasoning cannot disprove the survival of the soul after death, the consciousness and the reasoning of the old world and of the new—that is, of the whole human race—has borne steadfast witness to a day of reckoning to come, and that the state of the soul after death will be determined by its state and acts in this life.

5. We must now define what we mean by a future state. Does the term *state* signify a locality and its circumstances, or a subjective condition of those who are in it? Or does it signify both? In its primary and proper sense a state is a stable and permanent condition of anything, whether of a person or of his surroundings. There can be no state of anything which has ceased to exist, unless we are pleased to say that the body returns to the state of dust. But in speaking of the soul it signifies existence or incorruption, the indissoluble unity of the soul in its life and simplicity.

* 2 Cor., 5 : 10.

6. But it signifies or involves something more than this. It has a moral sense. The soul in this life passes from what is potential into what is actual. Its powers, capacities, faculties, affections, and passions, for good or for evil, for rectitude or for distortion, for conformity or, as Aristotle says, for likeness to a divine life, or for deformity and degradation, are unfolded in this life. The soul or the man becomes good or evil, pure or impure, true or false, just or unjust, and the ultimate shape, or attitude, or color of the soul at the death of the body, so far as we know by nature, is thenceforward fixed, stable, and permanent. As we live, so we die: as we die, so we shall be. There is nothing in the lights of nature to suggest or even to hint that those who die in the actual form of evil can pass after death into the actual form of good. If reason cannot affirm even the extinction of the soul with the body, it certainly cannot make any predicates whatsoever as to the state of the soul after the death of the body. The only answer I know is, "I do not believe in souls," or "I do not know that the soul exists after death." This is a cheap answer. But it has against it the belief of the whole world, old and new; and want of knowledge disproves nothing; and disbelief is an act not of the pure reason only, but also of the will. The reason may be averted or perverted by a will that is bribed or biased.

7. We may lay down, then, that there is a state of the soul after death, and that, for good or for evil, *it* is fixed at death and eternal.

8. That this twofold state is one either of happiness or of misery is undeniably manifest by the analogy of nature and by the facts of our moral life in this world. The just, pure, upright, and merciful, in spite of all sorrow and suffering from without, have a mental happiness of their own, internal and immutable. If that state were fixed, raised to a perfect fullness, shielded from the outward evils and sorrows of this life, and made perpetual after death, it would be a state of bliss. For heaven is essentially not only a place, but a character; a conformity to the perfections of God, and a capacity to enjoy them by a kindred nature. Even Aristotle could see this

in his ὁμοίωμά τι τῆς τοιαύτης ἐνεργείας ["a certain likeness of this energy," *i. e.*, of contemplation]. We may say of him, in the words of Tertullian, *O anima naturaliter Christiana!* [O soul, Christian by nature!] So also that the unjust, impure, false, and cruel, with all their willful indulgence of low enjoyments of passion, and, all the more, in the measure of their unlimited indulgence of sense, are in this world unsatisfied, craving, insatiable, disappointed, baffled, jealous, resentful, and full of sorrows; and not of sorrows only, but of pains, which are penal consequences of their lawless and willful enjoyment of devouring lusts: all this is as certain and as visible as the laws which govern the tides. But the moral world is a counterpart of the natural world. "Be not deceived, God is not mocked: whatsoever a man soweth, that shall he also reap. He that soweth in his flesh of the flesh also shall reap corruption: but he that soweth in the spirit of the spirit shall reap life everlasting." * These are, indeed, the words of revelation; but what do they affirm beyond the affirmations of Aristotle, who, in ascribing a blessed life to those who have in them a likeness to the divine life, expressly excludes those who by living in lower and evil enjoyments have no such likeness to the divine? What is this but the vision of peace, and the *pœna damni*, the pain of loss, the privation which is willfully earned by a corrupt life? "The wages of sin is death." † The wages are earned and will be paid. The laborer is worthy of his hire, and his master is not God.

9. There are, and there can be, only two states in this life or after death. "He that is not with me is against me." If our will is not conformed to God's will it is at variance with it. There is no neutrality: neutrality is treason. Even Seneca could say that "the soul is God dwelling in us"; and the soul is our life, and united with God is eternal life. So the soul at variance with God is separated from Him, and separation from God is eternal death.

10. We are now among the lights of the supernatural order, and

* Gal., 6: 7, 8.

† Rom., 6: 23.

we might confirm our reasoning by a multitude of citations from the Divine Tradition of the Faith. But I refrain from all details. They are well known to those who believe: those who cavil would cavil still. It is enough to give the outlines which are derived from the light of reason and from the illumination of faith. There is a state of happiness after death for all who die in union with God. It is inchoate in the realm of purification; it is made perfect in the Vision of Bliss. So also there is a state of pain after death for all who die *culpably* separated from God: that is, the loss or privation of God in the outer darkness, "where the worm dieth not": in other words, an eternal remorse for willful self-murder. There is also a pain "where the fire is not quenched." So the Redeemer and Judge of men has declared. It is not for us to contradict or to explain away his words. They are for our warning. The obedient will need no interpretations. I have said *culpably*, because as no one will be saved except by the grace of God, so none will be lost except by his own will. Every soul that loses the Vision of God dies by its own hand. No one will be lost because he dies *geographically* out of the Church, but *culpably* out of it by willful resistance to the known truth. We are taught by the Divine Teacher that there is forgiveness for all who know not what they do. Responsibility is measured by knowledge. No man can be ignorant of the truths which are taught by the light of nature. Of these truths no ignorance is invincible. The works of God preach them in all the world.

11. No man is responsible for not knowing the One Name by which we are saved, the one baptism for the remission of sin, the one fold of the one Shepherd, to whom these truths have never been made known. The ignorance, therefore, of the heathen world, until the Divine Witness speaks to them, is, both physically and morally, invincible. God has not revealed to us how he will deal with those who have never heard the name of Jesus; but he has revealed to us that his mercies are over all his works; that he so loved the world that he gave his only-begotten Son, that all who believe in him

should not perish, but have everlasting life; that Jesus has tasted death for every man; that he is the Lamb that taketh away the sin of the world; that he "would have all men to be saved, and to come to the knowledge of the truth"; that "the Spirit of the Lord has filled the whole earth." Resting upon these divine foundations, the Head of the Church has condemned those who said: "Pagans, Jews, and heretics, and others of this kind, receive no influx (of grace) from Jesus Christ; and from this fact the inference is right that in them the will is naked and unarmed, being altogether without sufficient grace." * This is contrary to the faith. Catholic theology teaches that "to all men of age of responsibility, even infidels, grace is given, either proximately or remotely, sufficient for salvation." † As in Adam all die, so all in Christ shall be made alive.

St. Thomas affirms that, "If any man reared up in the forests, and among the brute animals, should follow the guidance of reason in the desire for good and the avoidance of evil, it is most certainly to be held that either God by internal inspiration will reveal to him what it is necessary to believe, or will send to him a preacher of the faith, as he sent Peter to Cornelius." Orosius, the disciple of St. Augustine, writes: "My firm and undoubted conviction always is that God gives his grace not only in his body, which is the Church, to which, for the faith of those who believe, he bestows special gifts of his grace; but also to all nations in the world he bestows it, through his long-suffering and eternal mercy day by day, by times and seasons and moments, and to all and to every man." ‡ They who know the only revealed way through the vision of faith to the vision of God in eternity are bound by the law, "*Extra Ecclesiam nulla salus*" [out of the Church is no salvation], to obey the Spirit of truth. They who might know the truth if they had

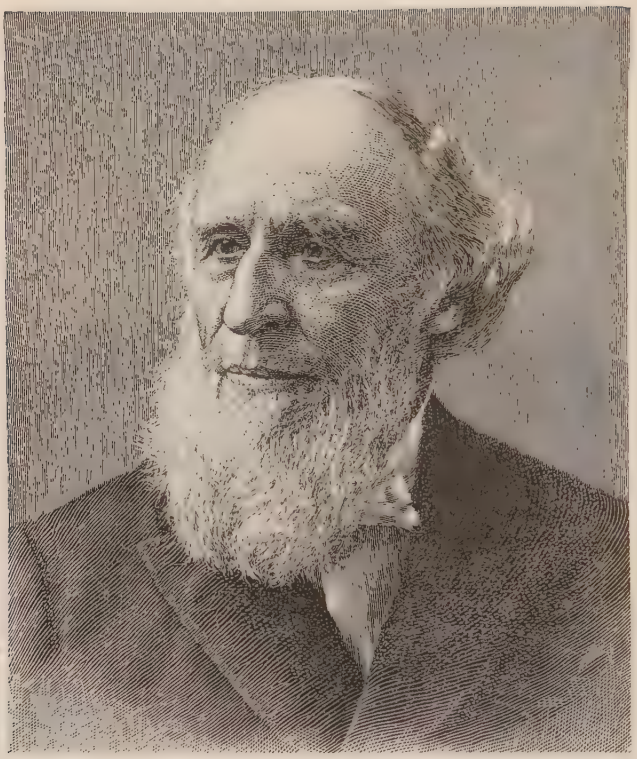
* Alexander VIII.

† Hurter, *Theol. Dogm. Compend.*, tom. iii. pp. 51, 52.

‡ *Ibid.*, p. 53.

the will are bound to search until they know it. They who neither physically nor morally can know it are in the hands that were pierced for them on the cross, and the Eternal Love has many mysteries of his unrevealed grace which are not written in our theology.

Henry E. Manning Archbp



A. A. Miner.

CHAPTER XXXVI.

No Divine Revelation, Rightly Interpreted, Affords any Evidence of the Continuance of Sin and its Retribution in the Resurrection State.

Mistaken Views of Scriptural Teaching on this Subject.—Repudiation of the Commonly Held Opinion by the Universalist Church and Others.—Sectarianism, Tradition and Prejudice, and Distorted Interpretation, Arrayed against the Manifest Trend of Scripture.—The End of Law is Not Retribution, but Obedience.—God's Righteousness, through Retribution in Part, will Secure Universal Justice.—Universal Justice is Universal Obedience.—Universal Obedience is Universal Salvation.—Just Retribution Secured by the Energy of the Moral Law Mingling with the Operations of all Other Laws.—Retribution is Fruitage, rather than Penalty Inflicted, the Bitterness Ceasing when the Producing Cause is Removed.—Moral Influences of God's Kingdom Operative in the Next World as in This, with Every Conceivable Advantage to Sinlessness in the Former.—Transforming Effect upon the Sinner, of the Light bursting upon him as he Passes Beyond the Veil.—The Earthly Tabernacle, when Dissolved, is Succeeded by the Heavenly.

By Rev. A. A. Miner, D.D., LL.D., Pastor of Columbus Avenue Universalist Church, Boston, Mass.

The problem of retribution after death challenges consideration under three aspects: (1) Is there solid ground on which retribution after death can be affirmed? (2) If so, will such retribution be inflicted for sins committed after death? Or (3) will it be inflicted for sins committed in this life? It will be economy of time and space to discuss the main features of the problem from this last point of view.

Punishment after death has been defended on various grounds, both anciently and in modern times. The Scriptures, the inequalities of the present life, and the science of psychology have all been supposed to teach or to require retribution hereafter. In the recent

centuries, however, the sects known as evangelical have held it as a part of the doctrine of probation—itself a relatively recent doctrine, and one that Calvinism necessarily excludes. It teaches that this life is simply one of trial; and that the next life is the field of retribution; that the government of God is at present under suspense; that his moral laws are not operative in this world; that whatever relation may have originally existed between virtue and peace, and sin and woe, the bonds of union have been deliberately sundered, so far as this world is concerned, but will be re-established in all their original vigor in the world to come.

So pivotal was this doctrine supposed to be, that no less a light than Rev. Albert Barnes, D.D., in his essay introductory to Butler's *Analogy*, uses the following extraordinary language: "It is a matter of clear revelation—indeed it is the entire basis and structure of the scheme (of Christianity)—that the affairs of justice and of law are under suspense, that crime is for the present dissociated from woe, and that there will come a day when the native *indissoluble connection* between sin and suffering shall be *restored*, and that they shall then travel on, hand in hand, forever. This is the essence of Christianity." It is a sufficient abuse of language to speak of the "restoration" of an "indissoluble connection"; but to pronounce such a scheme the very "essence of Christianity" is to proffer to us a glimpse of the wildest theological vagaries.

Formerly it was not doubted that this wonderful plan of government was supported by the whole trend of Scripture, though specific passages to this purport were hard to find. Now, however, the burden of such a doctrine has come to bear heavily on many a Christian conscience. Its rejection by the Universalist Church, more than a hundred years ago, has been made the basis of no end of scorn and contempt. To-day, not the Universalist Church alone, but the Unitarian also, the larger part of the Episcopalian, and many prominent members of the Congregational, with the Andover Seminary at their head, to say nothing of scattered lights in all the other churches, have either repudiated the doctrine, or are treating it in

a manner that is equivalent to repudiation. It is believed, therefore, that certain facts bearing upon this subject will be honored with a wider and more candid attention than they have hitherto received.

Wherever the Bible utters its voice, its testimony is conclusive; but Bible testimony, intelligently interpreted, is one thing, and scraps of biblical rhetoric, distorted by tradition and prejudice, are quite another thing. Whatever may be thought of the general problem of punishment after death, a problem we waive for the present, it is safe to assume that punishment after death for the sins of this life is not taught in the Word of God. This fact is all-controlling. It is not credible that such punishment should be involved in the scheme of the divine government, and the sacred Scriptures be utterly silent regarding it. Ordinary fairness, as compared even with the dealing of human governments towards their subjects, would have imperatively forbidden such silence. Not a few of the older divines a generation ago, Dr. Lyman Beecher among them, maintained that eternal punishment in the life to come would be justified by the eternal sinning in that life. Whether or not these divines were right in supposing that both sin and punishment would mar that incorruptible state, where the children of God will be "equal unto the angels, . . . being children of the resurrection," I will not here stop to inquire.

Happily there are great principles pertaining to the divine government which show that it is a current government; that it is operative to-day; "that justice and law are not under suspense;" that sin and woe, "indissolubly connected," have not been dissociated, and are not therefore waiting to be "restored," and that the rectitude of the divine government here and now stands unimpeached.

The laws of God are living forces. The physical universe, and man in his relations to it, are governed by uniform principles, effective through all the ages; making life itself a great school, whose instruction is reliable, whose discipline is unavoidable, whose

teacher is never away from home; a school without vacation, intermission, or recess; which keeps night and day, summer and winter, rain or shine; a school, unique in all the world's history, in which the idler, not less than the studious, is compelled to learn the lesson—the one through the pathways of disobedience and woe, the other through the pathways of obedience and joy.

What is true of the outer world is equally true of the inner. The moral constitution of the universe involves moral laws. Made in harmony with righteousness, the very nature of man demands righteousness as the necessary condition of his well-being.

Such moral laws in man are forces as really as are the physical laws of the universe. The prophet Isaiah says, "The wicked are like the troubled sea; when it cannot rest, whose waters cast up mire and dirt" (Is., 57 : 20). Paul's testimony is to the same effect: "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, . . . but glory, honor, and peace, to every man that worketh good" (Rom., 2 : 8–10). The great Webster, speaking of the irresistible power of conscience, lashing the sinner for some great crime, says, "There is no escape from it but in confession or suicide, and suicide is confession." In like manner, Shakespeare makes the ghost of Hamlet's father charge his son to contrive nothing against his incestuous mother, but

> . . . "leave her to heaven,
> And to those thorns that in her bosom lodge
> To prick and sting her."

To the same purport is all the literature of the ages. Nowhere, outside the domain of sectarian controversy, is this truth questioned. Even Dr. Barnes himself, forgetting that "justice and law are under suspense," says, "Crime here meets its punishment, . . . it follows us in remorse of conscience, or in the judgments of the storm, or the siroc, or the ocean." More emphatically, he says, "Guilty man carries the elements of his own perdition in him, and it matters little whether he be in society or in solitude, in this world

or the next, the inward fires will burn, and the sea and the dry land, and the burning climes of hell, will send forth their curses to greet the wretched being who has dared to violate the laws of the unseen God, and to 'hail' him as the 'new possessor' of the 'profoundest hell.'" Why the "burning climes of hell" should greet the sinner, in whose bosom the inward fires have long burned, as the "*new* possessor" of the "profoundest hell," does not clearly appear; but it does very clearly appear that justice and law have both been operative. The moral law is no more "under suspense" than is the physical. Neither can be violated with impunity. Each vindicates itself in its own way.

Thus the moral law in the constitution of man is retributive. It enforces its authority in its own domain, as does physical law in its domain. The end of the law, however, is not retribution, but obedience. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb., 12: 11). "Before I was afflicted," says the psalmist, "I went astray; but now have I kept thy word" (Ps., 119: 67). Justice requires that the law shall be kept. Whoever comes short of loving God with all his heart and his neighbor as himself—thus violating the two great commandments on which hang all the law and the prophets—is guilty of injustice toward God and toward man. Against such injustice, in all its forms, the government of God is perpetually arrayed. "Justice and judgment are the habitation of his throne." Demanding obedience and love, justice cannot turn a somersault and accept their opposites, disobedience and hate, however they may be coupled with woe; nor can justice inflict a penalty upon sin which, because endless, will bar its own claim forever. The law must reach its end, viz., obedience. Through retribution, in part, God demands a recognition of and return to the claims of justice. His eternal attributes of righteousness cannot but continue to demand it until justice becomes universal; and universal justice is universal obedience; and universal obedience is universal salvation.

Such facts touching the present operation of God's moral law render it to the last degree improbable that God reserves for the world to come the retribution due to the sins of this life.

Nor is this improbability in any degree weakened by the present inequalities in human condition. Much in our condition stands in no wise related to our merit or demerit; and, strictly speaking, what is so related, comes of the violation of, or conformity to, physical and economic laws, in connection with moral. Our thoughts have been so long turned away from these vital truths, that the very basis of judgment within us, on this subject, is corrupted. We see the wicked, "their eyes sometimes standing out with fatness," robust in health, rich, and every way well appointed; while the righteous are often afflicted, poor in this world's goods, and not unfrequently in mortal straits. The superficial worldling at once arraigns the divine government. Accustomed to live in his senses, passions, and appetites, and to judge everything by its relations to these and to the market place, he concludes that the bad man is blessed and the good man cursed, so far as this world is concerned. He does not even raise the question whether the bad man's health, wealth, and general good condition come of his badness, or of some other causes, notwithstanding his badness; nor whether the good man's poverty, sickness, and varied tribulations come of his goodness, or of some other causes, notwithstanding his goodness.

The truth is, his view is necessarily superficial. The peace of mind which attends right moral conditions is precisely the fact we cannot observe in the experience of our neighbors, and which the Christian training of the ages has led us to overlook in our own experience. In the same way, the moral deadness and spiritual desolation of the bad man lie beyond our observation. We are largely incompetent, therefore, save on general principles, to judge these elements of the divine government.

Besides, if the objection were well taken, it could hardly be readjusted in kind in a purely spiritual world. We cannot suppose the bad man will be afflicted with sickness and the miseries of pov-

erty, nor the good man crowned with physical health and a plenty of this world's goods, in the purely spiritual life to which we go. Whatever of spiritual reward is merited by the goodness of the one and the wickedness of the other, is already possessed; and any increase in the measure of either beyond merit and demerit would neither be compatible with justice, nor operate as a more adequate compensation.

Our old-time poet well answers the objection we are considering:—

> "But sometimes virtue starves while vice is fed;
> What then; is the reward of virtue bread?
> That vice may merit, 'tis the price of toil;
> The knave deserves it when he tills the soil;
> The knave deserves it when he tempts the main,
> Where folly fights for kings, or dives for gain.
> The good man may be weak, be indolent,
> Nor is his claim to plenty, but content."

It appears from this hasty survey that punishment after death for the sins of this life is unsupported by either Scripture or reason. Woe depends not so much upon the criminal act as upon the criminal state of mind whence the act springs. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (1 John, 3:15). Both by observation and experience, we know the bitterness of all the malignant passions. This bitterness comes of God's retributive energy in the moral nature of man. It is not a penal infliction, as are the sanctions of human laws, from which, having once endured them, we are delivered forever; but rather like the discords in music which are involved in the untuned condition of the instrument. Retribution is fruitage rather than penalty. That fruitage will cease when the conditions producing it are removed.

This view is confirmed by the correlative experience of the good. However common may be the motive of future reward for present duty, so widely urged by the Church, it is clear that any seeming virtue secured by a foreign motive is no virtue. It lacks the very soul of virtue. It is mere expediency. Like a bouquet of artificial

flowers, fraudulent in texture and altogether odorless, a purchased witness for the truth, however fair to look upon, is false in texture, altogether wanting in the odor of sanctity, and may be sold again any day to a higher bidder. The Saviour himself emphasizes these distinctions in all that he says about "false prophets" and "ravening wolves"; about the "good tree bringing forth good fruit," and the "corrupt tree bringing forth evil fruit"; about gathering "grapes of thorns, or figs of thistles."

Nor does he employ motives drawn from the immortal world, when, speaking to those who are reviled, and persecuted, and falsely charged with evil, he says, "great is your reward in heaven." He means the same when he says of those "persecuted for righteousness' sake, theirs *is* the kingdom of heaven," a present possession. "The kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost" (Rom., 14:17). Persecuted for righteousness' sake, they are already in possession of that kingdom. All the beatitudes, though stated in various terms, are to the same effect. "Blessed are the meek: for they shall inherit the earth." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (evidently with righteousness). Hence he could say to his disciples, "the kingdom of God is within you." The promise of mercy to the merciful, of a vision of God to the pure in heart, of being called the children of God to the peace-makers, are not promises of various forms of good, but promises of the same good under various forms of phraseology. In each and all, it is the assurance of blessedness involved in righteousness. When, therefore, we go from this world, it is not as litigants, appealing from God's providential dealings with us here to a higher court; nor as petitioners for a rehearing in the same court for the adjustment of the unsettled claims of this world. As our fortunes, all experiences considered, are here meted out to us according to what we are, so our fortunes in the world to which we go will be meted out to us according to what we shall then be. Neither our good nor our ill, if ill there shall be, will be arbitrary, or drawn from any foreign source or cause.

Our inquiry would naturally rest here, had not our inherited appetite for a theology pregnant with horrors in the invisible world tortured our philosophies into the yielding thereto of seeming support. Long has the Church affirmed that "there is no change after death." Mr. Joseph Cook, though resting the doctrines of future and endless punishment, not upon the sins of this life, but upon the sinfulness of the life to come, through the tendency of evil habit to fixedness, supposes, strangely enough, that the moment of that fixedness is reached at or before death, never a moment after death. And the great American Board, antagonizing the Andover professors, repudiates the possibility of an open door of mercy beyond the article of death.

If this be so, one of two things must be true. This fixedness of moral condition must arise either from an inexorable providence of God, or from the power of death itself over the soul. Let us consider the first.

It was long assumed that such a providence was exercised over the sinner at death, by God rising up and shutting the door of mercy against him. Whatever regrets might possess his soul, whatever penitence might thereafter seize him, his fixedness in sin and woe was final. God would never relent. Scriptures without number were tortured into proofs of this diabolical doctrine. "Depart from me, ye cursed;" "Rising up and shutting to the door;" "Casting into outer darkness;" "Leaving him that is filthy to be filthy still;" "Casting into a lake of fire;" and many more of similar availability were wrested from their contexts, perverted in their meaning, and made to teach that the fiat of God would stereotype evil.

At length it came to be seen that such a providence would involve, not the sinfulness of the sinner alone, but the responsibility of God himself as well, in all the enormities the sinner might thereafter commit. Yea, more; the sinner's responsibility would cease; for what he cannot but do, he is in no wise responsible for doing. To be able to sin, he must be free to obey.

Having come to perceive the bearing of this fearful doctrine, the

Christian world is openly changing front. Many now distinctly deny that God will do anything to make it impossible for the sinner to leave sinning after death; that God, indeed, hereafter as here, will continue to do everything that infinite love can do to recover the sinner from the pathways of transgression; but that he will be forever baffled and will eternally fail. So omnipotent will have become the power of habit, when the body is laid in the grave, that the energy of God himself can make no headway against it; and so the ruin of the sinner will be final.

On this make-shift, I submit two or three remarks. To conform thereto, the interpretation of all those Scriptures just referred to, supposed to teach that God forever destroys, or permanently establishes the status of, the wicked at death, must be reversed, compelling a recast of the whole evangelical scheme of Christianity, and rendering useless ninety-nine in a hundred of all the biblical commentaries ever written.

My second remark is, this scheme would in no wise relieve the divine responsibility. However gracious the divine aspect may appear, as we contemplate his loving but futile efforts to overcome the domination of habit, this graciousness disappears when we remember that back of and underneath all this inexorableness lies the divine ordination by which habit can attain this inexorable domination.

I remark, in the third place, that this absolute domination of habit, however confidently asserted, is not founded in fact. Habit is not power compelling repetition, with or without consent of the will; but simply tendency thereto, and facility in what we choose to do. The young lady who is an accomplished pianist continually delights her friends, whiles away her own hours of solitude, and comes at length to think at her very fingers' ends. Habit has become second nature. Not only does she astonish us by her acquired facility, but she lives in a world of harmony and is possessed by the transcendent music of the ages. That young woman marries, and when her first babe is laid in her bosom, she enters a new

world. Her deepest love now centers in the angel God has given her. To talk now of the power of habit, of its absolute domination, of its driving that young mother from the nursery to the musical instrument, is to outrage the holiest prerogatives of the human soul.

Or turn to the exceptionally profane, to the man whose every breath is polluted with an oath, and does habit compel his blasphemy? By no means. Bring him into the presence of any one whom he profoundly respects, and his profanity is hushed; the assumed inexorable domination of habit is exploded before your very eyes. Tendencies to repetition and facility therein, acquired by habit, both as respects external acts and internal states, are facts of great importance; but the assumption of their absolute control over man is an exaggeration of a beneficent law of our being.

In order, therefore, to maintain the hypothesis of "no change *after* death," it is necessary to assume most fundamental changes *in* death—the destruction of that moral freedom and responsiveness to truth which are essential characteristics of moral beings. Unless the very nature of man shall be changed, he will be open to the same moral influences that distinguish the kingdom of God in this world, in which case fixedness of character, in opposition to the truth, can in no wise be maintained.

In the light of such principles, how profoundly in error is Dr. Barnes in remarking that "it belongs to the Universalist to prove that the affairs of the universe come to a solemn pause at death"; while, in the same connection, he says that "the bolts which vibrate in God's hand now, and point their thunders at the head of the guilty, shall fall with tremendous weight there, and close in eternal life and death the scenes begun on earth." If these bolts, which only "vibrate now in the Almighty hand," are to "fall at death in tremendous thunders on the guilty head, closing in eternal death the scenes begun on earth," it is for Dr. Barnes, rather than the Universalist, to prove that "the affairs of the universe come to a solemn pause at death."

We turn now to one of the most remarkable somersaults that the history of dogmatics presents. After endeavoring for centuries to maintain that there can be no moral change *after* death, involving as we have seen the hypothesis that there must be most fundamental changes *in* death, the opposite ground is now taken. Death, it is said, is nothing; it is but laying aside an old and worn-out garment; but a passing from one room into another; and can have no power whatever over the soul.

Here is both truth and error. Though death cannot modify our moral constitution, nor become our saviour, it does not follow that it has no power whatever. Any great event in human experience may exert a moral influence. Bankruptcy often humbles pride; a severe sickness, the loss of friends, the near prospect of death, a narrow escape from sudden death, as in a great railway catastrophe—these may operate to quicken the moral faculties, by arousing attention to moral considerations long familiar. No event in human experience can touch us more vitally than the event of death. If it can move us when in prospect only, why may it not more deeply move us when under its full power?

Besides, it must be conceded that death revolutionizes our environment. Here we dwell in a carnal body, beset with appetites and passions, and in a world abounding with temporal advantages which minister to pride, ostentation, and envy, breaking down many a noble purpose and undermining many a good resolution. Death changes all this. Appetite and passion will no longer beset us; the world's adornments no longer minister to pride and ostentation. In this there must be an indescribable gain. It is difficult to imagine that any temptation will longer be possible. It is not enough to show that certain sins, envy for example, arise wholly within the mind. Even such do not spring up without occasion. What occasion is conceivable? Imagine a mind, envious in its earthly experience, placed among the saints above. By the hypothesis, every companion will seek to do him good, meekly, sweetly, lovingly, unremittingly. So much is involved in their very saintliness. By virtue

of their righteousness, they not only will, but must, bend all their energies to win him to righteousness. They come to him, not with the patronizing air of the Pharisee, but with the tender pleading love of Christ; ready, as Christ was, to give themselves for him. What open door is there here for envy? What good have they from which he is debarred? The obvious fact is their transparent goodness, manifested in the most intense desire to bring highest good to him. He cannot envy them that good; it is his for the taking. We envy men the possessions we desire but cannot have. But to desire this good, is to have it; and the very conditions of envy are gone.

Temptation removed, will truth shine clear? Will the Sun of righteousness be less obscured than at present? The Scriptures give us little of detail in regard to the spiritual world; probably because little could we understand if it were given. But they definitely shut out despair. "We must all stand before the judgment seat of Christ;" that is, we must all be brought under the dominion of his truth (2 Cor., 5:10). "And I, if I be lifted up from the earth," saith the Master, "will draw all men unto me" (John, 12:32). God, by the mouth of the prophet, sends forth the command: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength" (Is., 45: 22–24). By the mouth of the same prophet, God declares: "It [my word] shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it" (Is., 55:11).

The Revelator saw the accomplishment of this: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev., 5:13).

Such divine assurances justify Paul's statement that all things shall at length be subject unto the Father, that "God may be all in all" (1 Cor., 15 : 28).

Such Scriptures forbid the assumption of endless alienation, sin, and woe. The time is undeniably coming when the end, "toward which the whole creation moves," will be reached. God made man for himself. No power is able to pluck us from our Father's hand. Sin and woe are "indissolubly connected"; but man and sin are not indissolubly connected. When sin is abandoned, woe will cease.

But may not both sin and woe continue, if not endlessly, at least indefinitely? Many, agreeing with what is presented thus far, appear to think so. Woe will continue as long as sin shall continue. But is it probable that sin will continue indefinitely? The verdict must be, "Not proven." Such probability not shown. Let us consider.

We have already seen that the Scriptures neither of the Old nor of the New Testament give any hint of retribution after death for the sins of this life. So much is practically conceded. Do they give any hint of punishment after death on any other grounds? In the Old Testament we have a history of God's dealings with mankind for four thousand years. Detailed accounts are proffered us of the sins, the transgressions, and the criminalities of men under all the circumstances of human life. These were arraigned, condemned, and punished by God himself. The forms of punishment were various, often severe, sometimes resulting in utter and entire overthrow, as in the case of the antediluvians, of Pharaoh and his hosts, of the cities of the plain, and in many other instances. In no case, whether of individuals, cities, or peoples, is there any hint that either their sinfulness or their punishment would continue after death. George Campbell, D.D., F.R.S., principal of Marischal College, Aberdeen, a century ago, said, "It is plain that, in the Old Testament, the most profound silence is observed, in regard to the state of the deceased, their joys or sorrows, happiness or misery" (*Preliminary Dissertation*, VI.). Standing on this truth, the authors of our recent Bible re-

vision, including scholars of all the so-called evangelical sects, have swept from the Old Testament the word "hell," as a proper translation of the Hebrew *sheol*. By the same authority, its Greek equivalent, *hades*, in the New Testament, is shorn of its supposed prerogative as the name of a place of woe; and in consequence the parable of the rich man and Lazarus is taken from the category of supposed proof-texts of punishment after death.

If, then, punishment after death, on any ground, is among the providences of God, is it credible that, during four thousand years of the divine administration, no hint of it should appear? Is it probable, either, that such a doctrine would be given to the world in the dispensation of "good news"? And were it so given, would it be made to rest on the Saviour's use, in a half dozen instances, all ambiguous, of the word *gehenna;* in not one of which does he apply it to the future state; once using it in a way incompatible with such an application (Matt., 23:15); in which he is followed by James (3:6); in every case addressing himself to people who were familiar with the term as the literal name of a valley directly south of Jerusalem, associated with all physical and moral pollution and woe, and fitly descriptive, therefore, of their sin and its punishment, under the metaphors which the term suggests, the "undying worm" and "unquenchable fire"—metaphors, with which, in their visible application, they had long been familiar, and the temporal and limited duration of which they very well knew? Whatever may be the value of this word, John does not think it worth his while to employ it in his gospel, nor in his epistles, nor in the book of Revelation. It is not in the Acts of the Apostles, nor in any of the epistles of Paul, or of Peter, or Jude. If it is the specific name of a place of endless woe, can it be that no apostle but James would use it, and he only in quite another sense? But my limits will not allow me to pursue this part of my subject. The progress of biblical exegesis, in the increasing light of our time, finds scarcely more supposed evidence of future retribution in the New Testament than is contained in the Old.

The inquiry remains, What shall conquer evil habits with which men confessedly leave this world? What shall purify the affections and win the heart from sin? What shall bring to man the highest things and stay his soul on God? In death is no miracle. It may indeed remove temptation, and rend away the veil that obscures truth and hides the glory of our God. But righteousness is within, not without, a man.

Yes; but truth is without; God is without. When they are known and felt, they enter in, and the soul is born into the kingdom of our God. The experiences of this world are full of illustrations of influences from without, coming to us with a quickening power and begetting life within. Salvation by Christ is salvation by the truth of Christ. That truth was in the beginning, is now, and ever shall be, in all worlds. Christ came to bear witness to it. Mr. Barnes says, "We do not deem the doctrine that man may be changed suddenly, and by an influence originating from some other source than his own mind, at variance with the analogy of nature." Paul's experience is a case in point. On his way to Damascus, he surely was not "struggling" to discover the truth; but was "breathing out threatenings and slaughter," and "was exceedingly mad" against the Christians. An influence from without came to him, and led to a great change within. Who will say that the light which will burst upon the sinner as he passes beyond the veil is not as bright and as potent as the light that shone near Damascus? We say nothing of the instantaneousness, as by an electric touch, of the sinner's conversion in general, any more than of Paul's case in particular. The Bible tells us of another world. It does not tell us of sin and woe in that world. Why should the children of God seek to be wise above what is written?

Paul's own suggestions may here be of value. Having set forth the transcendent importance of charity or love, and having emphasized the transient character of prophecy, of the gift of tongues, and even of knowledge itself, by reason of their limitations, he adds: "For we know in part, and we prophesy in part; but when that

which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor., 13 : 9–12). In this connection, notice also what John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is" (1 John, 3 : 2).

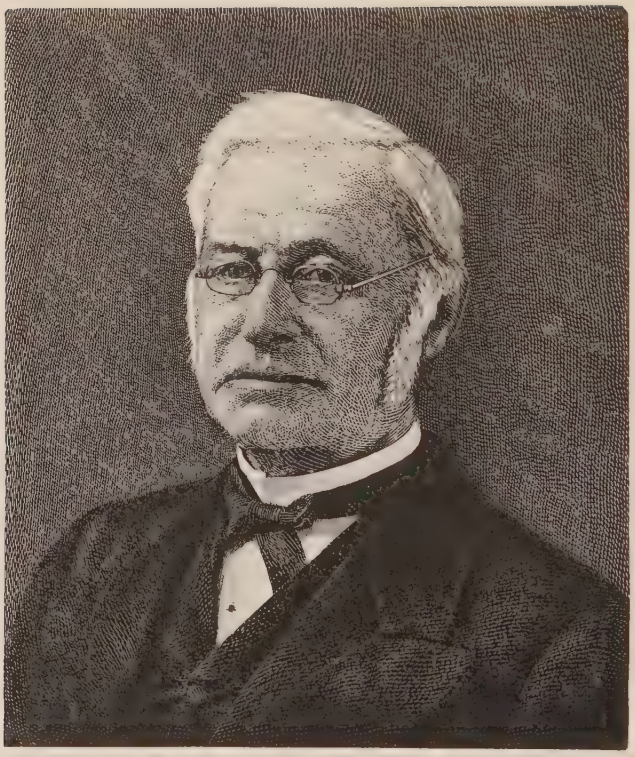
Entering a state where the spirit becomes the embodiment of all sense, breathing the very atmosphere of truth and goodness, free from temptation, and beholding God himself "face to face," is it not as philosophical as it is biblical, that "we shall be like him, for we shall see him as he is"? There is in all this no exclusion of the idea of progress, nor of all forms of discipline; for discipline does not necessarily involve punishment, though punishment, whenever and wherever involved, is always disciplinary.

Harmonious with what is here presented, stands Paul's treatment of the resurrection. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor., 5 : 1). "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor., 15 : 42–44). Where, in incorruption and glory, will there be room for corruption and dishonor?

Nor does the apostle look upon this consummation as one that is to be long delayed. When the earthly tabernacle is dissolved, we have the heavenly. He was a confident believer that, while "to live is Christ, to die is gain" (Phil., 1 : 21). He says, "I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil., 1 : 23, 24). The gain in immediate departure consists in being with Christ, thus seeing him as he is, and becoming altogether like him.

These considerations we submit humbly and prayerfully, with a full conviction that neither divine revelation, rightly interpreted, nor any scheme of philosophy that shall do justice to human experience and the nature of man, affords any evidence of the continuance of sin and its retribution in the resurrection state.

A. A. Miner.



Andrew P. Peabody.

CHAPTER XXXVII.

A Righteous Retribution in the World to Come, but no Literal Eternity of Torment for any Created Being.

The Dogma of Eternal Penal Suffering too often Treated by Writers and Thinkers with Levity or Bigotry.—Denial of the Doctrine by Origen, John Foster, Erskine, Stanley, Farrar, and many other Eminent Scholars.—The Solemn Impressiveness of the Subject has led their Minds to this Conclusion.—The Idea of Punishment in the Sense of Arbitrary Infliction by the Divine Government not to be Thought of.—In Human Governments such Infliction comes Solely from the Necessity of Social Self-Defense.—Freedom from the Body and its Passions, by Death, is no Aid to Repentance and Spiritual Renovation.—The Full Identity and Continuity of the Soul and the Laws of its Moral Being remain Undisturbed.—God's Discipline, Loving, not Malignant, is Prolongedly and Severely Merciful. — Christ's Wisdom in not foretelling all the Divine Plan.—The Meaning of the word "Eternal," or "Everlasting," as used by him, is "Age-Long," or "As Long as Sin Lasts."—As in This Life, so in That Beyond, Suffering, in Accordance with God's Purposes, may Exist until Sin is Purged Away, and Happiness is thus Finally Attained.

By Rev. A. P. Peabody, D.D., LL.D., Professor in Harvard University, Cambridge, Mass.

It is greatly to be regretted that punishment in the future life has become of late the subject of the same sort of discussion that prevails on topics of less sacred interest. It demands, indeed, serious inquiry from religious students and thinkers; while it is by no means an edifying theme, even from the pulpit, for very much the same reason for which lectures on the penal code of municipal law would be of no use to law-abiding citizens, and would hardly exert a beneficial influence on those inclined to evil. In recent discussions on this subject I have been disgusted and repelled, on

the one hand, by the levity of those who have written about it as if it were a great boon to have the weight of moral responsibility lifted from their shoulders, and as if it were lifted by the denial of a dogma which the better part of Christendom has virtually outgrown, and, on the other hand, by the uncompromising and gloomy bigotry with which the vanguard of orthodoxy have clung to that dogma, attaching the same vital importance to the wrath of the Almighty which St. John attaches to his love,—whereas the very word *wrath*, though employed in our translation of the Scriptures, has since that translation was made taken on a meaning of malignant and vindictive passion, which by no means represents the righteous indignation, not incompatible with love, ascribed to the Supreme Being by the sacred writers, and justly felt by the best of men for willing and stubborn depravity. In point of fact, the denial of the eternity of penal suffering has, in numerous instances in the Christian Church, sprung from intensely solemn views of the divine retribution. This was the case with Origen, among the Christian fathers, with John Foster, by far the greatest name among the English Baptists, with McLeod and Erskine, of the Scotch Presbyterian Church, as also with Stanley and Farrar, of the English Church, and with not a few of their eminent coevals in our own country. It is one thing to suppose that a merciful God dooms myriads of his creatures to everlasting torment, and quite another to regard moral evil in the human soul as anything else than a calamity, dire and, it may be, enduring, beyond human imagination.

Let us consider the subject, first, in the light of consciousness and experience, and then in that presented by our Saviour and by those most intimately conversant with his teachings and spirit.

At the outset, I would dismiss the idea of punishment in the sense of arbitrary infliction. I cannot conceive of this under the divine government. Its necessity in human governments results solely from the necessity of social self-defense ; and the humane sentiment of our age spurns vindictiveness in punishment, and at least professes to inflict only such restraint, privation, and suffering as

may be required either to arrest the criminal's vicious career or to deter others from following in his steps. Under the government of a Supreme Father punishment can be nothing else than the natural and necessary consequence of sin. Now what is the inevitable consequence of moral evil? In the sinner's own soul it is suffering, and nothing but suffering. No man ever has a clear consciousness of guilt without regret, self-loathing, inward pain,—if the guilt be great, without intense and prolonged agony. This, indeed, may be kept at bay by virtual alienation from one's self, by seeking refuge from self-communion in secular pursuits or sensual pleasures, by turning the key on one's own consciousness and on the higher realm of the selfhood which enshrines it, and living wholly on a lower plane, as one might live if he had no moral nature. Yet in such a career self-recollection is sometimes forced upon one by a break in the outward life, by illness or calamity, or by the decay of the powers of activity and enjoyment; and at such intervals we have reason to suppose that unrepented guilt is a source of unspeakable torment. Remorse and despair are almost mutually convertible terms.

Now death is a permanent break in the outward life. For him who wakes immortal from the death-slumber there can be no intervening obstacle to full and entire self-consciousness. The soul must be its own inseparable companion. What then must it be to carry into the life to come passions that can no longer seek their low gratification, dispositions alien from God and heaven, a moral constitution which is in itself mean and vile, and which no longer has the covert of the body into which one may retreat from self-converse, and thus forget that he deserves to be loathed and scorned? Need we the array of oriental imagery to make that condition ineffably appalling? Nay, is not the strongest material imagery inadequate to represent the dire spiritual reality?

That this is no mere fancy I think that we can all feel, when we are reminded how comparatively slight wrongs and sins will rankle in the memory, and re-appear after months and years, connecting

themselves with threads of association which we cannot break, and prophesying the time when our whole past shall hear the resurrection call, the entire record of memory shall be opened, and we shall be constrained to judge ourselves according to the things written in that book.

But—it may be asked—must not the hour of awakening from death and of unobstructed self-consciousness be, of necessity, an epoch of repentance and spiritual renovation? This question we may answer, perhaps, from earthly experience. Here remorse is not penitence. The profoundest sense of guilt does not wash it away. Nor yet do the severest chastisements always or often avail for the cleansing of the deeply guilty soul. Sin has within itself a law of continuity. "Whosoever committeth sin," says Jesus, "is the slave of sin," forfeits his freedom, loses his power of self-help, and for very weakness continues to be what he loathes to be. Who can dare to affirm that this law of spiritual being ceases at death? If identity be retained, I cannot conceive that mere remorse can be of greater avail in renovating and reforming the soul on its entrance into the life beyond death than it has been in this world. How many obdurate sinners have had every conceivable motive to repentance urged upon them, every mode of spiritual influence exerted upon them, in vain! The resources of the divine mercy are inexhaustibly rich, and we cannot but hope that they will ultimately prevail over every stubborn and every inert will. But is there anything in earthly experience to authorize the belief that this conquest will be prompt and easy? Does not what we know here point for the obdurately impenitent to a discipline, merciful indeed, yet rendered by the necessity of their own guilt, in the strongest sense of the term, severely merciful?

Indeed, I cannot but think of punishment in consequence of sin as mercy,—as the expression of God's love. If there is intrinsic excellence, beauty, loveliness, in virtue, I know not how it is to be labeled for man as possessing these characteristics, except by his full experience of the loathsomeness and deformity of its opposite.

It is for the eternal happiness and well-being of the sinner that, so long as he is guilty in temper and in character, he should feel the full consequences of his guilt. These consequences are the only mirror in which he can see himself as he is, and can thus know what he ought to be. Let the eternal Providence cut off from sin its dire effects on the sinner's well-being, so much would be taken from the paramount beauty of holiness. Let the Infinite Being overlook the distinctions of character, and place the saint and the sinner on the same plane beyond the veil of death, the divine displeasure would no longer rest visibly on human guilt; and, in the same degree, the supreme approval of God would be withdrawn from virtue, and goodness would lose for the whole universe its highest sanction. We cannot, then, regard with complacency, as consistent with just views of the divine perfectness or with the order of the moral universe, any theory which ignores a righteous retribution in the world to come, or makes the way of transgressors, while hard in this world, easy in the passage through the shadow of death.

We are confirmed in this view by the uniform teaching of Jesus Christ. Leaving aside for the moment the divine authority of his words, which yet I cannot doubt, no being certainly ever felt so strongly or proclaimed so confidently as he did the fatherly love of God for all his children; yet none ever uttered so clearly and emphatically the fearful doom of the ungodly and impenitent. I believe that he spoke of what he knew, testified of what he had seen,—that his words are the words of God to man; and no one can derive from his words other than the most solemn and awful view of future retribution. The only question that can be raised concerning his teaching is whether it implies the literal eternity of the consequences of sin to the individual sinner. I cannot believe that it does, and my chief reason for believing that it does not is his revelation of the infinite love of God. With this the dogma of eternal torment for any created being is utterly at variance. All souls are God's children by their native capacities and endowments, and I cannot but believe that they all will ultimately be his through

the might of his fatherly discipline and the wealth of his redeeming love.

But Jesus does not say so, and I should not expect him to say so. Let us take a case as closely analogous as we can suppose. Here is a young man at the period of life where the two ways part. He is going from the shelter of a virtuous home to a condition of fearful moral exposure and peril. His father says to him: "My son, two courses are open to you. Be temperate, chaste, honest,—forget not the presence of your God,—remember that right and wrong change not, that the same heavens are over you wherever you go; and you are sure to be respected, honored, happy,—your way through life, your way into eternity, will be a way of light, peace, and joy. But if you yield to the temptations which will surely beset you, if you suffer yourself to be drawn into pleasurable vice, if you once part with your integrity, your purity, your reverence for the law and will of God, you will inevitably go to ruin, body and soul." The father does not add, though in a certain sense it be true, "But, my son, if you see fit to pursue a vicious course, there are stopping-places and turning-places in the way,—you can change your life, retrace your steps, repair to a certain degree the damage to your character and well-being, and resume a virtuous course." Jesus occupies with regard to mankind precisely the position of that father to his son. To his conception the consequences of sin are unspeakably terrible. He knew, as we cannot imagine, the fearful destiny which impenitent sin creates for itself. He sets before his hearers the two courses,—virtue, piety, and immeasurable happiness,—sin, vice, and untold wretchedness and agony. Was it for him to relieve the fearful picture,—to say to the guilty, "Take the downward course if you will, there will be a time when you can forsake it, and join those on the heavenly way"? Was it not fitting that the blackness of darkness should be suffered to rest on the way of transgressors? Could he have uttered hopeful words, that would not have been seized upon as an encouragement to continue in sin? Or can we, with his example

before us, attempt to light up that blackness of darkness, except so far as there may rest upon it a gleam from the sunlight of the divine love?

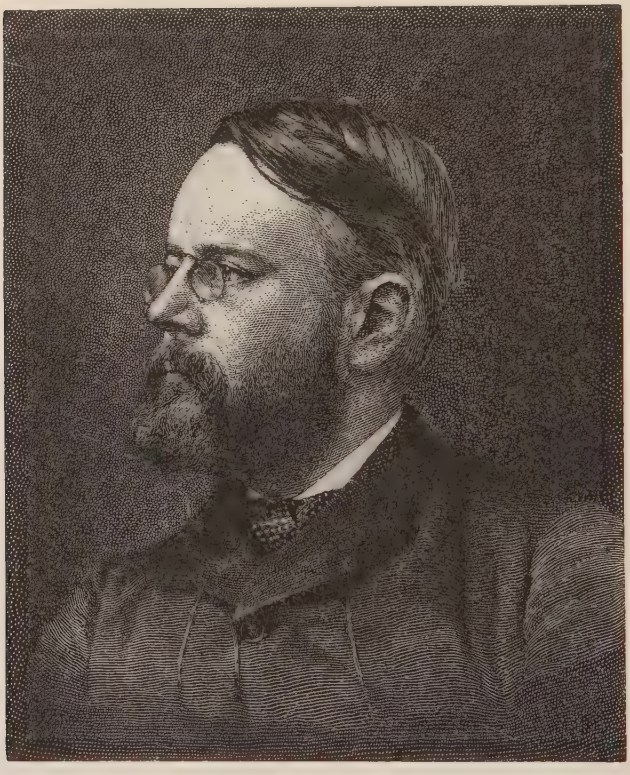
But it is asked, Do not his words imply a literal eternity? I answer that in themselves they neither exclude nor imply it. They are, as I believe that he meant that they should be, indefinite. The word commonly rendered *eternal* or *everlasting* literally means *age-long;* it sometimes signifies *spiritual;* and the corresponding terms in the Hebrew sometimes mean *as long as the case admits or requires.* Thus in the Old Testament we have, "He shall be thy servant forever," that is, as long as he can be, as long as he lives. The word in question and similar terms, as applied to the punishment of sin, I am strongly inclined to believe, have this latter sense, "as long as sin lasts," thus making the connection of sin and its consequent misery inseparable and eternal.

This sense corresponds with earthly and human experience of suffering. What we see in this world cannot be interpreted on the theory that what is commonly called happiness is the purpose of God's administration of his human family. The same power and wisdom which we cannot but recognize in the course of nature and in the ordering of human affairs might have made an unsuffering world, had there been no higher purpose. But the amount of human misery and suffering, though not a counterpoise, is an immense and formidable offset to the enjoyment of sentient beings. Now, if we assume the establishment of moral distinctions and the ultimate supremacy of virtue to be the purpose of the Creator, then we can interpret the mystery of physical evil; for we can trace most of it, and undoubtedly with more penetrating vision we could trace all of it, more or less directly to human guilt. But if a good God permits such a vast burden of pain and sorrow to be borne by his children here, and if we see that this burden must rest upon humanity till the heavier burden of sin shall be lifted off, and there shall be "new heavens and a new earth wherein dwelleth righteousness," we cannot but feel that in the life beyond death the same law bears

sway, and that there will be suffering there until guilt shall be purged away and ransomed man shall find his eternal happiness in the love and service of his God.

There remains, indeed, for the individual soul the possibility of a will irresistibly opposed to the divine will, and inaccessible to the reformatory discipline of the world to come; and if there be such souls, I cannot doubt that the mercy which fails to overcome their obduracy suffers them to fall out of being. Yet as regards the finite spirit, it is hardly conceivable that there should be less than omnipotence in infinite and everlasting love, in conflict with the determinedly stubborn will.

Andrew P. Peabody.



S. Lane Poole

CHAPTER XXXVIII.

Gehennem: The Conception of Future Retributions According to the Mohammedan Theology.

Free Range of Arabian Imagination in Depicting the Agonies of Hell, or "Gehennem."—In this respect, Islam is the most Uncompromising Religion in the World.—A Death-in-Life of Perpetual Torture.—It is Purely Physical, not Mental, in its Hideous Nature and Demoniacal Brutality.—Questions and Answers at the Soul's Trial by the Black Angels.—The Bed of Fire, the Hot Blasts, the Iron Clubs, and the Crawling Serpents.—At the "Last Day," the "Blast of Consternation" is Sounded and the whole Universe Shattered.—After Forty Years, the "Last Trump" Sounds, and all the Dead Arise and Stand for Many Years Naked before God.—The Wicked, their Brains Boiling like a Pot, Breathless, Suffocated, Maddened.—Hell in Near View.—The Fearful Bridge "Sirat," Finer than a Hair and Sharper than a Sword.—Gabriel himself, with Mighty Scales, Weighs the Deeds of All.—The Angels ask, "Art Thou Full?" and Hell answers, "Are there More?"—The Burnings of the Wicked Cease Not and Destroy Not.—They Burn into Coal, and God Revives them for Fresh Torments.—Their Food, their Drink, and their Companions.—Literal Truth of the Koran Maintained by all Scholars, Jurists, Philosophers, and Authorities of Islam.—The Torments thus awaiting all who Deny that Faith will be Eternal.

Stanley Lane-Poole, Member of the Asiatic Society, Author of *Picturesque Egypt*, *History of the Moors in Spain*, and other works.

Of all religions in the world Islam is the most uncompromising in its conception of hell. Once having announced the doctrine of eternal punishment for unbelief, Mohammed allowed his Arab imagination to run riot in devising the torments of the damned. He had no merciful Purgatory for the infidel: he preached a death-in-life of perpetual torture, and he set before the unbeliever a scene of misery as appalling as he could conceive. The conception is crude and barbarous enough; the torments are brutal, and bear no relation whatever to the sinner's faults; they are just such pains as the Prophet's hearsay acquaintance with Jewish and Magian traditions,

added to his native Arabian ideas of wretchedness, would suggest. The whole picture is horribly, coarsely realistic, and wanting in all the delicacy of ingenious torture; and if the Mohammedan Paradise is a blot upon the moral teaching of Islam, its Hell can no less be regarded as an intellectual failure. Mohammed's fancy could not reach beyond the common bodily burning, for sage and fool alike, which many a martyr has been able to support with a smile; the torment of the mind finds no place in his Gehennem, nor that most exquisite of punishments inferred in the words, "He that is impure, let him be impure still." Tantalus and Sisyphus were forced to endure the agony of deceived expectancy, and almost, never quite, achieved endeavor: the victim of Gehennem has merely to bear physical pain, as terrible as may be, but not the intolerable anguish of a disappointed, self-contemning soul. Milton's Satan suffered worse agony than any devised by Mohammed.

The grotesque side of any superstition is to be found chiefly in the Under- and Over-world: where the limited human mind tries to conceive the inconceivable and to portray what "eye hath not seen." In the case of Islam, the grotesque element becomes so overwhelming, the moment the soul leaves the body, that it is difficult to realize the fact that two hundred millions of sane people solemnly accept the absurd legends as articles of faith. We shall trace the soul's progress as recorded in the orthodox authorities.

Instead of coming forth from the body easily and sweetly, like pure water from a goatskin, and with a musky scent, as does the believer's spirit, the soul of the wicked is dragged forth by the Angel of Death, fizzing and sputtering, "as a hot spit is drawn out of wet wool." Hideous demons wrap him in sackcloth, despite his evil smell, and carry him to the gate of the lowest heaven. But the door-keepers say, "No welcome to thee, vile soul; go back, accursed: the doors are not open for thee." Then God says, "Write his history in Sijjīn," which is the registry of Hell; and the demons cast him violently back to earth, and he joins his body in the grave;*

* *Mishkāt el-Masābīh*, i., 362–7.

or, perchance arriving earlier, while it is being washed, sits down beside the bed till his tenement is ready for him.*

Then begins the *Azāb el-Kabr*, "the torture of the grave," which every one, Muslim or infidel, must infallibly suffer. To the pious, however, it is but a brief ordeal. The grave is arched, and the bandages of the dead are untied by his kindred, so that he may be able to sit up during the inevitable trial. To him enter Munkar and Nekīr, a pair of terrible black angels, with flashing blue eyes (an uncanny color to the Arab), who proceed to examine him in his articles of faith. If he be a true believer, they will finally say, "Sleep like the bridegroom, till God raise thee up on the Last Day": but of the infidel they ask, "Who is thy Lord?" and he answers, "Alas, alas! I know not." "What is thy religion?" "Alas, alas! I know not." "What of the apostle who was sent to thee?" "Alas, alas! I know not." Then a voice is heard descending from heaven: "He lieth: therefore spread him a bed of fire, and open the door toward Hell." And a hole is made Hellwards, and he hears the gnashing of its teeth, and the hot blasts blow in upon him, and contract the grave, so that his ribs are staved in. And a devil with a hideous face looks in at him, and says, "I am thy foul actions," till the terrified wretch cries out, "O Lord, delay the resurrection!" † All the long ages to the Judgment Day are the wicked tortured in their graves, drubbed with iron clubs, devoured by great crawling serpents, till their cries startle the animals grazing among the tombs. As happened to the camel of Mohammed himself, when he rode one day near the graves in an orchard, and the beast jibbed so as almost to throw the Prophet, who said, "It is certain enough that infidels are punished in their graves, and, if I were not afraid that you would leave off burying, verily I would call on God to give you the power of hearing *what I now hear*. Call on God to defend you from the fire, and the punishments of the grave, and all other calamities." ‡ Common men cannot hear these sounds; but camels and asses may.

* El-Ghazāli, *Ed-Durra el-Fākhira*.

† *Mishkāt*, i., 40, 367.

‡ *Ibid.*, i., 39.

When the Signs of the Last Day have been accomplished, and Israfil has blown the first blast of the trumpet,—the "Blast of Consternation,"—all the universe is immediately shattered: "the Heaven is rent asunder; the stars are scattered; the mountains are like carded wool," and all mankind "like scattered moths"; the tombs are "turned upside down," and with one piercing revelation of itself "the soul shall know what it hath done and left undone." *

When the sun shall be wrapped up,
And when the stars shall fall down,
And when the mountains shall be removed,
And when the ten-month-gone camels shall be neglected,
And when the seas shall boil over,
And when souls shall be joined to their bodies,
And when the child that was buried alive shall be asked
For what crime she was slain;
And when the books shall be laid open,
And when the sky shall be peeled off,
And when Hell shall be set ablaze,
And when Paradise shall be brought near,—
The soul shall know what it hath wrought.†

But first all creation must die, even the Angel of Death himself; and then, when all is silence, and God alone liveth, and fructifying rain begins and continues for the space of forty years, till the moist earth is ready for the cropping, and the remains of the dead, sprouting like young corn in the invigorated soil, are fit to shoot up into bodies like as they were before in the world, then from the rock of the Temple of Jerusalem sounds the Last Trump, and every creature, beast and bird, awakes and arises, and all the men and women that ever were stand naked before God.

Thus they stand for many years: for God is not hasty to judge. They gaze up to Heaven, blinded and maddened with the heat of the sun, which is now but a bodkin distant; the skulls of the wicked boil like a pot upon the fire, their faces are blackened, they are bathed in sweat, ahungered and athirst, breathless and suffocated

* Koran, ch. lxxxii. and ci., translated in *The Speeches and Table-talk of the Prophet Mohammed*, by S. Lane-Poole, pp. 7, 9.

† Kor., ch. lxxxi. *Speeches*, etc., p. 17.

in the press of the multitude. And there before them lies Hell, like some huge sulky beast, that has been dragged near, upon its four sturdy legs, by millions of angels tugging at thousands of chains: it is braying horrible discord, and looking like to burst with rage.* And over its gaping jaws stretches the fearful bridge Sirāt, finer than a hair, and sharp as the edge of a sword, over which all men must pass, the good to Paradise, while the wicked fall off into Hell. Before the bridge stands Gabriel, the Archangel, holding the mighty scales wherewith to weigh the good and evil deeds of all men:—

> Then as for him whose scales are heavy, his shall be a life well-pleasing;
> And as for him whose scales are light,—his abode shall be the Bottomless Pit.
> And what shall teach thee what that is?
> A Raging Fire!†

All is now prepared and the Judgment begins, and once begun it is quickly ended; it is "no longer than the space between the two milkings of a she-camel." The Recording Angels bring the books in which they have noted every good and evil action done by every man in the world, and the books must now be weighed in Gabriel's scales. The infidel's evil book outweighs his good book, and his doom is sealed. He knows it when he is forced to take his book in his *left* hand, while the true believers receive theirs in their right.‡ He cries out, "O that my book had never been given me, and that I had not known my reckoning!" The command issues:—

> Take him and chain him,
> Then, into Hell thrust him to be burned.§

The keepers chain him with a chain of seventy cubits. They thrust him, they drag him on the face, they seize him by the forelock and feet, and force him upon the fatal Bridge, over which the righteous are running so lightly and easily; and down he falls into the Fire, while they pour scalding water over his skull.‖ One after the other the wicked tumble into Hell, till the angels cry out to it, "Art thou full?" and Hell answers, "Are there *more?*"

Then begin the torments that never cease; the burning that ever

* Kor., ch. lxvii., 7.
† Kor., ch. ci. (*ibid.*).
‡ Sale, *Prel. Disc.*, p. 89 (1st ed.).
§ Kor., lxix., 35.
‖ Kor., lxx.

brands but consumes not; the everlasting eating of the thorny bitter fruit of the Zakkūm, the tree of Hell, whose apples are like devils' skulls; the drinking of gore and horrible corruption,* like "dregs of oil surging up" within.

Then shall he neither die therein nor live.
In the torment of Hell shall the wicked dwell for ever: there shall be no mitigation for them; despair shall hold them mute.†

With Us are strong fetters and a flaming fire,
And food that choketh, and a sore torment,
On the day when the earth and the mountains shall tremble.‡

And what shall teach thee what Hell Fire is?
It leaveth naught and spareth naught,
Scorching man's flesh. §

He shall be cast into Blasting Hell.
And what shall teach thee what Blasting Hell is?
The Fire of God kindled,
Reaching over the hearts,
Closing over them
Like a well pitched tent. ‖

Verily Hell lieth in wait,
The goal for rebels,
To abide therein for ages;
They shall taste neither coolness nor drink,
But scalding water and running sores,
A meet reward.¶

The people of the left hand: what people of ill omen!
Amid burning wind and scalding water
And a shade of pitchy smoke
Not cool or grateful. . . .

Ye shall surely eat of the Zakkūm
And fill your bellies with it,
And drink upon it scalding water—
Drink like thirsty camels.**

Travailing and worn,
Burnt at the scorching fire,
Made to drink at a fountain fiercely boiling,
No food but *dari'*
Which neither fattens nor fills.††

* Kor., xxxviii., 57.
† Kor., xliii., 74.
‡ Kor., lxxiii., 12.
§ lxxiv., 27.
‖ civ., 4.
¶ lxxviii., 21.
** Kor., lvi., 40.
†† lxxxviii., 3.

Such is the Hell of the Koran as interpreted by the light of tradition. The Muslim Bible nowhere specifies the seven divisions which the commentators have invented. It says merely that Hell "has seven portals, and at every door is a separate party"; which is sufficiently vague. The usual name in the Koran is "The Fire," but it is called *Gehennem* about thirty times, and very rarely *Laza*, "Blazer," *El-Hutama*, "Blaster," *Sa'īr*, "Flamer," *Sakar*, "Scorcher," *El-Jahīm*, "Rager," and *Hāwiya*, "the Bottomless Pit." On this slight foundation the Doctors of Islam have constructed the seven Hells, for the Mohammedans, Christians, Jews, Sabians, Magians, idolaters, and hypocrites, respectively. The only other topographical indication in the Koran concerns the Partition Wall between Paradise and Hell, upon which, say some doctors, are perched those whose evil deeds exactly balance their good deeds in Gabriel's scales, and who consequently belong neither to Heaven nor to Hell, though eventually they will be pardoned by God and admitted to the joys of Paradise.

The Koran does not contemplate the possibility of any Muslim going to Hell. The mere fact of his creed outweighs all possible sins. The words, "There is not one of you who will not come to her" (Hell), have indeed been interpreted by some as inferring a purgatorial trial for wicked Mohammedans; but it probably means no more than that believers as well as infidels will be near Hell on the Judgment Day. All misbelievers without exception will be burned in Hell for ever and ever. All Muslims will go to Paradise.

The Koran is not the only source of information on Mohammed's teaching. It contains his official *pronunciamenti*, his public orations, his judgments from the bench. If we would know his private talk, his daily acts and sayings, which form the rules and precedents for every Muslim's conduct,—insomuch that a pious jurist refused to eat water-melons, because though it was recorded that the Prophet ate them it was not recorded whether he cut or crushed them,—we must turn to those collections of Traditions which may be called the Table-talk of Mohammed. They are simple and natural statements, by spectators and listeners, of the sayings and doings of the Prophet

in his daily relations; and they were handed down orally from narrator to narrator, till they were collected, sifted, and annotated, in the third century of the Hijra. Unfortunately, the interval between the first teller and the final collector is a long one, and the critical methods of the period were not perfect. There are undoubtedly a large number of forgeries and a larger number of misquotations among the Sunna or Traditions: but this does not prevent their being generally accepted, and possessing an authority second only to the Koran. Indeed, the Traditions are responsible for most of the ritual and ceremonies of Islam, which they expand far beyond the curt and indefinite notices in the Koran. In regard to future punishment, they supply many filthy details about the torments of the damned; but the only really important additions are the theory of a temporary purgatory for Muslims and the doctrine of degrees in punishment: "Some of the infernals will be taken by the fire up to the ankles, and some up to the knees, and some up to the waist, and some up to the neck." There is no modification of the main dogma: that Hell is the portion of all who do not accept Islam, and that its torments are eternal.

In the Koran and Traditions we have, respectively, the *undoubted* and the *probable* teaching of the Prophet Mohammed, each equally binding upon all his followers. But the Muslim has something more than these to guide him, and this last is what Western students of Islam are apt to underestimate. Christians would call it "the general consent of the Fathers," and possibly reject it: Mohammedans call it *Ijma'*, and implicitly obey it. *Ijma'* is the recorded consensus of opinion among the early companions and followers of the Prophet, as collected and formulated by the leading jurists of Islam. What these jurists have decided, that do the orthodox believe. Commentator after commentator has recapitulated these decisions, and deduced analogical conclusions from them, and the orthodox Muslim is guided by these conclusions.

If one inquire what the commentators say about the punishments of the future state, let El-Barkawi answer: * It is necessary, he

* Quoted in Sell's *Faith of Islam*, p. 160.

says, to acknowledge that the torments of the tomb are real and certain, and that Munkar and Nekīr will come and examine the dead; that all living things will die, and the mountains will fly in the air like birds, etc.; that there is a balance in which good and bad actions will be weighed: that Muslims who enter the fire will, after having purged their sins, enter Paradise; that the bridge Sirāt, sharper than a sword, is raised above the fire, and all must pass over it; that the unbelievers and devils will remain forever in Hell in torment by serpents and scorpions and fire and scalding water; their bodies will burn into coal, and God will revive them so that they may suffer fresh torments. This will last forever.

Again, another commentator says: * It is agreed amongst all orthodox Muslims that all unbelievers, without exception, will be consigned to the fire forever, and that they will never be free from torment. Besides these, all Muslims who have committed great sins will go to Hell; but they will not remain there always, for it has been said in the Koran, "He who does an atom of good shall see its reward." †

It may reasonably be urged that, while the more ignorant or bigoted commentators may have enforced a belief in the ridiculous and revolting details of the judgment and perdition, as described in the Koran and Traditions, the higher type of intellect among the Mohammedans must surely have rejected them as childish and even essentially impious: but this is not so. In the early centuries of Islam, when the ignorant Arabs came into collision with philosophical Greeks and Persians, a number of heresies sprang up, and a rational treatment of the Koran and Sunna seemed to be imminent. But about the year 1100, the Seraphic Doctor of Islam, Mohammed El-Ghazāli, surnamed "Proof of the Faith," after undergoing a period of skepticism, emerged orthodox (not without certain particular views of his own), and employed the formidable dialectic which

* Quoted in Hughes' *Dictionary of Islam*, art. "Hell."

† On this latter point, as has been said, the Koran is not explicit, and there is a difference of opinion among the commentators. Some hold that Muslims will only pass near the fire; others that they will enter it for a while, but it will be made cool and agreeable to them.

he had acquired in the schools of the heretics, to destroy the positions of the philosophers. El-Ghazāli won the victory for orthodoxy, and crystallized the dogmas of Islam. This reaction against the free-thinking tendency of his time has remained the permanent position of all orthodox Muslims ever since, and in his writings we find the expression of the same beliefs and superstitions as are now held by all ordinary Mohammedans.* El-Ghazāli was a highly trained philosopher; but his treatise on eschatology, *Ed-Durra El-Fākhira*, teems with ideas and details even more childish and absurd than those which we have quoted from the Koran. His notions of the scenes succeeding death, the arrangements of the judgment day, and the like, are even more preposterous and silly than those we have related, and his additions to the ordinary story only make it more ridiculous.

If the learned Ghazāli accepted and elaborated such fables, it is easy to imagine how the writer of text-books and the popular preacher —or their correspondents in Mohammedan society—harped upon the same harmonious string. As an instance, we may cite the anonymous modern treatise which Dr. Wolff has edited in Arabic and translated into German, under the title of *Muhammedanische Eschatologie*. In this work, which accurately represents the orthodox popular opinion, the description of the future residence and punishment of the wicked is ample and detailed. The bridge Sirāt is represented as consisting of seven arches, each long enough to take three thousand years to cross—one thousand ascending, one thousand at the top, and one thousand going down: on each arch the passenger will be interrogated on some special duty, such as prayer or fasting, and upon his reply depends his further progress or immediate downfall into Hell. The fire of Hell is black: for it burned one thousand years till it was red-hot, and another thousand till it reached a white heat, and after a third thousand it became black-hot, which is the worst of all. So hot is this, that when Adam asked the archangel Gabriel for a small

* No notice has been taken of the Shia sect, partly because it bears a very small proportion to the Sunni or orthodox church, and partly because its heresies are not connected with the doctrine of the future state, on which it agrees practically with its rivals.

piece of Hell, to boil his kettle with, the fiery atom shriveled up the mountain on which it was placed and burned its way back to the infernal regions below. Hell appears, when dragged up on the Judgment Day, to be a beast with four huge feet and thirty thousand heads, each head with thirty thousand mouths, and each mouth with thirty thousand teeth, and every tooth as big as Mount Ohud. Fastened to the lips are iron chains of seventy million links apiece; several angels lay hold of each link, and so drag it up to the left hand of the Throne. The dwellers in Hell are black of face and dim of eye. Their seventy skins are divided by layers of fire; fiery serpents devour their entrails: you may hear them roaring within like wild beasts, and braying like jackasses. If the sinner asks Mālik, the keeper, for a drink, he gives him scalding water; no sooner is the cup seized than the fingers fall off; as the boiling liquid approaches the face, eyes and cheeks fall out,—and, once swallowed, every inward is consumed. So with the fruit of Zakkūm,—fire comes from its eater's mouth, his whole interior is burned out: . . . etc. Is it worth while to pursue the puerilities of "Mohammedan eschatology" any further?

It may be argued that, in the present state of intercourse between Muslims and Europeans, some intellectual and moral advance must have been made, which would forbid the acceptance of the orthodox doctrine concerning the future state. Such is certainly the case, and there are a few Indians, Egyptians, and Turks, who repudiate the literal interpretation of the Koranic Judgment scenes, and treat them as mere allegories. But such are very rare, and they are not really Muslims at all: no respectable member of the Ulama, or religious jurists, would tolerate them. They may be Islamitical theists,—just as there is a theism formed upon Christianity,—but they are not Muslims. To the true Mohammedan, authority is everything; and his authority—the Koran, Sunna, and Ijma'—tells him that all these things are literally what they purport to be, and that the Hell of the Koran is absolutely accurate in every detail. In talking to Europeans, the more cultivated and enlightened Muslims adopt a rational and conciliatory tone and confine their

dogmas to generalities deprived of all offensive or preposterous details. Thus we find the Sheykh el-Islam, or chief judge of Constantinople, and officially the highest theological authority in the whole Mohammedan world, writing this year to a German convert in general terms which are calculated to attract rather than to repel him. But even this remarkable document does not venture to set aside the doctrine of eternal punishment. "It is necessary to believe," writes the Sheykh el-Islam, "that the dead will rise again, that they will appear before the tribunal of God to render their accounts, and that the elect will be sent to Paradise, and those condemned, to Hell. All the actions of every one [except martyrs] in this world will be examined on that day, one by one." This is simple enough; and if the German convert privately asked the Sheykh el-Islam what he thought of the houris and wonders of Paradise and the torments of Hell, his Holiness might perhaps hint at some allegorical interpretation, in deference to the German's prejudices; but he would not make the hint public or offer it to a native Muslim; nor would he believe it in the least himself.

An English Arabic scholar once asked his sheykh, a singularly liberal minded, tolerant man, though strictly religious, what his real opinion was on this subject, and was surprised to hear the scholar emphatically declare his belief in the literal truth of the whole of the Koranic picture,—the trees and gardens and rivers, and tents of pearls, and the houris, of Paradise,—and only a delicacy of feeling prevented his carrying the catalogue on to those portions which, in his belief, would unpleasantly affect the future existence of his pupil. The sheykh was an Egyptian, but the same may be said of all orthodox Mohammedans, that is, of the enormous majority of the Prophet's followers. Belief in eternal perdition for all infidels, accompanied by singularly revolting torments, is a cardinal article of faith in Islam, "which except a man believe, without doubt he shall perish everlastingly."

S. Lane Poole

G. W. Pritchard

CHAPTER XXXIX.

All the Wicked who Die Finally Impenitent Will Come Forth to the Resurrection of Condemnation.

Not Human Opinion but the Divine Word alone the Source of Truth Concerning a Future Life.—Christ Illustrates its Character, Definitely and Solemnly, by the Parable of Lazarus and the Rich Man.—Hades, as well as Heaven, a Place, not a State or Condition.—The Individuality of their Inhabitants not Destroyed or Lost.—Destiny, too, Unalterably Fixed by an Impassable Gulf.—No Restoration from Hades to Heaven Possible.—The Consciousness Shown to Exist After Death Forbids the Idea of Soul-sleeping, or of Annihilation.—Salvation is a Free Gift to Believers in Christ.—For Refusing or Neglecting this Gift, and Disbelief in Christ, Sinners are "Turned into Hell."—No Foundation for Doubting the Fact of Endless Punishment After Death.—Duration of "Eternal Life" and of "Eternal Punishment" set forth in Scripture Co-equally.—Wresting of Holy Writ in Advocating Heresy.—Rationalistic Character and Paralyzing Effect of the Second Probation Theory, and of the Denial of Eternal Punishment.

By C. W. Pritchard, Minister in Friends' Church, and Editor of the *Christian Worker*, Chicago, Ill.

As a life-long member of the Friends' Church, I shall set forth in this article what I believe to be the doctrine held by this body of Christians, as tested both by its authorized writings and the general tone of its preaching. For what is herein written, however, I hold myself alone responsible.

While attempting an argument from Scripture on the subject of *punishment after death*, no pretense to superior learning is made; but, taking the common English Bible, both the authorized and the revised versions, I have sought to discover the plain, obvious meaning of the text, such meaning as an intelligent reader, seeking the truth, would naturally gather from a careful perusal. To the Scriptures alone do I look for the truth concerning a future state. I have no confidence in any opinion based upon anything else.

To begin with, let us take the lesson of the rich man and Lazarus,

given by the Saviour in Luke 16 : 19–31. I mark the following points which seem to me plainly deducible therefrom :—

1. Two men spent this life within knowledge of each other. Death, man's common lot, came to each. Lazarus had lived with a view to future existence, and was prepared for death ; the rich man, satisfied with his "good things" in this life, gave no heed to the invitations and warnings of the Lord's prophets, did not repent of his sins, and was, therefore, not prepared for death.

2. After death, Lazarus was taken to the abode of righteous Abraham ; the rich man found himself in hell or hades. The one was "comforted," the other "tormented." The happiness of one was complete, his fruition perfect ; as a faithful Israelite he could ask no more than the companionship of Father Abraham, in his heavenly home ; the despair of the other is described in his sad lament, "I am tormented in this flame," and in the piteous cry for but a drop of water to cool his tongue.

3. Heaven is a *place*, and hades is a *place*. Nothing here sustains that mystical, super-spiritual view which would make hell a state, and its inhabitants characterized by evil passions and dispositions. The voice of Abraham and the voice of the doomed man came from living beings, with the same individuality as upon earth, each in his respective place, permanently separated from the other. We hear of the eyes, the tongue, the finger. The rich man pleads that Lazarus may be sent to warn his brethren against coming to "this *place* of torment."

4. The future destiny of the rich man was *unalterably fixed*. Is there anywhere a hint of the possibility of his future redemption ? Not the slightest. If the doctrine of restoration beyond the grave be true, how could Abraham have said, "Between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence" ? All passing from hades to heaven is cut off, though there may be those who "would come from thence." Equally significant is the declaration, "they which would pass from hence to you can-

not." If probation be not ended, why should heavenly messengers be excluded from this region of hope, seeing their pleading might yet avail to save? If righteous persons are needed in *this* probation, why not in the *next*? If preaching and prayer and pleading are effective *here*, why not *there*? Why this impassable gulf between these candidates for redemption and those who would offer them help? Between the righteous dead and the impenitent living on earth there is a gulf, but no such gulf as this. Abraham did not say that Lazarus *could* not return with a message to the five brethren, but that he *need* not; many a time such messengers have returned to earth. This, then, seems clear, that when this life ends the mingling of the righteous and the wicked will end. The power and influence of a living church are not known in hades. Again, if there was hope for the rich man, why was there not the least expression of it in this conversation? In a most eloquent and pathetic manner does the rich man invite such expression, but no word of hope is spoken. Does he not seem repentant, even? See his anxiety for his brethren. If repentance may yet bring salvation, are there not the most favorable indications that the rich man is about to turn unto God? Then why does he not receive some word of comfort? If in this life one show a like evidence of sorrow for himself and interest for the salvation of others, the messengers of the cross shower upon him the promises of the gospel. Why this silence of Father Abraham towards this suffering, anxious man? Why no word of hope? Answer, "The harvest is past, the summer is ended."

5. The rich man after death was in a state of *consciousness*. To him death was not a sleep; it seemed rather the beginning of a life of torment, in which he was keenly alive to all about him. Upon what principle of Scripture exegesis can the doctrine of *soul-sleeping* find any support from this portion of revelation? Is not the text equally fatal to the doctrine of *annihilation?* Here are both punishment and a place for the unsaved, with no intimation that there will ever be a change. Lazarus is not alone; others are awake;

Abraham's words are in the plural, "you," and the five brethren were in danger of joining them. What reason have we to suppose that all the impenitent dead are not, like Lazarus, awake? When will their sleep begin? Will they sleep amid the anguish of hades? The concern of the rich man was not that his brethren should escape annihilation, but a living torment. If this anguish is to end in non-existence, or if there is to be an unconscious sleep, strange that this lesson should have gone into the sacred record with teaching so directly opposed thereto, the natural conclusions drawn therefrom being erroneous and not one word written to correct them.

6. The general if not the specific truth, taught by this Scripture, was enforced by Moses and the prophets. The request of the rich man that Lazarus be sent to "testify unto" his five brethren, "lest they also come unto this place of torment," was answered by the words, "They have Moses and the prophets; let them hear them." The teaching of these messengers of God had been so plain that Abraham withheld not the strong expression, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Hear not Moses and the prophets concerning what? Manifestly concerning hell and how to escape it, and heaven and how it may be won. It is not claimed that the Old Testament teaches as definitely as the New all the points we have drawn from the lesson of Lazarus and the rich man. It was not necessary that it should do so, in an age when, in common with people of all nations, the Jews believed in the final separation of the righteous and the wicked after death, and were little given to disputing about the character and duration of the punishment. Yet there are several plain affirmative declarations in the Old Testament concerning the eternal doom of the wicked, and the *general tenor* of its teaching in this direction need not be misunderstood. Moses and the prophets, clearly and in many forms of expression, described man as lost, dead, blind, impure, unfit for the society of righteous and holy beings in another state of existence; they

held up before them the way of salvation, and pleaded with them to accept it and walk therein, warning them of their danger, and assuring them of God's love and mercy. "Now is the accepted time, now is the day of salvation," "Turn ye, turn ye, why will ye die?" are but examples of their fervor and zeal in exhortation.

An argument, when followed to its legitimate end, sometimes leads to a conclusion which is the very opposite of that which was intended by its author. I may refer to an example of this in my own experience. When a young man, I listened to a highly intellectual and eloquent discourse in favor of universal salvation. The following argument impressed me and I remembered it: The speaker stated that Moses, in giving the law, nowhere made punishment after death a penalty for disobedience. This, he reasoned, was strong presumptive evidence that there is no such punishment. If the *Hebrews* were to suffer only famine, pestilence, the sword, and like earthly evils, as the result of their sins, such is the lot of *all* men; the penalty for transgression is paid in this life, and there is no punishment in the hereafter. My spiritual condition was such as to make this doctrine very acceptable. It would have been a great relief to me to know that there is no hell. For a time this discourse strengthened my temptation to unbelief. Presently I inquired, Is there a promise of heaven as a reward for keeping the law? I examined the Pentateuch and did not find that there was. Then I saw that if the omission in one case proves there is no hell, in the other it proves there is no heaven. I was now more perplexed than ever. This seemed a clear defect in the Scriptures. At last, when I had come to know Christ, and had made some advancement in divine life, the mystery was solved; the glorious truth took possession of me, that salvation is a *free gift*, bestowed only upon him who believeth in Jesus. Heaven is not won by keeping the law, man is not saved by works. Conversely, the wicked are not turned into hell for disobedience, but for refusing or neglecting to accept God's free gift, for not believing in Jesus Christ. From the beginning, this foundation truth was guarded by Jehovah. The

doctrine so fully revealed in the New Testament, namely, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (John, 17 : 3), and, "He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God" (John, 3 : 18), was understood by Moses and the prophets, as they looked to the Saviour through promise; and this formed the basis of their writings, and gave the grounds for their great anxiety for the salvation of souls. Hence, that which under superficial knowledge seemed to teach that there is no punishment after death, with better instruction, became a necessary link in the chain which supports the very opposite doctrine.

Finally, the Scripture taken as the basis of this article gives plain affirmative teaching on eternal punishment for the wicked after death, and connects its lessons with the revelation which reaches back to the fall of man. But what is here taught by Luke is confirmed by the other evangelists. The scene of the judgment as given by Matthew closes with these awfully solemn words, "And these shall go away into eternal punishment: but the righteous into eternal life." In the Revised Version precisely the same word is used to describe the duration of punishment, as of life, and the words are the same in the original. When read in the light of these texts all other passages in the New Testament are easily understood; they need no elaborate explanations. Notice a few of them: "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." "I will profess unto them I never knew you: depart from me, ye that work iniquity." "Fear him which is able to destroy both soul and body in hell." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." All these texts are taken from Matthew; many expressions of like im-

port and equally strong occur in other portions of the New Testament. In the closing chapter of the book of Revelation we read these words, if possible, even more fearfully solemn, in their import: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still." "Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie" (R. V.).

In a document issued by Ohio Yearly Meeting of Friends, in 1883, on the "common heresy called Restoration," the following paragraph appears: "But as the doctrines of Scripture are continually wrested to prove the heresy, we do well to apply the added test of its practical effects. It is true of doctrines as of men, that 'by their fruits ye shall know them.' It has been well said that 'a doctrine that does not work well is not true,' and it is the united testimony of church history and present observation, that belief in a second probation paralyzes the zeal of the ministry, and lulls sinners into a fatal apathy about their souls' salvation, while, on the other hand, pungent conviction for sin leading to genuine repentance and conversion attends the faithful preaching of the orthodox view of future punishment." The same document contains the following: "The influence of this baneful error is on the side of rationalism, with which it has ever been associated, and its maintenance very generally leads to a departure from evangelical faith in the atonement and offices of Jesus Christ."

The history of the Friends' Church affords a painful illustration of the correctness of these statements. George Fox and his co-laborers were free from rationalism, were orthodox and evangelical, preaching the certainty of God's judgments in a future state. They had, therefore, in a remarkable degree, a missionary and evangelistic spirit; the church grew rapidly, and, at the close of the seventeenth century, it was as large as it has ever been since. Because, perhaps, of some expressions used by the founders of our sect in their contest against the outward formalism of that day, some of their followers exercised undue liberty in spiritualizing Scripture; which practice

grew until in time many believed in only a spiritual Christ, spiritual blood, a spiritual resurrection, judgment, Satan, hell, and heaven; thus came a harvest of infidelity, followed by a division in the church just prior to 1830. The seceders, led by Elias Hicks, were Unitarians, and, with more or less definiteness in expression, denied the doctrine of eternal punishment for the wicked. The orthodox Friends set about examining and repairing their foundations, and for thirty years the preaching, led by such men as J. J. Gurney, Stephen Grellet, Benjamin Seebohm, and Lindley M. Hoag, ministers of great power, was confined almost exclusively to the fundamentals of Christian faith, namely, the deity of Jesus Christ, the vicarious atonement, the supreme authority of the Scriptures, the resurrection of the body, the judgment, and the eternal punishment of the wicked. Thirty years later, we find the church well established in a sound theology, and its missionary and evangelistic power beginning to return. Since 1860 its growth has been very rapid; many gifted evangelists have appeared and done a noble work; missions have been established in Madagascar, Syria, Turkey, India, China, Japan, Alaska, Mexico, Jamaica, and among several Indian tribes. Without an exception, so far as I know, all the missionaries and evangelists believe in but one probation, and preach the eternal punishment of the finally impenitent. All the leaven of Unitarianism was not, however, removed from the church by the secession. While the army of reform has steadily advanced, some have marched in the rear, others have fallen out of the ranks. Of these, a portion have dwelt in the border land of unbelief, looking back into Egypt. It is amongst these and their sympathizers that a few are found who hold unorthodox views as to a future state.

In the autumn of 1887, a Conference was held at Richmond, Indiana, composed of about one hundred delegates, chosen from all the yearly meetings of Friends in the world. A Declaration of Faith was adopted, which may be taken as the best expression of doctrine and the most authoritative statement of the views

of Friends ever published, indeed the only one coming from a body speaking for our whole church. I close with an extract from the article on, "The Resurrection and Final Judgment," as follows:—

"We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust, and that God hath appointed a day in which he will judge the world in righteousness, by Jesus Christ whom he hath ordained. For, as saith the apostle, 'We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.'

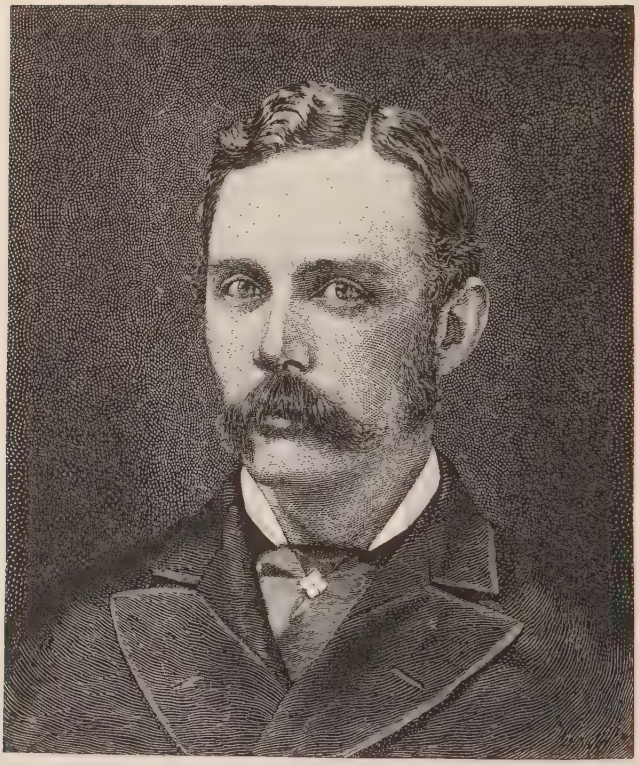
"We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears we may appear with him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body; that being first which is natural, and afterwards that which is spiritual. And though it is said, 'this corruptible shall put on incorruption, and this mortal shall put on immortality,' the change shall be such as will accord with the declaration, 'Flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.' We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the kingdom of God, being the children of resurrection.

"'Our citizenship is in heaven' (R. V.), from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

"We believe that the punishment of the wicked and the blessed-

ness of the righteous shall be everlasting according to the declaration of our compassionate Redeemer, to whom the judgment is committed, 'These shall go away into eternal punishment, but the righteous into eternal life'" (R. V.).

C. W. Pritchard



T. W. Rhys Davids

CHAPTER XL.

Buddhist Beliefs as to Retribution After Death.

Fundamental Ideas of Buddhism as to Finite Being: 1, It is Impermanent; 2, It is Painful; 3, It is only in a Limited Sense Individual.—The Doctrine of *Karma*.—Man's Life is a Link in an Endless Chain of Causation Reaching Before and After.—These Three Ideas, of Impermanence, Painfulness, and *Karma*, Imply a Conception Contradictory to the Western Notion of the Soul, which Involves Continuance of Memory and Consciousness of Identity.—Buddhism holds to a Future Retribution of Happiness or Sorrow, so far as Consistent with Rejecting Personal Identity and a Personal Lawgiver.—The Joy of Heaven, being Transient, is Unworthy of the Desire of the Converted, who Seek the Goal of Existence in *Nirvāna*.—Questions for the Study of Christian Theologians.

Prof. T. W. Rhys-Davids, Ph.D., LL.D., of University College, London, Secretary of the Royal Asiatic Society.

The ideas as to retribution after death, held among all the varying sects of Christians and Mohammedans, are dependent upon one set of axioms regarding the problems of life, and have grown out of the evolution of belief along one single spiral line. The ideas on the same subject, held among the equally varying sects of the Buddhists, depend on views of life essentially different, and have grown out of an evolution of belief running along a spiral line quite distinct from the other. That is why the Buddhist ideas on the subject are, on the one hand, of the first importance to a student of the question, and, on the other hand, require some little care and attention to be rightly grasped by us, in the West, who are so soaked in the opposite views of life.

But the very differences of opinion among Christians show how great and abiding is the ambiguity of the words used in the authorities by which they all alike think themselves guided. It is admitted, on all sides, that Gotama, the Buddha, was one of the greatest eth-

ical thinkers of his time, and indeed of any age or country. He uses similar words. And though Christians will never accept his conclusions, it must be not only interesting, but even also suggestive, for them to know in what senses he used them. Are not Christians of most parties too Western sometimes in their interpretation of Oriental phraseology? Are they not apt to deal in too matter-of-fact, too literal, too material, a way, with expressions charged with the deepest and most spiritual Eastern thought? In any case, neither philosophical nor historical inquirers can afford to ignore the opinions which have influenced, through so many centuries, and still influence, so large a majority of the human race.

Now, it would of course be impossible—and inexpedient even if possible—to set forth, within the limits of this short article, any detailed account of the slight differences which divide Buddhists one from another, on this question. It must be my endeavor simply to describe, as clearly as possible, the fundamental ideas in which they all share, and to make some general remarks on the principal lines along which the divergences of opinion among them may be ranged.

In the first place, it is an essential doctrine, constantly insisted upon in the original Buddhism, and still held, so far as I have been able to ascertain, by all Buddhists, that there is nothing, either divine or human, either animal, vegetable, or material, which is permanent. There is no being,—there is only a becoming; and this is true of the mightiest god of gods, as much as of the tiniest material atom. The state of an individual, of a thing or person, distinct from its surroundings, bounded off from them, is unstable, temporary, sure to pass away. It may last, as for instance in the case of the gods, for hundreds of thousands of years, or, as in the case of some insects, for some hours only, or, as in the case of some material things (as we should say, some chemical compounds), for a few seconds only. But, in every case, as soon as there is a beginning, there begins also, that moment, to be an ending.

In the lowest class, we have form of one sort or another, and various material qualities; in the higher classes, we find also mental

qualities. The union of these constitutes the individual. Every person or thing or god is, therefore, a putting together, a component individuality, a compound, a Confection (to coin an equivalent for the Buddhist technical term), and as the relation of its component parts one to another is ever changing, so it is never the same for two consecutive moments: and no sooner has separateness, individuality, begun, than dissolution, disintegration, also begins. There can be no individuality without a putting together. There can be no putting together, no Confection, without a becoming, a becoming different, and there can be no becoming without, sooner or later, a passing away.*

Such thoughts are really quite familiar to us. We acknowledge them as true of all inorganic substances, and of all living organisms, including our own. Geology has taught how the mightiest mountain chains, the "eternal hills," and the deepest ocean depths grow into being and pass gradually away, as surely, and, compared with eternity, as quickly, as the gorgeous butterfly. Astronomy has taught us how the broad earth itself had once no individuality, and how, as soon as it began to be, it entered also on a process of becoming, of continual change, which will never end till it has ceased to be. But the peoples of the West have inherited a belief in spirits inside their bodies, and in other spirits, good and evil, outside themselves, and to these spirits they attribute an individuality without change, a being without becoming, a beginning without an end. The Buddhists, like them, inherited from the Animism (the spirit theories) of the savage, the belief in the existence of these external spirits. But the belief (which is not necessarily false because it is derived from the Animism of the savage) has not constituted in their minds any exception to the great Law of Impermanence†—the most important of the conceptions which underlie the Buddhist idea as to retribution after death.

* See for the orthodox Buddhist terms the notes in my *Buddhist Suttas* (Oxford, 1881), pp. 240, 241.

† In *Pâli*, Aniccam.

In the second place, not only is individuality impermanent, it is necessarily and always accompanied with sorrow. For what are the conditions of sorrow? "Birth," said the Indian teacher—in his first discourse, in which he summed up the essential points of his system, and in which the Buddhist writings of all creeds and countries represent him as "setting in motion the royal chariot wheel of the Kingdom of Righteousness, that wheel which can never be turned back,"—"birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment are painful."*

But birth, disease, decay, and death are (as we have seen in discussing the Law of Impermanence) precisely the conditions of individuality. Wherever, then, is individuality, there must be limitation: where there is limitation, there must be ignorance: where there is ignorance, there must be error: where there is error, there must sorrow come.

Of these statements, it is the last three which are especially true of conscious beings, and the outside world plays upon all such beings through the open doors of their six senses. Sensations are stirred up in them, giving rise to ideas of attachment or of repugnance, and hence to a craving to satisfy the feelings so excited. Sometimes, more often indeed than not, it is impossible for the being thus affected to satisfy those cravings. It cannot gain what it wants, it cannot avoid what it dislikes. It cannot escape from change, decay, and death—those results inseparable from the struggle necessary to maintain and to carry on its separateness, its individuality. This is the Buddhist explanation—drawn from the necessary conditions of life as individual—of the origin of that sorrow, that pain, which is one of the great problems of existence. Sorrow therefore and pain are involved in the essential characteristics of individuality. To have a con-

* *Buddhist Suttas*, p. 148.

scious existence as an individual is to be condemned to the experience of grief. This is a larger generalization which includes as only one of its corollaries that "man is born to trouble as the sparks fly upward." It is the second law—underlying the Buddhist ideas as to retribution after death—the great Law of Sorrow.*

Buddhism therefore does not deny the fact of individuality, either here or hereafter. Its quarrel is with the delusions as to individuality. It affirms that men are dazed with delusions as to the possible permanence of it, and as to the possibility of its being free from sorrow. And not only so: they are in error, also, as to the degree of individuality which they do now actually possess. This error arises naturally, and almost inevitably, in two directions. All men, except only those who are converted, are blinded by delusion as to their separateness from the external world; firstly, in the present time, and, secondly, as regards both the past and the future.

In the present time, they overlook the fact that they are really no more "separate" than a bubble in the foam of an ocean wave is separate from the ocean, or than a cell in a living organism is separate from the organism of which it forms a part. It is ignorance that thus leads them to think "this is I," or "this is mine,"—just as a bubble or a cell might think itself an altogether independent existence. Men are conscious of their power of motion over the earth, and forget that they are bound to it by an attraction as real, and as constant, and as inexplicable, as that which we call chemical combination. They do not realize that they are quite as much a part of the earth, in spite of their merely temporary and partial separateness, as is a river or a tree. Instead of pervading the four quarters of the world with thoughts of love unbroken by any sense of separateness, of opposition, they are filled with notions of egoism, and harbor all kinds of fancies about a soul within them.

And so, also, with regard to the past and the future. Wrapped up in the present, and full of delusions about that, they fail to see that

* In *Pāli*, Dukkham.

they are the mere temporary and passing result of causes that have been at work during immeasurable ages in the past, and that will continue to act for ages yet to come. They are mere links in a long chain of cause and effect, a chain in which no link is independent of the rest, can get away from the rest, or could start off and be, by itself, without the rest. Each link is the result of all that have gone before, and is part of the cause of all that follow. And just as no man can ever escape from his present surroundings, so can he never really dissociate himself (though he often takes for granted that he can) either from the past which has produced him, or from the future which he is helping to make. But the identity is not to be supposed to lie in a conscious soul. The real identity is that of cause and effect. Man thinks he began to be a few years—twenty, thirty, forty years—ago. That is true in a sense. But in a much larger, deeper, truer sense, he has "been" (in the causes of which he is the result) for countless ages in the past. and those same causes (of which he is the temporary effect) will continue, in other temporary forms, through immeasurable periods yet to come. In that sense, each one of us is five hundred thousands of years old, and more: and each of us has, after death, a continuing existence.

The Buddhist technical term for this series of cause and effect is Karma, and the identity between any two individuals, any two links in the chain, is the identity of Karma, literally "doing, action." "Every individual is the last inheritor and the last result of the Karma of a long series of past individuals—a series so long that its beginning is beyond the reach of calculation, and its end will be coincident with the destruction of the world."* This theory of Karma is the doctrine which takes the place, in the Buddhist theory, of the very ancient theory of "souls" which the Christians have inherited and carried on. And it is the Buddhist explanation of the mystery of Fate, of the weight of the universe pressing upon each of us, which Christians would explain by the doctrine of predestination.

* *Hibbert Lectures*, 1881, p. 92.

"The fact underlying all these theories is acknowledged to be a very real one. The history of the individual does not begin with his birth. He has been endless generations in the making and he cannot sever himself from his surroundings; no, not for an hour. The tiny snowdrop droops its fairy head just so much, and no more, because it is *balanced by the universe*. It is a snowdrop, not an oak, and just that kind of snowdrop, because it is the outcome of *the Karma of an endless series* of past existences; and because it did not begin to be when the flower opened, or when the mother plant first peeped above the ground, or first met the embraces of the sun, or when the bulb began to shoot beneath the soil, or at any time which you or I can fix. A great American writer says:—

"'It was a poetic attempt to lift this mountain of Fate, to reconcile this despotism of race with liberty, which led the Hindoos to say: "Fate is nothing but the deeds committed in a prior state of existence." I find the coincidence of the extremes of Eastern and Western speculation in the daring statement of the German philosopher, Schelling: "There is in every man a certain feeling that he has been what he is from all eternity."'

"We may put a new and deeper meaning into the words of the poet:—

. . . 'Our deeds follow us from afar,
And what we have been makes us what we are.'"*

It was necessary to explain these three fundamental ideas, or what follows would not have been understood; for, though much in them is undeniably true, and quite familiar to Western thought, yet the union of the three implies a view of life quite contradictory to the animistic notions accepted in the West. For, if the very conditions of individuality prevent its being permanent, and render inevitable its subjection to sorrow, then most of the Western ideas on the subject would require modification; and though the Buddhists do believe, in a sense of their own, in a future life, in a hereafter, yet that

* *Hibbert Lectures*, 1881, p. 114. (The quotations are from Emerson and George Eliot.)

sense is so different from the one in which Christians use the terms, that Christian theologians would rightly class the Buddhists among those who do not believe in it at all.

For two essential conditions of a future life, as held in the West, and indeed wherever the "soul" theory is in vogue, are the continuation of memory, and the consciousness of identity. The "soul," in flying away from the body, is supposed, by these hypotheses, to carry with it the memory of those things at least which it recollected when in the body (and even, in some writers, of things which it had then forgotten), and to retain quite distinctly the sense of personal identity. The "soul" then enters upon a new life, either of weal or of woe, and though there has, of late years, been much discussion whether the life of woe is permanent or not, there is no question, either as to the permanence or the happiness of the life of those who are supposed to have entered the state of bliss. All this would be denied by the Buddhists. There is no passage of a "soul," or of an *I*, in any sense, from the one life to the other. Their whole view of the matter is independent of the time-honored soul theories, held in common by the followers of every other creed. The only link they acknowledge between the two beings (in the one existence and in the next) who belong to the same series of Karma, is the Karma itself; the new existence is never either absolutely permanent or absolutely free from sorrow, and it is not a future life of the same being, but a new life of (what we should call) another being. For there is neither memory nor conscious identity to make the two lives one.

It would then be a pretty piece of casuistry to say that the Buddhists believe in a future life in our sense. But they are none the less earnest in their belief in it in their own. In that, it has been a deep reality to them, all through the long history of their faith, and in whatever age or clime their religion has been adopted. This is at least suggestive, in showing that one may pour a very different meaning into the terms "future" and "life," and yet they may still retain their influence over the hearts of men. There have been

writers who have supposed that, without the Western ideas of future life, there would be an end of morality; that, without them, men would regard themselves as free from any bonds of restraint, and give themselves up to riotousness of life. The facts of history are against any such notion. The ethics of Buddhism are acknowledged to be high and noble (though the followers of any other faith would naturally regard them as less high and less noble than their own), but they are based on ideas independent of any theory of a soul, and directly contradictory of the almost universal Christian belief in the possibility of permanent individuality, and permanent individual happiness; and they are held by people who are quite satisfied with a future life to be carried on, not by themselves, but by others,—others, that is, in the Christian sense.

Would it then be accurate to say that the Buddhists do not believe in retribution after death? I think not. The other life, the new existence, may not be the same as the present one; according to Western ideas, there may be no passage of a "soul" from one to the other. But yet to the Buddhist they are really the same, because they are the result of the same Karma; and so the Buddhists talk of being reborn, of a man having a "future life," of a good man going to heaven, of a bad man going to Niraya (which we often find translated "hell," though it is not a permanent state), and so on, quite in the Western way.

Thus, in the Book of the Great Decease,* the Buddhist account of the last days of Gotama's life, the Buddha himself is represented as saying to the householders of Pātali Gāma:—

"Fivefold, O householders, is the loss of the wrong-doer through his want of rectitude. In the first place, the wrong-doer, devoid of rectitude, falls into great poverty, through sloth. In the next place, his evil repute gets noised abroad. Thirdly, whatsoever society he enters—whether of Brahmans, nobles, heads of houses, or Samanas—

* *The Matra-parinibtana Sutta,* translated in Vol. XI., of the Oxford series, called "The Sacred Books of the East."

he enters shyly and confused. Fourthly, he is full of anxiety when he dies. And lastly, on the dissolution of the body, after death, he is reborn into some unhappy state of suffering or woe. This, O householders, is the fivefold loss of the evil-doer.

"And fivefold, O householders, is the gain of the well-doer, through his practice of rectitude. In the first place, the well-doer, strong in rectitude, acquires great wealth, through his industry. In the next place, good reports of him are spread abroad. Thirdly, whatsoever society he enters—whether of Brahmans, nobles, heads of houses, or Samanas—he enters confident and self-possessed. Fourthly, he dies without anxiety. And lastly, on the dissolution of the body, after death, he is reborn into some happy state in heaven. This, O householders, is the fivefold gain of the well-doer."

This passage occurs not only in the orthodox collection of the "Three Baskets" (corresponding to the Bible among Christians), but also in the altered versions of the book current among the Chinese:* and though it has not yet been found in Japanese or Tibetan Buddhist books, there is no doubt as to its being quite in accord with the Buddhism held in those countries; and a true representation of Buddhist faith throughout the world. And it does not stand, by any means, isolated: for we might quote numerous passages of the same tendency. In other words, it is quite clear that the Buddhists regard the connection between the one life and the other, the connection of Karma, as constituting a real identity, although it would not be held among us to do so.

But I must add, that it would not be quite good Buddhism to talk of a "retribution" after death. The temporary life of the new being, in a state of happiness or woe, is not so much a retribution as a result, a fruit, of the action (the Karma), of the deceased. "Retribution" surely implies a Lawgiver, some Power able to apportion rewards and punishments. The Buddhists have no such idea. They believe in Karma as a natural law, which acts by itself—

* See the authorities quoted on p. xxxviii., of the Introduction to the translation mentioned in the last note.

a law of succession, of growth, of cause and effect. And the technical expression used by the Buddhists in this connection is, not "retribution," but either "result" or "fruit." *

More than this, inasmuch as it is only temporary, even the blissful state is not held out as an object worthy of desire. The life of an individual in heaven is as subject as any other individuality to decay and death, and therefore to sorrow. It is only to the unconverted, like those householders, that the new life of bliss is held out, not as an object of rational desire, but as an incentive to well-doing, and that only as addressed to those who have not the insight of Arahatship.

For, as will have been already made plain, the Buddhist ideal is not life in any kind of heaven. That would be necessarily only temporary. It would, by the very conditions of life as an individual, come sooner or later to an end; and the struggle would have to begin over again. The final goal must have finality; and that the Buddhists find in the attainment of the Nirvāna of Arahatship, a change of mind to be reached and enjoyed in this world only.

In other words, the Buddhists acknowledge two degrees, two sorts, of morality—that of the converted and that of the unconverted man. We are familiar with such a distinction, which is constantly drawn also by Christian writers. The morality of the worldly man is, according to the Buddhists, of little or no value, however great his goodness may be. To the unconverted man, they hold out the promise of a future life in a temporary heaven, as the fruit, the result, of the lower morality, of which alone he is capable—just as one might promise sweetmeats to children, as a reward of self-denial. But the man of insight, the Arahat who has realized the insignificance of his own individuality, and has conquered the littleness of egoism, will not only know that an eternity for himself is impossible, but will have quite conquered the wish to possess it. The craving for life is an animal instinct, inherited by us, and very useful in its place. But

* In *Pali, vipāka* or *phala*.

it has nothing to do with religion, and is indeed an obstacle to the higher life.

So in the Buddhist Scriptures the Buddha himself says:—

"Whatsoever brother, O mendicants, may have left the world to enter our Order, in the aspiration of belonging to one or other of the angel hosts, thinking to himself: 'By this morality, by the observance of this austerity, or by this earnestness of life, may I become a chief among the angels, or one of the angels!'—his mind inclineth not to zeal, exertion, perseverance, or struggle. But whosesoever mind inclineth not to zeal, exertion, perseverance, or struggle—he hath not broken through this fifth kind of spiritual bondage. . . . And whosoever hath not become quite free from the five kinds of spiritual barrenness, hath not broken through the five kinds of spiritual bondage—that such a one should reach up to the full advantage of, should attain to full growth in, this doctrine and discipline, that can in no wise be!" *

And so the higher morality of the Arahat must be "untarnished" by any dependence upon the supposed efficacy of rites, or ceremonies, or outward observances, and also by any hankering after any kind of future life. And out of the ten bonds he has to break, two are the desire for future life in the worlds of form, and in the formless worlds. He is to look forward to no reward, no happiness, which he himself is to be conscious of hereafter. The nourishing of any selfish hope for a future life is worse than unfounded. It is declared to be an actual impediment in the way of the only object that the wise should seek after—that is, the attainment now, in this world, of the state of ethical and mental self-control and self-culture, summed up in the words Nirvāna and Arahatship.

This is the doctrine of orthodox Buddhism, as held by the early church in India, and by the Buddhists now in Burma, Siam, and Ceylon, and wherever the ideal of Nirvāna is believed in. It is not known in Europe, whether this ideal has, or has not, died out among the Buddhists in China and Japan, Tibet and Mongolia. I am in-

* *Cetokhila Sutta*, in the *Majjhima Nikāya*.

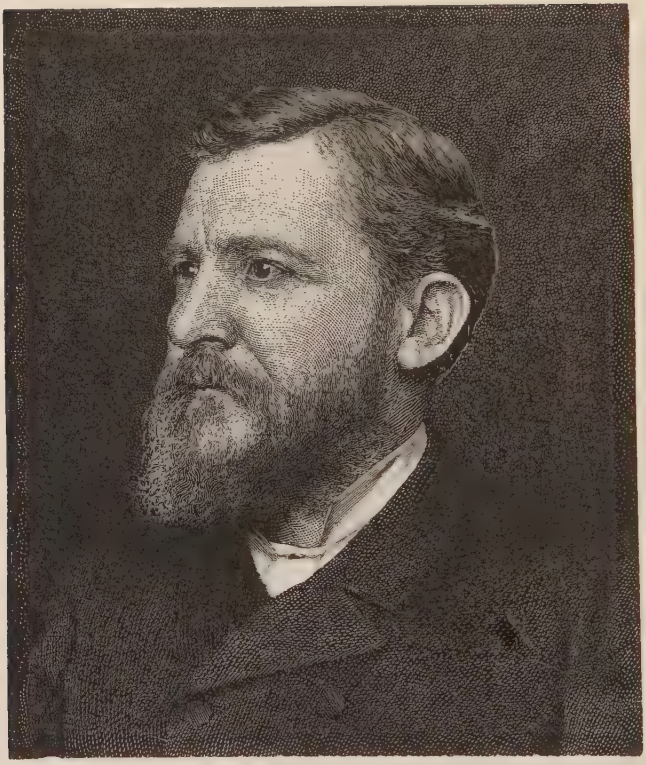
clined not only to think that it has, but that it has also less influence over the Buddhists now living in the south of Asia, than it had over the first members of the Order founded by Gotama in India. This would account, from his point of view, for the little progress they have made in the higher life as compared with the early Buddhists.

But Buddhism, of every age and sect, sees no distinction of any fundamental character, no difference, except an accidental or phenomenal difference, between gods, men, plants, animals, and things. All are the product of causes that have acted during the immeasurable ages of the past and all will be dissolved. All Buddhists, without exception, believe to-day in the impermanence of all individuals; in the sorrow wrapped up in the inevitable conditions of all individuality; in the temporary character of life, not only on earth and in hell, but also in heaven; and in the law of Karma. To many, such a belief will seem destructive of all morality. There, the facts of history are against them. To others, it will seem devoid of hope. The Buddhist would answer that it is only devoid of an ignorant hope, bred of delusion as to the possibilities of individuality, and as to its necessary conditions. Is it not enough to hope that our self-denials and our struggles will add to the happiness of others? Are we to continue to cherish a hope that will not be realized, that is selfish, ignorant, harmful to the higher life that we can attain to? Do we not inherit the result of the Karma of the countless multitudes who have lived and died, who have suffered and struggled through the long ages of the past? Shall we not let our hearts bathe themselves in the bliss of a gratitude that is real, because it rests upon fact, and revel in the hope—stronger, deeper, purer than any selfishness can give—that our sufferings and struggles, in their turn, will do some little towards ennobling and beautifying the lives of those who are to follow after us?

There is a beauty and a poetry in these thoughts, that may open our eyes a little to things we have never dreamed of, and invite us

to look into the meanings of our current phraseology a little further. Is the permanence of the individual rightly considered to be a Christian doctrine? And, if so, on what authority? Is even salvation in the next life the ideal which a Christian should strive after? Or should the kingdom of God be within us now? Does not he who would seek his own life lose it, and by the very fact of his thus holding a selfish aim before his eyes? Can there be life, individuality, without change? Is there no truth in the law of Karma? Such questions, and many similar ones, are suggested by the statement of a system of belief so old that it was built up almost at the birth of thought—being born, so to speak, five hundred years before the birth of Christ—and yet so new that it is difficult even to understand, so strange that it uses common words in senses quite different from those we have attached to them. It is for this reason that I ventured to think, in the opening sentences of this short paper, that an exposition of the Buddhist view of retribution after death would be of especial importance and interest to those who are capable of profiting from the suggestiveness of views that are not only new (to us modern inheritors of Western words), but full of deep thought and charged with religious earnestness.

T. W. Rhys Davids



J. W. Richard.

CHAPTER XLI.

God's Written Word Teaches the Resurrection of all the Dead, at the Last Day, the Wicked to Perish Eternally, with Satan and his Angels.

Personal Faith is in Every Case Absolutely Necessary to Salvation.—Every Man will Receive according to his Deeds, and the Relation of Sinners to Christ, as well as their Consequent Fate, is in All Cases Self-Determined.—Man's Immortality, and the Ceaseless Activity of the Soul, render the Future of the Condemned one of Conscious Pain.—No Annihilation or "Eternal Sleep of the Soul," nor is there Redemption or Restoration for Sinners, in the World to Come.—All Adults, and even little Children who have done no Actual Transgression, are under Condemnation as Destitute of Original Righteousness.—Eternal Condemnation rests alike upon Unbelieving Adults in Christian Lands, and upon the Heathen Adults whose Ancestors lost the Gospel first Promulgated in the Garden of Eden, and who Consciously Sin against the Law in their own Hearts.—Infants, Baptized or Unbaptized, not having Sinned against Law, are Not Cut Off from Salvation.—The more Wickedly a Man has Lived, the more Severe the Torments he will have to Endure.—Hell is a Distinct Place, entirely Dissociated from Heaven.

By Rev. J. W. Richard, D.D., Professor of Sacred Philology, in the Lutheran Theological Seminary, Springfield, Ohio.

The prime object of this paper is to present a condensed but comprehensive statement of the doctrine of the Evangelical Lutheran Church in reference to all those who do not *in this life embrace Christ as their personal Saviour.* But as such statement cannot be made, conveniently, except in connection with the doctrine of the Final Judgment, and of the Eternal Salvation of those who in this life truly embrace Christ by faith, the subject is treated under the title given above. Among the reasons which have determined the writer to present the *doctrine* of his Church, rather than his own private views, on this momentous subject, are the following: (*a*) The superior weight which such a presenta-

tion must carry; (*b*) the conviction that the doctrine of the Lutheran Church on this subject, as indeed on many others, is but little known to the great mass of American Christians, owing to the fact that nearly all the theological literature of the Lutheran Church is locked up in the Latin and German languages; (*c*) because the views of Luther, and the teaching of the Lutheran Church, on the subject of the future condition of all those who die out of Christ, have been frequently misstated in recent eschatological discussions; (*d*) because the *historical* faith of the Lutheran Church is to all intents and purposes the faith of the Lutheran Church in the United States to-day.

I.—Luther and Melanchthon.

In the year 1522, Hansen Von Rechenberg, an officer and privy councilor of King Sigismund I., brought the subject of the future condition of unbelievers formally to the attention of Luther, in the question: "*Whether God can or will save those also who die without faith?*" It will be observed that this question involves, first, the *power* of God; secondly, the *will* of God. Luther's answer is framed with reference to the twofold nature of the question. He begins the discussion by referring to Origen and his school, and others, who think it is cruel and incongruous with the divine mercy, for God to cast away human beings and punish them for ever, and cite in defense of their opinion, Psalm, 77: 8, 9: "Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his mercies?" Also Psalm, 85: 6; and St. Paul, 1 Tim., 2: 4: "God willeth that all men should be saved, and come to the knowledge of the truth." Luther says: "From this they proceed further, and maintain that even the devils will eventually be redeemed and will not remain eternally in damnation. But we must distinguish broadly between the speculations of men and the truth of God, and must ever stand fast in this, that we will not give God the lie, but rather admit that all men, angels, and devils shall be lost, than that

God will not be faithful in his word. Such inquiry comes from that inborn curiosity of human nature which is not easily satisfied, because it does not know the reason and ground of such severe and stern judgment of God, and is ever prone, if it were not the judgment of God, falsely to conclude that it were wickedness, violence, and injustice." He then earnestly counsels against the tricks by which Satan seeks to turn our eyes away from faith in the word of God, and declares that faith alone must remain against the proud suggestions of our reason; "otherwise, the matter will not end without heinous and perilous offense." He further proceeds: "Coming now to the answer, we have very strong passages which teach that without faith no man will or can be saved, as Mark, 16 : 16, 'He that believeth not shall be lost'; Hebrews, 11 : 6, 'Without faith it is impossible to please God'; John, 3 : 5, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'; also, 3 : 18, 'He that believeth not is condemned already.' Now, if God saves any one without faith, he does it against his own word, and makes himself a liar; yea, he denies himself, which is impossible. For, as St. Paul says, 2 Tim., 2 : 13, 'God cannot deny himself.' Therefore, in so far as it is impossible for divine Truth to lie, in so far is it impossible for God to save without faith. This is clear and plain, and easily understood, however much the old bottles [of reason] are unwilling, yea, are unable, to contain this new wine.

"This indeed were a different question, 'Whether God is *able* to grant faith to any one in the hour of death, or thereafter, and thus to save them through faith?' Who would doubt that he is *able* to do this?' But that he *does* it, no one can show. For, indeed, we read that in times past he raised the dead to life, and then gave them faith. Whatsoever he doeth in this matter, he may do. He may grant faith or not; nevertheless, it is impossible for any one to be saved without faith; else all preaching, gospel, and faith were vain, false, and deceptive, especially since the entire gospel makes faith necessary.

"But what they quote from the Psalm, as already mentioned, 'God will not keep his anger for ever,' does not conclude the argument, for the entire Psalm speaks of the manifold sufferings of the saints on earth, as the preceding and subsequent words and all the circumstances do show; for those who suffer ever think that God has forgotten them, and will keep his anger for ever; and the saying of Paul, 2 Tim., 2:4, 'God willeth that all men be saved and come to a knowledge of the truth,' goes no further, as said above, than that God desires that we should pray for all human conditions, that we should teach and preach the truth to all, and that we should lend a helping hand to every man in bodily and spiritual things. Now, because he commits such things to our charge, and wishes us to do them, St. Paul doth well say, 'It is the will of God that every man should be saved'; for without his will it would not come to pass. But it does not follow from this that God saves all men; and even though more passages should be brought up, they must all be understood in the same manner; otherwise God's eternal providence and election, upon which St. Paul lays so much stress, were vain."

Finally, he urges the councilor to place his faith in Christ, who is the way to the Father, and warns against "ascending to heaven with our own reason in order to attempt to measure the judgment of God."*

An analysis of this letter, which replies to the simple question, "Whether God *can* or *will* save those also who die without faith?" shows (*a*) that Luther does not deny the *power* of God to give faith in the hour of death, or thereafter; but that he does deny that any

*We translate from the Erlangen Edition of Luther's Works, 22:32, *et. seq.* The letter is found also in the Leipzig Ed., XXII., 303, and in De Wette's Luther's Briefe, II., 452. In Canon Farrar's "Eternal Hope," p. 218, we find the following: "Even Luther, like almost every great and true-hearted teacher, on this subject * * * slides unconsciously into more hopeful expressions: 'God forbid,' says he, '*that I should limit the time for acquiring faith to the present life! In the depths of the divine mercy* there may be opportunity to win it in the *future state.*' Letters to Hansen Von Rechenberg, 1522." Luther's letter (not *letters*) to Rechenberg contains *not a solitary sentence,* of which Farrar's words are a translation, either in the *whole* or in *part,* either in *word* or in the *general sentiment.*

one can be saved *without faith*, and declares that no one can prove that faith will be given after this life; (*b*) that he utterly discards reason as a judge in so great a question, and relies wholly upon the written word, as the expression of God's final decision in the premises, otherwise God is a *liar*, and all *preaching and gospel are vain and deceptive;* (*c*) that he writes not one word in belief or hope of probation after this life, or of any possible future restoration to the favor of God, but teaches by the whole tone of his letter that faith and the offer of salvation are connected with the preaching of the gospel, and are confined to this life; and so clear does he make this that the Erlangen editor, after stating the question to which the letter is the reply, says: "Luther denies this, and affirms that he who dies without faith cannot expect salvation." Vol. 22 : 32.

This, the faith of the historical Holy Catholic Church (*see Athanasian Creed*, 39), so distinctly confessed by Luther in the beginning of his evangelical career, is maintained with equal firmness and with even sharper emphasis later in life. In his "Greater Confession," (1528) he acknowledges from "article to article the faith in which he expects to persevere till death; and to depart from the world in it, and to meet the Lord Jesus." Of this article he writes:—

"Finally, I believe in the resurrection of all the dead, on the last day, both of the pious and of the wicked, so that each one may receive in his body a retribution according to his deeds; and thus the righteous shall live forever with Christ, but the wicked shall perish eternally with Satan and his angels. For I do not agree with those who teach that the devils will finally be restored to happiness. This is my creed, for thus all true Christians believe, and thus the Holy Scriptures teach us."

In Luther's theology, the "righteous" are those who in this life accept Jesus Christ by faith, and are justified; the "wicked" are those who in this life reject Christ, and so remain under condemnation. According to this self-determined relation to Christ will men be judged and have their portions assigned them unchange-

ably and eternally in the world to come. And as Luther, with all his Christian contemporaries, believed in the natural immortality and the ceaseless activity of the soul, so he believed that the perishing of the wicked, Satan included, will be a condition of conscious pain. He was in no sense an annihilationist, or a believer in the eternal "sleep of the soul." This is abundantly shown by his description of the "true hell," as "that wherein are the damned, who suffer eternal pain and torment" (*Erlangen Ed.*, 62; 17); by his exposition of Luke 16, wherein he describes the lost soul as having no rest, and the hell of the rich man as a "bad conscience which is without faith and the word of God, in which the soul is entombed and kept until the last day, when the man, soul and body, shall be cast into the true hell." "For as Abraham's bosom is the word of God, wherein believers through faith rest, sleep, and are kept until the last day, so, on the contrary, hell must be where God's word is not, wherein unbelievers, on account of unbelief, are shut up until the last day. It can be nothing else than a vain, unbelieving, sinful, evil conscience" (*Erlangen Ed.*, 13: 13); and by his comment on Genesis 4: 9: "*The dead Abel lives*, and by God himself is canonized in another life, a better and truer canonization than ever they received whom the pope canonized. His death was indeed horrible, but it was a truly salutary death, since he now lives a better life than before."

Luther's views on eschatology are still more fully set forth in his sermon on the *Descensus ad Infernos*, preached in the year 1533. After stating numerous erroneous conceptions of the *Descensus*, he declares that Christ descended into hell in order to shatter it and to bind the devil, "so that neither hell nor the devil can capture or harm me or any who believe on Christ, * * * although hell itself remains hell, and holds captive the unbelieving (so also death, sin, and all misfortune) that they must remain therein and perish." The benefits of the *Descensus* do in no way appertain to the wicked, and it is no part of Christ's mission to hell to preach the gospel either to those who did not hear it or to those who did

not believe it here on earth. It is for Christians only, that is, for those who here on earth believe on Christ, "that hell has been torn to pieces and the devil's kingdom and power destroyed."

In the year 1544, Luther's attention was again formally called to the subject of the salvation of the unbelievers, especially of the heathen, by Zwingli's posthumous book entitled *Expositio Christianæ Fidei*, in which it is confidently taught that such heathen as Hercules, Theseus, Socrates, Aristides, Antigonus, Numa, Camillus, the Catos, *et al.*, died in the same Christian faith with Abraham, Jacob, Moses, David, Peter, Paul, *et al.* (Works, vol. iv., p. 42). Luther replies as follows:—

"Say, now; who will care to be a Christian? What need is there of Baptism, of the Sacrament, of the Gospel, or of the prophets and Scriptures when such godless heathen as Socrates, Alcibiades, yea, and the abominable Numa (who established idolatry at Rome by the instigation of the devil, as St. Augustine wrote), and Scipio and Epicurus, are saved along with the fathers, the prophets, and the apostles in heaven, although they knew nothing about God, the Scriptures, the Gospel, Christ, Baptism, the Sacrament, or Christian faith? What else can such a writer, preacher, and teacher believe in regard to Christian faith than that it is like every other belief, and that every one can be saved in his own faith, even an idolater and an Epicurean like Numa and Scipio?"

The quotations here furnished run through a period of twenty-two years (1522-1544), and show that Luther had carefully reflected on the condition of those who die out of Christ. He never wavers in the belief, founded on the express didactic import of the divine Word, that all such are without part or lot in the salvation provided by Christ, *because* they do not know God, have either not heard of or have rejected Christ, and have not made use of the means of grace. As sinners they are subject to the judgment and wrath of God; and, according to his view of sin, original and actual sin is each an *efficient* cause of death; and according to his view of the

plan of salvation no one can be redeemed from either kind of sin, except by the application of the blood of Christ and by faith, and he knows no time for this except during the present life.*

The view of Melanchthon, who, as he himself testifies (C. R., iii., 825), first learned the gospel from Luther, is quite as decided as that of his master. He says:—

"There is no church where there is no knowledge of the promise of Christ and no ministry of the gospel. Therefore, Alcibiades, Cicero, and those like them, are not members of the church, although they had excellent civil virtues. * * * The church is the congregation which has the ministry of the gospel. Outside of this congregation, where the gospel is heard, there is no worship of Christ, and *no heirs of eternal life.* * * * Socrates, Plato, and those like them have no faith, because they have no knowledge of God." (*Loci*, De Ecclesia.)

In his *Examen Ordinandorum*, which for a long time had symbolical authority, he asks:—

"Is it necessary that persons should be members of the church, in order to be saved? It is absolutely necessary that each one, in order to be saved, should join the church by faith, confession, worship, and by willingness to give heed to the church or to join it." (*Corpus Doctrinæ*, p. 787.) Melanchthon knew no church except the "assembly of the called," "the assembly of those who embrace the gospel of Christ and rightly use the sacraments"; "nor must

* It makes nothing against this conclusion from the writings of Luther, as regards either future probation or the eternity of punishment, that in his earlier career he allowed the *possibility* of Purgatory, as a matter that may stand in the power of God; and also that it is not sinful (since it is not forbidden in the Scripture) as a matter of *voluntary devotion* to pray for the dead, thus: "Blessed God, if the condition of the soul is such that thou canst help it, be gracious to it. But when this has been done once or twice, let that suffice, for vigils and masses are the devil's traffic." *Erlangen Ed.*, 13:16; 30:370. But in 1530 he published his "RENUNCIATION OF PURGATORY." Says Köstlin (Luther's Theology, II. 31): "By this refutation of the Romish lies he remained steadfast, and speaks no more of the possibility of Purgatory. On the contrary, he concludes from Rev., 14:13: 'If the dead who die in the Lord are blessed, why pray for them? To pray for them is to assume that true Christian souls are in Purgatory; and as to the souls of non-Christians, they are already condemned, and are beyond the reach of prayer.'" (*Erlangen Ed.*, 31:194.)

we imagine that there are any elect outside of this visible assembly, in which God is efficacious through the ministry of the gospel, and regenerates many unto eternal life" (*Loci* of 1535 and 1543).

Or as he has put it in the *Corpus Doctrinæ*, p. 262:—

"The true church is that assembly which, as the Holy Catholic Church, embraces the Ecumenical Creeds, and receives the Scriptures. The heirs of salvation are found only in the assembly of the called, which in the general sense is the church."

Melanchthon readily admits, and often laments, that there are many hypocrites and ungodly persons in the "visible church," as he has described it above; yet, as both his dogmatical and his symbolical writings everywhere witness, he knows of no salvation outside of the visible congregation which has the gospel and the sacraments. The heathen are denied salvation expressly, because they do not know God; and unbelievers, because they have rejected the gospel.

And now, when it is remembered that for a long time the *Corpus Doctrinæ* was confessional in the Lutheran Church, and that, for more than half a century, the *Loci* was the only *encheiridion* of theology in schools and seminaries of learning, it can easily be concluded what was generally taught and believed in the Lutheran Church during that "pentecostal period" when her faith was forming and crystallizing.

II.—The Confessions.

The Augsburg Confession (*anno* 1530) is universally accepted by the Lutheran Church. All Lutheran congregations, synods, and conferences receive this creed as their fundamental doctrinal basis; it is embraced in the oath of every Lutheran theological professor in America; all candidates for the Lutheran ministry are required at their ordination to subscribe this venerable document, as in its statements of doctrine throughout in harmony with the inspired teaching of the divine Word.

This symbol, incidentally, but in a most fundamental and im-

portant way, touches the question of eschatology in Art. II.—Of Original Sin—which declares "that this disease or original fault is truly sin, condemning and bringing ETERNAL DEATH now also upon all that are not born again by baptism and the Holy Spirit."

Here we have, according to the Lutheran theology, the root of the whole matter, the *cause* of eternal condemnation, — Sin, the generic definition of which, as given by Melanchthon and adopted either literally, or in substance, by all standard Lutheran Theologians, is: "Sin is a defect, inclination or action, which conflicts with the law of God, is offensive to him, condemned by him, and causing those in whom it is found, unless forgiven, to become subjects of eternal wrath and punishment." This sin, or sinful condition, belongs to all men who are naturally engendered, that is, are begotten of a human father. As original sin, it is primarily and principally (see Apology, Art. II.) a defect or want (*carentia*) of original righteousness; that is, original sin is the loss of that moral light and knowledge and purity which God planted in the human soul at creation. This alone is an *efficient* cause of condemnation, because, (*a*) God cannot take delight in a creature so defective; (*b*) a creature so defective does not conform to the will of God, and has neither strength nor ability to begin and to practice conformity to the will of God. But, in addition to the want of original righteousness, and the "deep corruption of all the powers of nature in man," there is *concupiscence*, which, as an abiding propensity or inclination to evil, is also sin. This begets actual sins, which consist in overt violations of God's holy law. These are a *sufficient* and an *adequate* cause of condemnation, and, together with original sin, from which they are never dissociated, do now also bring condemnation upon *all men* who are not born again by baptism and the Holy Spirit. Or, as both Luther and Melanchthon emphasize, all men are by nature under condemnation; even little children who have done no actual transgression are under condemnation, because they are destitute of original righteousness. The adult heathen, as Melanchthon says, "have

turned themselves away from the true Church of God, from the knowledge of the true God, and from the promise of the Redeemer" (*Corp. Doc.*, p. 243). Hence, having sin, both original and actual, they cannot be saved, except they be brought to the knowledge of Christ by the gospel, and be born again of baptism and of the Holy Spirit, in which divine operation (regeneration), according to all the orthodox interpretations of Art. II., and according to the entire historic Lutheran conception of the new birth, baptism and the Word are the divinely appointed means, and the Holy Spirit the *indispensable* agent. But here comes in a distinction. With *adults* the Word is the *indispensable* means. For "how shall they believe in him of whom they have not heard?" and "without faith it is impossible to please God." Hence, as all have sin, which is the cause of condemnation, the Lutheran theology makes no practical difference, except in *degrees* of guilt and punishment, between those adults in Christian lands who have rejected Christ, and those adults in heathen lands, who having in their ancestors lost the gospel first promulgated in the Garden of Eden, and having in themselves sinned consciously against the law in their own hearts, never heard the name of Christ. Quenstedt, (*anno* 1685) in discussing the state, condition, and salvability of the heathen, claims Luther, Melanchthon, Hutter, Gerhard, Calovius, *et. al.*, in favor of the following opinion: "The Scripture, without exception, adjudges eternal condemnation to all who do not believe in Christ. * * * For obtaining salvation a knowledge of Christ and true faith in him are necessary. To *deny* the Son, *not to believe* on the Son, not to have *faith*, are common both to unbelievers in the visible church who reject the benefits of Christ, and to the heathen who live without the church." (*Systema*, Pars Prima, Cap. 6, sec. 2.)

In the case of infants, baptism is the *ordinary means* of regeneration. But inasmuch as from the very beginning of his evangelical career, Luther adopted the Augustinian principle that not the deprivation of baptism, but the contempt of it, condemns, it follows

that neither Art. II., nor Art. IX., of the Augsburg Confession, cuts off unbaptized infants from salvation. This is the unanimous judgment of all the special commentators on the Confession. Carpzov, the greatest of these, declares (1657) in his *Isagoge*, pp. 153, 332, that the Confession speaks only of the *ordinary* necessity of baptism, which binds us to use God's appointed *means*, but does not hinder God from regenerating infants in an extraordinary way; and Hoffmann (1727) *Com. on Confession*, p. 36, says of the clause in Art. II., "Who are not born again by baptism and the Holy Spirit": "From this it does not follow that the children of unbelievers, born out of the church, are condemned. Much less ought this to be affirmed of the non-baptized infants of Christians. For although regeneration ordinarily takes place in infants by baptism, yet in an extraordinary way it may take place by the immediate operation of the Holy Spirit. This the Augsburg Confession does not deny by these words. It means to affirm only the *absolute* necessity of the new birth and of regeneration, and the *ordinary* need of baptism."

It can be shown that all the Lutheran theologians *affirm* the regeneration and salvation of all the infants of believers; that they withhold a positive opinion about the infants of unbelievers and of the heathen, but incline to the milder view and express the hope* that *all* infants will be saved. That this is the position of those who prepared the Augsburg Confession, and of its expounders and defenders, is abundantly evident. In *Com. in Gen.* 17 : 4, Luther says: "Although children have original sin, yet it is a great thing that they have not sinned against law. Therefore, since God is by nature merciful, he does not permit them to be in a worse condition because in the Old Testament they could not have circumcision, nor baptism in the New." In *Com. in Gen.* 25 : 10, he utterly repudiates the Romish doctrine of the *Limbus Infantum*,

*Conservative theological opinion of modern times has not gone beyond the position of the old Lutheran divines. Prof. H. B. Smith (Syst. Christ. Theol., p. 322) says: "*As to those who die in infancy*, there is a well-grounded hope that they are of the elect." See Arminius, Works III., 368, Eng. Trans. The Lutheran theologians *never* speak of "the reprobation of infants," much less of "the damnation of infants."

which denies consciousness and the vision of God to unbaptized infants. He commends them to the *goodness* of God. In his *Bedenken* (De Wette's *Luther's Briefe*, vi., 339), he writes: "Who will doubt that the children of Israel who died uncircumcised before the eighth day were saved through the prayers of their parents and the promise that God would be their God? God has not confined his power to the sacrament, but by his WORD he enters into covenant with us." He declares that this has always been his opinion. And both he and Bugenhagen join (Leipzig ed. of Works, xxii., p. 418) in condemning those who refuse to unbaptized infants the rites of Christian burial: "We bury them as Christians, confessing thereby that we believe the strong assurances of Christ. The bodies of these unbaptized infants have part in the joyous resurrection of life." And Scherzer, 1680, (*Systema*, vii., 169) sums up the universal Lutheran faith on this subject as follows:—

"We do not assert that the infants of the heathen are indiscriminately condemned. This we are prohibited from doing, by the infinite mercy of God, by his universal will to save men unless they interpose an obstacle, by the universal merit of Christ, by the hand of the Lord, which is not short that it cannot save in an extraordinary way, by the prayers of the Church in accordance with the command of the Apostle, 1 Tim., 2:1. * * * Yet they are not saved by some *absolute decree;* nor out of Christ; nor without faith. For without faith in Christ no one can please God; nor is the hand of the Lord short that it cannot kindle faith in them in an extraordinary way."

The two things which the standard Lutheran theologians, without a solitary exception, from Luther down to the present day, affirm as ABSOLUTELY necessary to all men (infants included) for salvation, are: (*a*) Regeneration by the Holy Spirit, (*b*) Faith in Christ. That is, the conditions of salvation for adults and infants are *absolutely* identical; in the sense that the corrupt sinful nature of both classes *must* be changed by the Holy Spirit; and in the sense that the merit of Christ *must* be applied personally to each and every human being who is to become an heir of eternal life, and

these conditions MUST obtain in the present life. In the case of adults these conditions are wrought by the Holy Spirit through the appointed means of grace. In the case of infants these conditions are wrought *ordinarily* through baptism, but may be wrought *extraordinarily* without any means whatever.

It may truly be said that the entire Augsburg Confession is constructed on this basis. In Art. III., Christ is set forth as a "sacrifice not only for original, but for all actual, sins of men"; who (Art. IV.) must be appropriated by *faith;* which (Art. V.) is "given through the gospel and the sacraments, through which, as means, the Holy Spirit is imparted"; and these means (Arts. VII., VIII.) are associated with the historic church, which preaches the gospel and administers the sacraments, and is itself the congregation of all believers and saints, although in this life there are many hypocrites and false Christians; and as (Arts. XI., XII.) the Confession connects absolution with the visible church, so it limits *repentance* to this life and to faith in the gospel as it is now preached; while in Art. XVIII. it is expressly declared that "without the grace, assistance, and operation of the Holy Spirit, he (man) is unable to become pleasing to God, or to fear God in heart, or to believe in him, or to cast out of his heart innate evil; and that these things are effected by the Holy Spirit, who is given through the Word of God;" and in Art. IX. it is taught that by baptism "infants become acceptable to God," which, as interpreted by the well-known views of those who composed the Confession, does not mean that unbaptized infants cannot be saved.

In Art. XVII., the subject of eschatology is treated under the title, OF CHRIST'S RETURN TO JUDGMENT: "It is also taught that, on the last day, our Lord Jesus Christ will come to raise and judge all the dead, to give unto the believing and elect eternal life and endless joy; and that he will come to condemn impious men and devils to hell and everlasting punishment. They condemn the Anabaptists, who think that to condemned men and the devils shall be an end of torments."

The Roman Catholic Confutation (Aug. 3, 1530) accepts the entire article: "The confession of the seventeenth article is received, since from the Apostles' Creed and the Holy Scriptures the entire Catholic Church knows that Christ will come at the last day to judge the quick and the dead. 2. Therefore they justly condemn here the Anabaptists, who think there will be an end of punishment to condemned men and devils."

That the Confutation properly interprets the article is evident from Melanchthon's testimony in the Apology: "The seventeenth the adversaries receive without exception, in which we confess that, in the consummation of the world, Christ shall appear and shall raise up all the dead, and shall give to the godly eternal life and eternal joys, but shall condemn the ungodly to be punished with the devil without end."

From this explanation of Melanchthon it is evident that the Confession was intended to teach, and does teach, that the judgment of all men will take place at the last day; that both the just and the unjust will have their respective portions assigned them at that time; and that the punishment of the ungodly will be without end.

The Smalcald Articles, written by Luther in 1537, and subscribed by him and by forty-four other ministers and professors, briefly rehearse the doctrine of the seventeenth article of the Confession, and state that on this subject there is no difference between the confessors and their adversaries, since both sides confess the "Creed of the Apostles, as well as that of St. Athanasius, and the Catechism in common use for children." What the ecumenical standards, including the Nicene Creed, teach on subjects of eschatology, is too well known to need repetition here. But the ecumenical creeds, together with the Augsburg Confession, the Apology, the Smalcald Articles, and the Catechisms of Luther, were again and again re-asserted and reconfessed in synods, conferences, and diets, before the appearance of the Form of Concord in 1580, which has for its prime object the explanation of these confessional writings in those articles on which disputes had arisen among the

theologians of the Augsburg Confession, and which declares its intention "not to depart even a finger's breadth from the things themselves, nor from the phraseology concerning them" (see Preface); and which, while it contains no article on the judgment and the punishment of the wicked, endorses and gives confessional authority to Luther's sermon on the *Descensus;* thus indirectly testifying that the entire Lutheran Church was unanimous in regard to the everlasting punishment of the wicked, which had been so distinctly taught in the primary confession and in the ecumenical creeds. Or, if doubt should be suggested as to the views of the framers of the Formula, it is at once met by the following from Chemnitz, who is universally regarded as the best representative of the "pure doctrine," in the second generation of the Lutheran Reformers. He writes (*Encheiridion*, p. 215): "What is the end of faith and of unbelief? The end of faith is the salvation of the soul, 1 Pet., 1, and eternal life, John, 3; the end of unbelief is eternal damnation, Mark, 16, and eternal destruction, 1 Thess., 1. In this life we are indeed saved, but in hope, Rom., 8; 2 Cor., 5. But the end both of faith and of unbelief will be fully revealed at the last day, when Christ shall come from heaven to the judgment, 1 Pet., 1; 2 Thess., 1. Then the righteous will go away into everlasting life, and the ungodly into everlasting pain; Matt., 25; John, 5."

III.—The Dogmaticians.

The dogmatical period of the Lutheran Church began with the publication of the Book of Concord, in 1580. Its chief representatives, who cover the latter part of the sixteenth and nearly all of the seventeenth century, are Hutter (†1616), Gerhard (†1637), and Quenstedt (†1688), who devoted themselves ardently, and with unsurpassed learning, to the defense of the Book of Concord, and are to-day the most influential teachers of theology in the Lutheran theological seminaries of America, since their writings in one form or in another, together with the Symbolical Books, are employed as text-books in all the Lutheran theological seminaries of the

country. Hence it can confidently be affirmed that, on the subject treated in this paper, no other doctrine is taught to the Lutheran theological students of America than that contained in the Symbolical Books and in the writings of these three men, their greatest expounders; and hence the inference, since as the very least every Lutheran minister in America subscribes the Augsburg Confession, that the doctrine of the future everlasting punishment of all who die without faith in Christ, is taught to one million of Lutheran Christians in this country.

In the *Compend*, which for a hundred years was a text-book in Germany, and is now a text-book in America, Hutter answers the question, "Will there be a judgment?" by quoting Art. XVII. of the Confession and Art. VIII. of the Apology. "Who will have to appear at this judgment?" "All men, believers and unbelievers, as many of them as have ever lived, do now live, and ever shall live." He declares that the rule of judgment will be the acceptance or rejection of the Gospel, that the sentence will be final, that the torments of hell will last for ever, but that there will "be degrees of torment or punishment in hell according to the degree of the sins themselves, so that the more wickedly a man has lived, the more severe the torments he will have to suffer." He also utterly repudiates the doctrine of purgatory and declares that "there are also but two classes of men: the one the pious and believing; the other the wicked and unbelieving" (pp. 233–239, *Eng. Trans.*).

Gerhard was the pupil of Hutter, but greater than his master. He treats the subject of condemnation with great fullness and particularity: "By eternal wrath is meant that ineffable misery, that horrible punishment, that most wretched condition, into which the souls of the wicked go IMMEDIATELY after death, and where, after the resurrection of the body, both soul and body are eternally punished." *Loci*, (Cotta) XX., p. 175.

While the dogmaticians differ as to the whereabouts of hell, they all agree that it is entirely distinct from heaven, and is separated therefrom by an impassable barrier.

Gerhard says :—

"Hell is a definite locality, as all finite beings must be confined to a place, as the wicked are not in heaven, and as hell and heaven constitute the only two places. They cannot be everywhere, because they are not infinite. Ubiety belongs necessarily to finite beings. Therefore the condemned must be in a place." *Ibid.*, p. 176.

"But for the intercession and ransom of Christ, Adam's sin would have precipitated him into unending punishment. The same comes now upon all who are not in Christ Jesus, and who, on account of Christ, have not obtained remission of sins and become reconciled to God; because God as a just judge must punish sin not only with temporal but also with eternal punishments; since as an offense against God, who is the infinite Good, sin is an infinite offense which merits and consequently receives a penalty which is infinite in duration." *Ibid.*, 183.

"The wicked will always be subject to the wrath of God, which is that efficacious and omnipotent will of God by which he inflicts eternal punishment upon the damned. This eternal punishment is based on unbelief and final impenitence." *Ibid.*, 192.

Quenstedt, called "the book-keeper of the Wittenberg orthodoxy," makes the "rule" of the final judgment, the word of God; its *real* object, faith and unbelief; its sentence eternal. He says :—

"The rule in the last judgment will be one and the same, viz., the entire doctrine revealed from heaven. The word which men have heard, which they knew was true, will judge them, but not in the same sense, for to believers will be adjudged eternal joy, according to the gracious rule of the gospel, Gal., 3 : 9; but to unbelievers will be adjudged eternal shame, according to the law of Moses, Gal., 3 : 10. Unbelievers will be judged by the law not alone and in itself considered, but as illumined by the gospel, for they will be condemned because they have not apprehended Christ and his merit by faith."

"The objects of the final judgment are *personal* and *real*. The *personal* objects are angels and men; the *real* (*reale*) are the faith

and unbelief of each one, for in accordance with these *immediately* will men be judged."

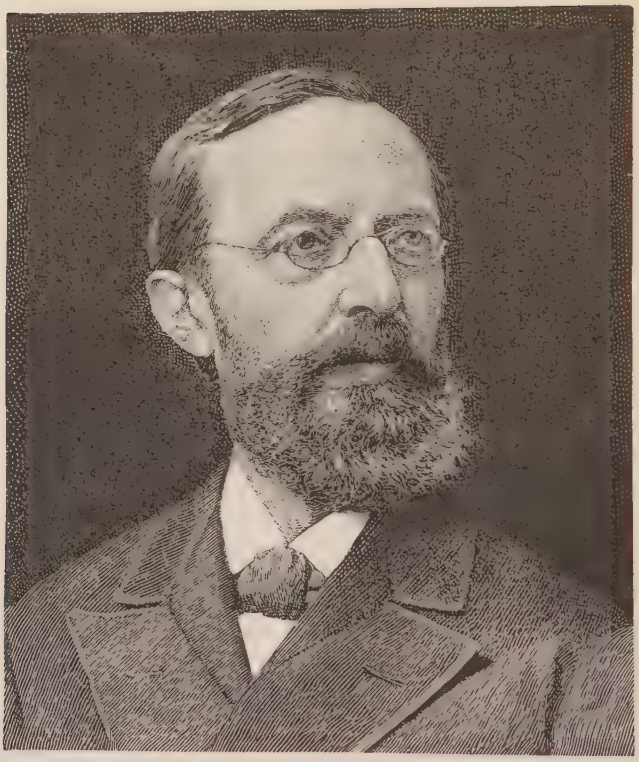
"The unbelieving and finally impenitent, both without and within the church, have been judged already in eternal reprobation, but at the last day they will be judged by the publication of the sentence of condemnation and by the execution of reprobation."

"The wicked are said to be condemned to the torments of hell at the last judgment, although their souls are even now tormented in hell. But if the souls of the wicked are now suffering the torments of hell, who will doubt but that the wicked angels are suffering the same? * * * If the punishments of wicked men are increased and brought to the highest degree when their souls, reunited with their bodies, are cast into hell, so the devils will receive the complement and the fullness of their torments when in the last day they shall be so delivered over to hell as never more to come out." *Systema*, Pars Quart., Cap. 19, pp. 611, 627, 629.

It will thus be seen that the dogmaticians are in strictest accord with Luther and Melanchthon and with the Confessions. Together, they teach that no person can be saved without personal faith in the historic Christ; that the time for acquiring and exercising this faith is the present life; hence that the *post mortem* condition of every person is decided here on earth; that the condition of those who die without faith in Christ is a condition of conscious pain *absolutely* without end, although there will be degrees of suffering, according to the degrees of personal guilt, which in the case of some heathen, it is conceded, may be very small, yet, as they are without faith in Christ, sufficient, so far as we can learn and infer from the divine Word, to exclude them from the favor of God. Such conclusions the Lutheran Church of this country believes to be in harmony with the didactic statements and the plain inferences of the divine Word, beyond which she is not willing to carry this grave subject, choosing rather to rest with full satisfaction in her ancient *confessional* and *historic* faith, which, as touching the subject now in hand, the writer hereof is assured both by his own observation,

and by the express written testimony of the learned presidents and professors of the leading Lutheran theological seminaries, is maintained in the church to-day, taught in all its theological schools, and preached in its pulpits, to the full exclusion of the doctrine of *post mortem* probation, and likewise to the full exclusion of the doctrine of the merely *temporary* punishment of the wicked.

J. M. Richard.



Augustus Schultze

CHAPTER XLII.

The Punishment of the Wicked will be Everlasting Exclusion from God's Presence, together with Utter Misery and Wretchedness.

Physical Death does not End Conscious Existence, but is a Birth into a World of Eternal Realities.—It Alters the Surroundings but not the Character.—The Final Judgment, which Declares the Future of Each and All, will not take place until After the Resurrection.—The Object of this General Judgment.—Between the Death of the Body and this Great Event is an Intermediate State.—During this Interval, Christians are in Communion with their Saviour, their Condition being that of a Quiet, Joyful Anticipation of Heaven.—The Opposite State is that of the Unbeliever, passing as he does into a Dungeon, which Gives him a Foretaste of Hell.—No "Purgatory" for the Atonement of Sins, no "Second Probation" for those who have Willfully Rejected the Offer of Salvation.—The Gospel of Christ will be made Known to All Men before the Final Judgment and will constitute its Criterion.—Christ himself, more than any Apostle, Inculcated and Impressed upon Men's Minds the Certainty of Everlasting Punishment.—The Cross of Christ is Found to be a more Powerful Incentive, both to Conversion and Holiness, than the Fear of Damnation.

By Rev. Augustus Schultze, President of the Moravian Theological Seminary, Bethlehem, Pa.

The Church known as the Unitas Fratrum (Unity of the Brethren), or the Moravian Episcopal Church, is the child and heir of the ancient evangelical Church of Bohemia and Moravia, which was founded one hundred years before the Reformation of the sixteenth century and which sealed its faith in the blood of martyrdom. When the "renewed Church" was quickened into life by a gracious outpouring of the Holy Spirit, it recognized its chief mission to be that of "preaching Christ and him crucified," as a bond of union among Christians of all denominations, and of carrying the gospel of saving grace to the heathen. Hence it did not

consider it necessary or expedient to formulate a denominational creed in the sense of a complete system of theology covering every point of Christian doctrine. Its confession of faith, although very explicit and emphatic with regard to certain cardinal truths of religion, the acceptance of which is considered necessary to salvation, is exceedingly brief, not to say incomplete, with regard to other points which are held to be of minor importance, or which are regarded as "mysteries of Scripture," not sufficiently revealed to be formulated by the Church.

This principle applies particularly to questions of eschatology, and accounts for the fact that not until the last General Synod convened at Herrnhut, Saxony, in the year 1879, was the following article added to the "facts and truths clearly attested by the Holy Scriptures," viz.: "The doctrine of the Second Coming of the Lord in glory; and of the resurrection of the dead, unto life or unto condemnation." In addition to this short, positive declaration, the *Results of the General Synod*, in an appendix containing "points not of general importance," has the following negative injunction: "In the Brethren's Unity it is forbidden to *teach* either the doctrine of the final salvation of all men, or of the annihilation of the wicked, and it is hereby pointed out that no brother is justified in seeking to gain over other souls to a belief in these doctrines, which are, at all events, not clearly taught in Scripture, and the latter of which contradicts our Church manuals of doctrine."

The "Easter Morning Litany," to which the *Results of the General Synod* point as to the "confession of faith which has been annually declared by the whole Church for more than a hundred years," briefly refers to the question of future punishment in these words: "(Christ) went also by the Spirit and preached unto the spirits in prison," and "the Lord will descend from heaven with a shout, with the voice of the archangel and with the trump of God, to judge both the quick and the dead," but it does not speak of the fate of those who do not inherit eternal life.

Not that the Moravian Church has ignored this question alto-

gether. The *Confession of Faith*, which the ancient Unitas Fratrum presented to the emperor of Austria, in 1535 (article xx., *De Tempore Gratiæ*), contains the following declaration: "*Docent insuper certissimum cuique esse debere, quod si absque pœnitentia et fide Evangelii, in peccatis suis decesserit, animam suam a morte, veluti impii illius divitis, cui jam nulla reliqua erat gratia, æterni judicii ream fieri. Qui sic impœnitentes vita hac defunguntur in extremo conclusionis die, suis auribus horribilem Dei vocem audient; 'Discedite a me, maledicti, in ignem æternum, qui paratus est Diabolo et Angelis ejus.'*"*

And the Renewed Church of the Brethren expressly avows its substantial adherence to the doctrines taught by the orthodox evangelical churches, and especially to the "Augsburg Confession, with its twenty-one doctrinal articles, as being the first and most general Protestant Confession," adding, however, the proviso: "Yet we do not desire thereby to infringe upon the liberty of conscience of our members."

In the "Synodical Writing" which prefaces Count Zinzendorf's twenty-one discourses upon the Augsburg Confession (translated by F. Okeley, London, 1753) we find this passage:—

"That our Lord Jesus Christ *will at the last day come to judgment, and will raise up all the Dead, to the Elect and to Believers will give eternal Life and everlasting Joy, but will condemn wicked Men and Devils to Hell and eternal Punishment*, is also true. To teach that Devils and damned Men shall not have eternal Pain and Anguish is so much as directly to contradict our Saviour's Saying, '*The Wicked shall go away into everlasting Punishment*'; which is still the more carefully to be avoided, in that our Saviour has heighten'd the Punishment of eternal Fire with another farther Idea, namely, that

*"They teach, furthermore, as a most certain truth, that, if any one die in his sins, without repentance and without the faith of the gospel, his soul, like that of the ungodly rich man, shall after death be subject to eternal judgment. Those who depart this life thus impenitent shall, on the last day of the conclusion of all things, hear with their ears that awful voice of God: 'Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.'"

it shall be *Cruciatus non intermittens*, an unintermitting Torment. In the mean while, this Subject has not been treated upon among us for several Years; nor do we know one Brother in all our Congregations, to whom the Consideration, how much Pain Sin hath cost his Saviour, and that it grieves the Holy Spirit, is not Argument sufficient to make him beware of it."

Zinzendorf himself, in his usual vigorous and genial manner, expresses his views in the tenth discourse in this way:—

"It is a Truth quite incontestable, that our Saviour himself seemed, more than any Apostle, to desire to have the Eternity of Hell-Torments inculcated and impressed upon Men's Minds. . . . The entire Notion of their Release is a Philosophical Whimsey; . . . they find (it seems) an insufficient Proof of the Love of God in the Death of our Saviour, and in the only begotten Son of God being offered up, and imagine therefore that they ought to ransack for more Arguments, in order to afford a stronger Proof of Love and Mercy. And here now, among other Things, this steps in to their Relief, they will have all Creatures finally saved. . . . That which I have to object in general against this Doctrine, is this: The People, who are for spreading this Doctrine, are mostly Persons as dead as Stones, who are only concerned how it will turn out in the Upshot with the Wicked and the Devils; about which, in my Opinion, nobody at all ought to concern himself, and the Children of God least of any: For these ought by all Means to put Body and Soul upon their full Stretch, in laboring, thât no one might, if possible, go at all to the Devil; but that all People might get acquainted with the Lamb of God and his Wounds, and then there would be no Fear, about either temporary or eternal Damnation."

Bishop Spangenberg, whose *Idea Fidei Fratrum*, or "Exposition of Christian Doctrine, as taught in the Protestant Church of the United Brethren," is still regarded as a standard of Moravian theology, treats of the subject "of everlasting life and damnation," at some length, but with great cautiousness, confining his statements to the plain testimony of Scripture. Dr. Herman Plitt, the

most prominent theologian of the Moravian Church, in recent times, in his *Evangelische Glaubenslehre*, and in his *Gnade und Wahrheit*, follows in the footsteps of Spangenberg, although, in conformity with the demands of the age, he devotes much more attention to eschatological questions.

None of the works referred to, however, are recognized by the Church as *authoritative*, or "binding the conscience." As the *Results of the General Synod* declare: "The (Moravian) Church esteems it neither necessary nor profitable to construct a creed formulated with regard to all individual points of doctrine, thus binding consciences and quenching the Spirit. . . . Yet just as little can the Church suffer any one within its borders to *teach* and *preach* anything opposed to Holy Writ, and particularly to those statements which we, according to our understanding, consider to embody the leading doctrines of Holy Scripture."

Thus, the boundary lines within which Moravian teaching and preaching are confined, are very wide, but plain enough to allow of a *practical unanimity* of belief. Once or twice have the authorities of the Church found it necessary to remove a ministerial brother from his office and place him on the retired list, for teaching and preaching either the final salvation of all, or the annihilation of the wicked; but, considering the fact that the Moravian denomination is so widely scattered over the whole face of the globe, there is a remarkable agreement with regard to the question of future punishment, as well as with regard to all other points of Christian doctrine. Hence the views presented in the following dissertation, though merely an individual expression of opinion, may be considered as substantially embodying the teachings of the Moravian Church upon this subject.

I.—Continued Existence after Death.

We believe then, in the first place, that there is a future punishment reserved for the sinner, and that physical death does not end conscious existence. Philosophical arguments for the immortality

of the soul are not conclusive. Still our sense of justice tells us that God's moral administration will be fully vindicated in a life to come, because in this present life retribution is not proportioned to the guilt incurred by transgression. The conscience of the sinner also convinces him that there is a hereafter. This conviction is rendered certain by the declarations of Scripture. It is true, the Bible does not pledge eternal life to the wicked. God "only hath immortality" dwelling in himself, and the Creator, surely, has power to annihilate the existence of the creature which he created. The *believer* is assured of eternal life by the resurrection of Christ from the dead and by the Spirit of Christ dwelling in his heart. "He that believeth in me," says Christ, "though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John, 11:25, 26). "If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished" (1 Cor., 15:17, 18).

Nevertheless, a conscious existence after death for the unbeliever is taught in the Old Testament, in Daniel 12:2, "Some (shall awake) to everlasting life, and some to shame and everlasting contempt." It is implied in the parable of the rich man and Lazarus, and is distinctly avowed in many doctrinal statements of the New Testament, which assert a future resurrection "both of the just and unjust."

II.—The Intermediate State.

The Moravians speak of the death of the believer as of a "going home to the Saviour." "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor., 5:8). At the same time, we know that the happiness of the blessed will not be complete until the resurrection of the body, which is appointed for the end of the present world. Again we read: "It is appointed unto men once to die, but after this (cometh) judgment." Here, too, we know that the final judgment will not be held until after the resurrection. We conclude, there-

fore, that there is an intermediate state between the death of the body and the resurrection day.

To the believer, this intermediate state cannot be a state of unconsciousness, although it is sometimes termed a sleep (1 Thess., 4:13). Otherwise, St. Paul could not have written, "Having a desire to depart and to be with Christ, which is *far better*" (Phil., 1:23). Those who here, on earth, have enjoyed the privilege of a daily, personal communion with their Saviour, cannot after death be deprived of that greatest of blessings, without experiencing a serious loss. Nor is it conceivable that, with the Spirit of God dwelling in them, they should be practically dead, from the day of their departure until the resurrection day. Doubtless, when compared with the state of conflicts and trials from within and without, through which they passed in their bodily life, the intermediate state will bring to them a sweet repose; for "they rest from their labors" (Rev., 14:13). But, when the voices of worldly din and commotion grow silent, when the imperfections and inconsistencies which originate in the weakness of the flesh cease, the souls of believers will enjoy an undisturbed communion with Christ, as never before. Indeed, the predominant feature of that life absent from the body would seem to be a quiet, intuitive beholding of him, who is "the author and finisher of faith," "the captain of their salvation." Thus will the intermediate state be to them a joyful anticipation of heaven, while all the divine germs which are implanted into their souls ripen unto the day of perfection.

If such be the state of the believer, after death, it seems reasonable to suppose that its opposite will be found in the state of the unbeliever. Death is the birth into another world, the world of realities over against a world of appearances. Hence, to him who has lived a life of sin, the entrance into the spirit world must bring a painful sense of want, a feeling of misery and anguish, as illustrated by the outcry of the rich man in the parable, "I am tormented in this flame." Death alters the surroundings, but it is not likely to change the character that has formed during the earthly life;

and if the ungodly take their evil conscience, their hatred and envy, their impurity and self-conceit, all their ungratified passions, with them, into the spirit world, their condition cannot be otherwise than most wretched. As the believer, through the gate of death, enters a paradise of bliss, where he enjoys a foretaste of heaven, so the unbeliever, through the same gate, passes into a dungeon which will give him a foretaste of the misery of hell. Scripture certainly speaks of "spirits in prison" (1 Pet., 3:19), kept "under punishment unto the day of judgment" (2 Pet., 2:9, Rev. Vers.).

III.—Can Salvation be Obtained after Death?

The Moravian Church does not believe in a "purgatory," as a place or state, in which the sinner may atone for his sins and, being purged from guilt, may be saved "yet so as by fire." Neither do the Scriptures hold out any hope of conversion after death, for those who have willfully rejected the grace of God in Christ, and have thus committed the sin against the Holy Ghost which cannot "be forgiven, neither in this world, neither in the world to come" (Matt., 12:32). *Now* is the accepted time and the day of grace, and not on the other side of the grave. The ministers of Christ offer life and death in a decisive sense to all who hear the gospel. There is no "second probation" for those who have "trodden under foot the Son of God," and have "done despite unto the Spirit of grace" (Heb., 10:29). "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment" (Heb., 10:26, 27).

This *willful rejection* of the offer of salvation and this committing of the unpardonable sin may not have been manifested, during the earthly life of the impenitent, by gross outbursts of wickedness, by open infidelity and blasphemy, or by revolting crimes. The sinner may have covered his evil tendency with the cloak of morality, or, having become a slave of vice, may have, continually, deceived others as well as himself with vain hopes of reformation. Such deception

must cease after death, but the ruling tendency of the heart remains the same. Suffering, unless accompanied by new and special manifestations of divine grace, only embitters the soul, and we have no Scripture evidence that such new influences are exerted, after death, upon the impenitent. Hence their sinfulness can only become more deep-rooted, more absolute and devilish; they are ripening for the judgment day, and "the gulf" which is fixed between them and the children of God is ever widening.

But many depart this life who have not committed the sin against the Holy Ghost, and yet have never made a personal experience of saving grace, for the simple reason that the gospel of salvation was never brought near to them. Is there no salvation after death for them? What has become of the spirits of all the millions who died before the birth of the Saviour of mankind? What is the condition, in the intermediate state, of the millions of heathen and Mohammedans who die without the knowledge of the gospel, not to mention all those who, though living in a Christian country, never, in their earthly lives, have had an opportunity to hear the truth, as it is in Christ Jesus? Surely, God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim., 2:4), and Christ is the propitiation "for the sins of the whole world" (1 John, 2:2). There are in every nation those who are not far from the kingdom of God, who "fear God and work righteousness"; yet "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Man cannot be saved without knowing Christ and the power of his salvation; "for there is none other name under heaven given among men, whereby we must be saved."

We have the promise of Christ, that the gospel shall first "be preached in all the world for a witness unto all nations; and then shall the end come" (Matt., 24:14). Shall it not be preached to the dead also? Can Christ be the judge of the whole world on the judgment day, who "will judge the world in righteousness," unless the whole world has beforehand learned to know of him? We

grant that the passages of Scripture which may be quoted as direct proof-texts for this opinion are few and of uncertain application. But, whatever their correct rendering may be, they contain enough to encourage our hope that, before the judgment day comes, the grace of God in Christ Jesus shall have been offered to all as a "savor of life unto life" or "of death unto death." Says Christ, "Abraham rejoiced to see my day; and he saw it, and was glad" (John, 10:56); and Peter, "For this cause was the gospel preached also to them that are dead" (1 Pet., 4:6).

The Moravian Church, in its "Easter Morning Litany," still declares in the words of Peter, that Christ "by the Spirit went and preached unto the spirits in prison" (1 Pet., 3:19); and the inference that may be drawn from this confession with regard to an extension of a similar privilege to the heathen of later ages has never lessened the missionary zeal and activity of this Church, a zeal which, even to this day, is not surpassed by that of any other evangelical denomination.

IV.—The Judgment Day.

We believe "that there shall be a resurrection both of the just and unjust." Those in whom the Spirit of God dwells have the resurrection of Christ given to them as a pledge of the restoration or regeneration of their bodies, that they "may be conformed to the body of his glory." To the ungodly no such pledge is given, and it may be questioned, whether the resurrection unto damnation necessarily implies a restoration of the body corresponding to the corrupt state of their soul, or whether they shall merely be called up from the spirit world to receive their final sentence. Passages such as Matt. 10:28: "Fear him which is able to destroy both soul and body in hell," would seem to indicate that those who are to share the fate of the Devil and of his angels shall do so in the possession of some kind of outward form. However this may be, it is certain that all men must appear before the judgment seat of Christ.

This judgment is an outward event, occurring at a definite time; its object is to make a public proclamation and proof of what has virtually been decided before. As the harvest day reveals the fruit, so will the judgment day reveal the character of all men, in such a manner as to leave not the least doubt with regard to the justice of the sentence which is to be pronounced. Christ "will make manifest the counsels of the heart" (1 Cor., 4:5). This explains why, according to Scripture, on that day "words and works" are emphasized, as an outward evidence of the inner condition of the soul; but it does not annul the statement, that "he that believeth . . . shall be saved, but he that believeth not shall be damned" (Mark, 16:16); and "he that believeth on Him is not condemned, but he that believeth not is condemned . . . , because he hath not believed in the name of the only begotten Son of God" (John, 3:18). There cannot, in the last instance, be a double standard of judgment, some to be judged "by the gospel and some by the law of nature." Whatever has been said or done, will be considered in its relation to Christ, the only "mediator between God and men." The "righteous" will be accepted, because, what they have done was done unto Christ, and those who will hear the terrible sentence, "Depart from me, ye cursed," will be condemned, because they have "not done it" unto Christ.

And what will be the punishment reserved for the wicked? "He that believeth not the Son [of God] shall not see life; but the wrath of God abideth on him" (John, 3:36). To be excluded from the presence and favor of God, to be absolutely cut off from the source of all joy and comfort, and from the happiness in which the faithful through Christ have a share, this alone must be a source of utter misery and wretchedness. As the love of God in Christ and the holy fellowship of the saints constitute the essence of the felicity of the blessed, so the absolute selfishness and hatred, the unrestrained dominion of sinful passions over the condemned, must be a hell in itself, the more terrible, if combined with the compulsory confinement of many like souls in a common place of punish-

ment. As the kingdom of God, when perfected, will be an organic unity of harmonious life, so the chaotic mass of the wicked is compared, in Scripture, to a decaying carcass with the ever-gnawing worm of despair in all its parts! Whether this be all that is meant by the "fire prepared for the Devil and his angels" (Matt., 25 : 41), and "the lake which burneth with fire and brimstone" (Rev., 21 : 8), or whether these declarations imply an additional infliction of outward punishment, of a spiritual or bodily nature, we do not know. While the language of Scripture describing the torments of hell is evidently more or less metaphorical, the figures used being borrowed principally from the valley of Ben Hinnom, the sewer of the city of Jerusalem, we have no reason to doubt that the reality will be, at least, *equal* in terror to the symbol.

V.—The Question of a Final Restoration.

And is this decision final, or may we entertain hopes for the conversion of the condemned and a final restoration of all men unto salvation?

It has been said that, as the evil did not exist from the beginning, it cannot last forever. But the good likewise, so far as the creature is concerned, was not without a beginning; and if the holy God could permit the evil to exist hitherto, it is not inconsistent that he should permit its continuing forever, providing it is made absolutely powerless. It has, furthermore, been said that man, who was created in the image of God, must of necessity, at last, give up his sinful resistance, repent of his sin, and plead for mercy. But a compulsory conversion would destroy the principle of moral freedom which is fully recognized in the plan of salvation and which constitutes the essence of holiness. The soul that has resisted Christ until the judgment day may resist him forever; nay, the apostle declares: "It is impossible for those who were once enlightened and have tasted of the heavenly gift, . . . if they shall fall away, to renew them again unto repentance" (Heb., 6 : 4, 6). Again it is urged that it would be inconsistent with the justice and love of God,

to inflict infinite penalty upon finite transgression. But, if the sin which condemns is a continued and willful rejection of the grace of God, divine justice requires that the punishment shall continue as long as the transgression lasts. Neither can there be any appeal to God's holy love, which, while it saves whatever can be saved, is an absolute hatred of sin and, in the last instance, of the sinner himself, after he has become absolutely identified with sin. For we infer that those who are condemned to everlasting punishment belong to one and the same class with the Devil and his angels, in that their sin is the absolute sin which is without repentance. All the divine love cannot avail for the saving of a soul that has committed spiritual suicide and in consequence thereof prefers hell to heaven. Finally, it is asserted that the sufferings of the condemned must disturb the happiness of the blessed. But, if this point were well taken, it would prove that God himself is not perfectly happy now, because of the continued existence of sin and misery. When once the holy love of the saints is perfected in its godlike character, when all earthly relations have passed away and the voice of flesh and blood is heard no more, there can be no longer any feeling of sympathy for those who are utterly sinful, and no compassion for the enemies of God.

But does not Holy Writ offer some encouragement to hope for a final salvation of all men, by such passages as the following: "God has concluded them all in unbelief, that he might have mercy upon all" (Rom., 11:32); "As in Adam all die, even so in Christ shall all be made alive" (1 Cor., 15:22); "And every creature which is in heaven and on the earth and under the earth heard I saying, Blessing and honor . . . unto the Lamb forever" (Rev., 5:13)? (Compare also Phil., 2:10, 11.)

If Scripture did not contain any statements to the contrary, these passages would, indeed, justify the hope that, at last, all creatures will not only "confess that Jesus Christ is Lord," but will adore him as their Saviour. The apparent foundation of hope, however, is destroyed by the plainest declarations to the effect that, after the

judgment day, there is to be no further offer of salvation. And here we must notice that some of the most solemn warnings fell from the lips of the merciful Saviour himself. Not only did he say of Judas, "the son of perdition," that "it had been good for that man, if he had not been born" (Matt., 26 : 24), but he also repeatedly spoke of "eternal punishment" and of a "fire that never shall be quenched, where their worm dieth not and the fire is not quenched" (Mark, 9 : 45, 46). If any one contends, that the Greek word which is rendered "eternal," or "everlasting," strictly speaking, signifies "age-long," or "a world-period," he must remember that the same word is used to express the endless duration of the happiness of the children of God; and there can be no more emphatic language than that of Rev. 14 : 11 : "The smoke of their torment ascendeth up for ever and ever!"

VI.—The Question of Annihilation.

But, if the Word of God forbids our expressing any hope with regard to an ultimate restoration of the wicked, may we not, at least, look forward to a time when all that is evil will forever be destroyed by the annihilation of the wicked?

It has been argued, that an endless existence of those who are cut off from the only source of life, the living God, is impossible; or, again, that, as eternal life is an ever-increasing manifestation of the power of life, so eternal death must, at last, end in the extinction of being. Furthermore, the arguments which are urged in favor of a final salvation of all are repeated, with apparently greater force, in favor of the annihilation of the wicked, viz., (1) that, after an adequate retribution has been meted out to the sinner, his existence may come to an end, and, (2) that certain Scripture passages point in that direction, such as "The last enemy that shall be destroyed is death," and "that God may be all in all" (1 Cor., 15 : 26, 28).

But here, again, all the arguments that have been produced are not sufficient to permit of our setting aside the emphatic declara-

tions of Scripture to the contrary. Whatever our wishes and theories may be, we dare not deny the solemn and fearful fact, that the Holy Scriptures teach an everlasting punishment of the wicked.

VII.—Practical Use of this Doctrine.

Moravian ministers, with but few exceptions, consider it their duty to make the doctrine of eternal retribution a part of their message, because they are bound to preach the whole truth of God. They are convinced, also, that the solemn warnings of Scripture against the danger of hell fire, though not the strongest and truest motive to conversion and sanctification, are yet an important auxiliary to the offer of salvation in Christ, calculated to awaken the sinner from his sleep of indifference and sin, and to cause him to turn to the Saviour. They remember our Lord's words: "I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell" (Luke, 12:5), and the injunction of Jude: "Others save by fear, pulling them out of the fire" (Jude, 5:23).

The experience of the Moravian Church in the work of saving souls, in Christian as well as in heathen lands, goes to prove that true repentance is wrought not by the fear of future punishment, but by the power of Christ's great love to poor sinners. How often has it been verified that the simple story of the crucified Saviour alone melts the heart, when it has first been crushed by the hammer of the law! Hence, Moravian ministers do not make it a point to dwell upon the terrors of hell, because they know the cross of Christ to be a more powerful incentive, both to conversion and holiness, than the fear of damnation; yet they cannot overlook the solemn charge given to the prophet in Ezekiel 3:18, 19, "When I say unto the wicked, Thou shalt surely die: and thou givest him no warning . . . his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, he shall die in his iniquity: but thou hast delivered thy soul."

It is needful, even for the children of God, to always bear in mind

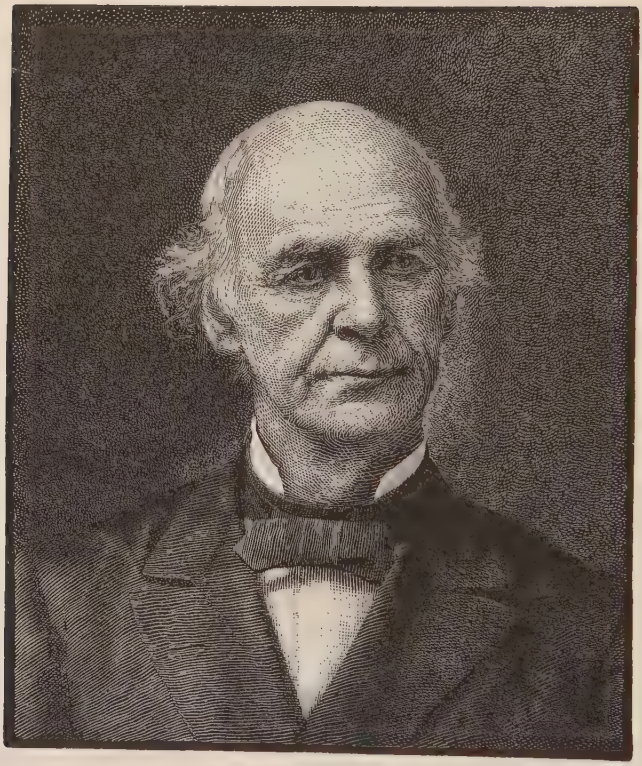
the fearful consequences of impenitence and unfaithfulness, in order "to make their calling and election sure," and to work out their "own salvation with fear and trembling." Therefore do we always pray, in the words of Count Zinzendorf:—

"Judge me *now*, my God and Saviour,
Even before the judgment day;"

or in the words of our Church Litany:—

"Lord, for thy coming us prepare:
May we to meet thee without fear
At all times ready be!"

Augustus Schultze



Joseph F. Smith

CHAPTER XLIII.

On the Day of Judgment, the Wicked, both Soul and Body, will be Banished from the Presence of the Lord, into Everlasting Destruction.

All Souls are by Nature Immortal, and at Death they Return Immediately to God.—The Body also is Immortal, for Death is not Destruction.—The Body and Soul Exist Apart during the Whole Period of the Intermediate State, to be Reunited in the Resurrection Day.—The Bodies of the Just are Raised to Honor, and of the Unjust to Dishonor.—No Loss of Personal Identity in any case, and Individuality and Responsibility are Unimpaired.—All Souls at Death enter upon a Fixed and Unchanging State of Eternal Happiness or Eternal Misery, according to their Earthly Knowledge and Character.—All Elect Persons are Saved who are Incapable of being Outwardly Called by the Ministry of the Word.—Salvation Possible only in the Present Life and Time, is the Creed of the Church Universal.—Throughout the Old Testament, the World that now is and Present Judgment always placed in the Foreground, and no Intimation of Salvation in the Grave.—In the New Testament, the Lord of the Unseen World shows Irrefutably, by the Parable of the Rich Man, the Impossibility of the Reclamation of the Lost in Hades.—The Duration of the Doom of the Wicked described by the Same Term as is applied to the Blessedness of the Righteous and to God's Being, Attributes, Dominion, and Glory.

By Rev. Joseph T. Smith, D.D., Late Moderator of the Presbyterian General Assembly, Baltimore, Md.

The sole object of this paper is to set forth the doctrine of the Presbyterian Church, with its Scriptural basis, as understood by the writer, on the subject of a second probation. What that doctrine is may be ascertained with sufficient distinctness from several distinct sources. We can gather it from living expounders in Presbyterian pulpits, church courts, papers, and periodicals. We can learn it still more clearly from a long line of illustrious authors in the past. But for an exhaustive and authoritative statement we must go to its accepted symbols—the Westminster Confession and Catechisms.

Turning to the eschatology of the Westminster standards, we find first of all an assertion of the natural immortality of man. Man, every man, because the son and heir of God, inherits immortality as his inalienable birthright. All souls are by nature immortal. The Westminster standards know nothing of a conditional immortality for the righteous or an annihilation for the wicked. "God made man, male and female, with reasonable and immortal souls," and, again, souls at death "having an immortal subsistence immediately return to God who gave them" (*Confession*, ch. 32).

The bodies, too, which souls inhabit here, are immortal. Death is not destruction. The separation it effects between the soul and the body does not touch the integrity of either. Each exists apart, during the whole period of the intermediate state, to be reunited in the resurrection of the great day. "The souls of believers are, at their death, made perfect in holiness and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the resurrection" (S. C., ques. 37). "At the last day such as are found alive shall not die, but be changed; and all the dead shall be raised up, with the self-same bodies and none other, although with different qualities, which shall be united again to their souls forever. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable unto his own glorious body" (*Confession*, ch. 32).

Amidst all these transformations, and throughout the whole period of his existence, the identity of the man is preserved, and his personality unimpaired. There is no transmigration of souls; no absorption into an infinite Essence; no loss or confusion of personality. Each exists apart in his own individuality, and so is held personally responsible "for the deeds done in the body." He exists, too, during the intermediate state in a condition of full consciousness and activity. Immortal, retaining their identity and consciousness, all souls at death enter upon a fixed and unchanging state of eternal happiness or eternal misery. There is growth,

indeed, but no transmutation of character. There is change of place and of state, indeed, but the character always makes its own environment. "The mind is its own place. Which way I fly is hell: myself am hell." "The bodies of men after death return to dust and see corruption, but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: and the souls of the wicked are cast into hell, where they remain in torments and utter darkness reserved to the judgment of the great day" (*Con.*, ch. 32). On the day of judgment "the wicked, who know not God and who obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and the glory of his power" (*Con.*, ch. 33). "At the day of judgment the wicked shall be set on Christ's left hand, and upon clear evidence and full conviction of their own consciences shall have the fearful but just sentence of condemnation pronounced against them, and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, the saints, and all his holy angels, into hell to be punished with unspeakable torments both of body and soul with the Devil and his angels forever" (L. C., ques. 89).

"Fearful," as this doom of the wicked is confessed to be, it is scrupulously expressed in the spirit and in the very phraseology of the Bible. Every line and syllable is fortified by express citations of Scripture, such as these: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels" (Matt., 25 : 41). "Into hell—into the fire that never shall be quenched—where their worm dieth not, and the fire is not quenched" (Mark, 9 : 43, 44). "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess., 1 : 8). "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess., 1 : 9).

After this general statement as to the condition of men after the judgment, the *Confession* makes special mention of two exceptional classes—infants and other elect persons. "Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth; so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word" (*Con.*, ch. 10).

All whom God hath predestinated unto life are effectually called by his Word and Spirit, "drawing them to Jesus Christ, yet so as they come most freely, being made willing by his grace." With reference to infants, who are incapable of such outward call, there is positive evidence that those of believers will be saved; there is presumptive evidence that others were embraced with them in the election of life. Keeping within the letter of the Word, the *Confession* affirms positively the salvation of all elect infants. But the confident hope is cherished by Presbyterians that all infants are of the elect. They find nothing in the Word to forbid such hope. They find analogies and implications which afford a strong presumption in its favor; and hence, the salvation of all infants is cherished as a confident hope by all Presbyterians. So, too, with reference to all who, from imbecility, are incapable of being outwardly called. The Spirit of God is free, and works "when, and where, and how he pleaseth." The grace of God is not tied to word or ordinances, but may operate, and does operate, apart from them. Imbeciles who cannot receive the outward call may be saved without it. So, too, of the heathen, and all who have never heard of Christ. The Spirit may regenerate, make meet for heaven, and save without the ordinary means of salvation. But his whole work in behalf of infants, imbeciles, and heathen is performed in this life. There is no word which extends his office into the life to come. "Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath provided it, who are in time by the Holy Ghost enabled to believe in Christ according to the gospel" (L. C., ques. 59).

The fact that salvation is possible only in this life is found not in these specific statements alone. It is inwoven with the whole fabric of the Westminster standards. Everywhere, Christ is represented as a present Saviour; salvation as a present concern; redemption "as certainly applied and effectually communicated *in time* by the Holy Ghost." Take this fundamental assumption away and the whole complexion of the *Confession* would be changed.

That death ends probation is held, not by Presbyterians alone; it is the faith of the universal Church, Primitive, Mediæval, Modern, Eastern, Western, Anglican, Lutheran, Reformed. The Presbyterian *Confession*, the last and most elaborate of all the great Protestant Confessions, embodies the common faith of all. No one article in the creed of the Church universal answers more fully to the test of catholicity, "Always, everywhere, and by all."

Occasional aberrations from the common faith, indeed, there have always been; and among us the old heresy (as we account it) of a second probation has been revived. At first, it was uttered with bated breath, as the suggestion of a possibility, the whispering of a hope, the statement of a hypothesis; but its advocates, growing bolder, the possibility has now become a fact, the hypothesis an affirmation, and the hope an assured reality. The dogma that death does not end probation stands alone. It has so few affinities with the admitted verities of the Christian faith and so many seeming antagonisms with the acknowledged teachings of Scripture that its advocates have never been able to embody it in any system of truth which would secure common consent among themselves. When they pass beyond the bald negation, all is chaos—a very babel of discordant voices. There is no agreement among themselves as to the subjects of the second probation. Some would confine it to infants and imbeciles; some would embrace with them the heathen and the unevangelized of Christian lands; some would extend it to all who have not committed the sin against the Holy Ghost; some would extend it to all the lost, on the theory of a continued probation. So as to its period: some would confine it to

the intermediate state; some would extend it, indefinitely, beyond the judgment; and some hold to an eternal probation. So as to means and agencies: some hold that salvation is wrought out by the innate forces and recuperative powers of the soul itself; some superadd a higher education and more effective discipline than those enjoyed here; still others declare that the means of grace and the agency of the Holy Spirit are prolonged into the life to come. Beyond the blank negation that death does not end probation, there is no unity among the disciples of the "Progressive Orthodoxy." That negation we now propose to bring to the test of Scripture, the only arbiter whose decision is accepted by all as final and authoritative.

We would approach the Bible in the spirit with which the scientist tells us the student must always approach nature. He must empty his mind of all prejudices, prepossessions, sentiments, and theories which would hinder his search after facts. The true scientist does not search for a nature which is made after his patterns. He does not try to compel the facts he discovers to fit themselves into his theories. He schools himself to the single task of patient search. He resolutely accepts every unwelcome fact discovered, though it may shiver into atoms his most cherished theories. The crystalline spheres, cycles, and epicycles, with which he has so gorgeously filled the heavens, he is content to see vanish away before the fall of an apple. With the hardihood of the true scientific spirit we must approach the Bible, seeking only to find and honestly report what it contains, "the truth, the whole truth, and nothing but the truth."

Taking up the Old Testament, beginning our search at its Genesis beginnings, and turning over its first pages, we see everywhere one great, central figure. It is a present God, walking on earth, mingling with men, a busy actor in human affairs. The chief character in which he everywhere appears is that of a Judge. The Old Testament, and pre-eminently the Pentateuch, is a book of Judgments. Take your Concordance and look over the names, titles,

attributes, and offices of the Most High, and God the Judge appears more frequently than God the Creator, or God the Redeemer. In the very first hour after man's fall he erects his judgment seat in Eden, sits upon it in personal presence, arraigns the culprits before his bar, tries, and pronounces sentence of condemnation upon each apart—the serpent, the woman, and the man, and curses the wide earth for their sake. After man's expulsion from Eden, and while the exiled family is still lingering close by its closed gate, God the Judge arrests and arraigns the first murderer, tries, condemns, and passes sentence of outlawry upon him. Because of its enormous wickedness, he condemns the antediluvian world to the overwhelming judgment of the flood. He burns with fire from heaven the guilty cities of the plain, and buries them deep beneath the putrid waters of the Dead Sea. Proud Pharaoh, his chariots and his horsemen, he makes to sink like lead in the waters. The guilty inhabitants of Canaan he dooms to utter extermination. Judgment follows judgment, in terrible succession. Salvation is wrought out for his people by the destruction of their enemies. Upon the banks of every Red Sea of deliverance there stands a Miriam choir, with harp and song, celebrating his judgment in jubilant strains. "Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thy judgments are manifest." A present God, a present judgment, present pains and penalties visited upon evil-doers, to burn into the minds of men the great fundamental ideas of moral government, accountability, and retribution! Throughout the Pentateuch, there is scarce a glimpse of the hereafter, scarce an intimation of a judgment to come. The thoughts are fixed intensely upon a present God, a present judgment, a present retribution. As we pass on through the later historical books, the prophets, and the Psalms, corners of the separating veil are from time to time lifted up. Glimpses of the coming judgment and the great hereafter are given us. But all is dim and indistinct, far-cast shadows of the present God and present judgment. The sheol, hades, or grave of the Hebrews is a land of

mists and mysteries. Job has exhausted all the resources of language and imagery in the attempt to body forth and "give shape to that which shape had none." "A land of darkness as darkness itself, and of the shadow of death, without any order, and where the light is as darkness" (Job, 10 : 22). It is a gloomy underworld, shut out from the air, and sunlight, and gladness of the upper world. It is a land where nothing is heard and nothing seen, the place of darkness and of silence. Its boundaries fade away on every side into gloom. Its inhabitants are ghosts, we know not "whether in the body or out of the body," flitting fitfully through the shades. In the earlier books all are confusedly mingled together, the bad and the good. In the later books there appears a shadowy kind of partition between—a phantom paradise and a phantom hell. Not from the world to come, but from the world that now is the chief sanctions of duty are drawn. The present judgment is placed in the foreground, while the judgment to come fades away into the dim and distant background. Solomon has summed up the teachings of the Old Testament Scriptures in a single verse, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles., 9 : 10). Search through the Old Testament, book by book, chapter by chapter, verse by verse, and you cannot find salvation in its grave.

Turn now to the New Testament, and sit at the feet of him who holds the keys of death and of hades, the Lord of the unseen world, who came "to abolish death, and bring life and immortality to light." It was the grand object of his mission "to destroy death, and him that had the power of death," and to pour the light of life and immortality into the darkness and corruption of the grave. "He is the resurrection and the life;" and from him alone can we learn the mysteries of the life to come. He has clearly defined the boundaries and mapped out the whole territory of the unseen world. Sheol has vanished away, with many another shadow, and instead of the shadow we have the substance. It is separated into two great

divisions. The first is bounded by death on the one side and by the general judgment on the other. This is the intermediate state, the state of souls and bodies while separated between death and the resurrection. The second division extends from the general judgment on through eternity, and is the final and unchanging state.

As to the first, or intermediate, state our Lord has very little to say. Incomplete, preparatory, and of short continuance, he leaves it largely in shadow, and fixes his regard chiefly upon the final state beyond. In the Sermon on the Mount, his matchless parables, and all his earlier teachings, he seeks to unfold the true nature of the kingdom of heaven in its relations to God and men as established on earth. Only in his later teachings do we find the sublimer visions of the kingdom of heaven above.

One matchless parable he spoke about hades, which sheds more light upon the darkness of the intermediate state, than all the volumes ever penned—the parable of Dives and Lazarus (Luke, 16:19–31). The scene of the parable is laid in hades, or the separate state. Two personages are there introduced, Lazarus, the representative of all the righteous dead, and Dives, the representative of the wicked. They are in distinct apartments, Lazarus is in Abraham's bosom, paradise, the heaven of the separated soul: Dives is in hell, the hell of the separated soul. The one is blessed; the other is tormented. Both exist with full consciousness of the present, and distinct memories of the past. "Between us and you," says Abraham from paradise, "there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence." Language could not more clearly convey the thought that there is no possibility of the salvation of the lost in hades. A great, bridgeless, and impassable gulf yawns between paradise and hell.

To go over the teachings of our Lord in detail as to the final judgment and following retribution would far transcend our limits. Let us single out that marvelous word-picture of the final judgment

in the twenty-fifth chapter of Matthew. Let us fix our special attention upon the sentence pronounced upon the wicked at its close, and the recorded fulfillment which follows, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." "And these shall go away into everlasting punishment." We select this vision of the final judgment because it seems to be the closing scene in this great drama of time. Here the act seems to close, the curtain drops, and all is ended. The sentence at its close is that of a judge presiding at the most solemn assize ever held, and determining the most momentous issues ever tried. Here, if ever, words would be carefully weighed. The wicked, on the left hand of the Judge, are sentenced to the punishment of "everlasting fire." The place, or, if you please, the state, is clearly defined and carefully distinguished. It is not the pit, the abyss, or the Tartarus, in which the souls of the wicked exist while separate from their bodies. This we are expressly told is destroyed at the judgment. "Death and hades are cast into the lake of fire" (Rev., 20 : 14). The inmates of hades, now that their bodies are reunited to their souls in the resurrection, are cast into the lake of fire. "This is the second death," distinguished from, and following upon, the first death of hades. This lake of fire, the destruction of the Old Testament, is the final place or state of the lost after the judgment of the great day. Its distinctive New Testament name is gehenna, more frequently the gehenna of fire. The word gehenna is used twelve times. Once, figuratively, by the apostle James, when he speaks of the tongue set on fire of gehenna. Eleven times it is used by our Lord,—once figuratively, when he uses it with reference to the proselytes of the Pharisees. Ten times it is applied directly to the place of punishment of the wicked after the judgment. After the resurrection and judgment, we are told, soul and body are together cast into the gehenna of fire,—"into hell, into the fire that never shall be quenched, where their worm dieth not and their fire is not quenched."

Such is the punishment of fire to which the wicked are con-

demned. But what is the meaning of the word "everlasting," "*everlasting* fire"? Does it denote punishment without end? In Greek there is but one word, *æon*, with its numerous modifications, employed to denote duration. As infinite space is denoted by a multiplication of the unit of measurement (whatever that be) by itself forever, so infinite time is denoted by the endless multiplication of its only unit of measurement, the *æon*. *Æon* added to *æon* forever is eternity. Duration is distinguished into three parts, the past, the present, and the future. The world (that is the time-world or age) is present time; before the world is past time; after the world is future time. These three, added together, make eternity,—the "for ever and ever," time without end. It is the word always employed to denote eternity. Thirty times it is applied to the eternal God, his being, his attributes, his dominion, his glory. Seventeen times it is used in doxologies of praise to God, praises forever, world without end. Sixty times it is applied to the felicity of the righteous. In the final sentence it is applied both to the duration of the blessedness of the righteous and the punishment of the wicked. By what rule of interpretation, then, shall we limit its meaning here? Language cannot express the idea of punishment without end more clearly than it is expressed in the terms of the final sentence.

The apostles, with one voice, reiterate the teachings of the Master. "The vengeance of eternal fire" (Jude, 7), "punished with everlasting destruction" (2 Thess., 1 : 9), "for whom is reserved the blackness of darkness forever" (Jude, 13),—declarations like these are constantly recurring. John, who has expanded the germinal teachings of the Master into a glowing Apocalypse, leads us to the very brink of the gehenna of fire, and bids us look upon the smoke of its torment ascending for ever and ever. "They shall be tormented day and night for ever and ever" (Rev., 20 : 10). If that phrase "for ever and ever" does not express the idea of punishment without end, human language cannot express it.

Confessedly, the language of the Bible seems everywhere to teach

the doctrine of eternal punishment; confessedly, the great mass of devout readers have always so understood it; confessedly, it is the doctrine of the universal Church. But, in the language of our *Confession*, it is a "fearful" truth, and the benevolent heart shrinks from its contemplation. Christianity has so glorified the goodness of God, and so exalted his Fatherhood, and so humanized us and quickened our sympathies with human suffering, that we are appalled at the thought of a human being lost forever. We all know how we are accustomed to treat painful and unwelcome truths, how our prejudices, our sympathies, and our sentiments often overbear the clearest evidence. The difficulty here is, not in the proofs which are addressed to our reason, but in the sensibilities and sentiments which direct the reason. We sympathize with Foster and Farrar in their stern condemnation of those who seem to delight in gazing upon the agonies of the lost, and in lingering around the hells of Milton and Dante. We go with them through the Bible, from book to book, searching among its symbols and its figures, lingering about every text which seems to afford the faintest hope of escape. I wish there was no sin in the world. I wish there were no suffering, no pain, no anguish, no tears, no bleeding hearts, no death. I wish the tribes of sensitive existences, which people air, and land, and sea, instead of preying upon and devouring each other, filling the earth with their shrieks of alarm and groans of anguish, would dwell together in peace, "the lion and the lamb lying down together." I wish all anger, and strife, and tumult, and war, and woe were banished from among men. I wish earth were a paradise of innocence and bliss. I wonder why God, with his infinite goodness and infinite power and resources, did not make it so. This mystery of evil confounds and appalls me. But it is idle for me to wonder or to wish. God has not made the world after my ideals. His ways are not my ways; nor his thoughts, my thoughts. With the heroism of the true searcher after truth I must bid away these alluring visions, and school myself to the task of learning simply what is.

The advocates of a second probation concern themselves chiefly with sentiments, suggestions, analogies, and deductions from partial truths. They have little patience with exact statements, or individual texts, or the letter of the Word. Delivered from the bondage of the letter, they rejoice in the freedom of spirit. They have passed through the wilderness, and ascended a Pisgah, whence their eyes sweep the whole horizon of truth.

From the mount of vision on which they stand, nothing of God is seen but his goodness. Justice, truth, holiness, all the divine attributes, are blended and lost in the white light of goodness. The rainbow round about his throne, with its prismatic colors distinct, has vanished away. The Lawgiver and the Judge are absorbed and lost in the Father. God is good, and his goodness is his glory. We cannot exaggerate in our estimate, for his goodness is as boundless as his nature. "God so loved the world, as to give his only begotten Son," and such love as that has neither measure nor limit. But what is goodness? In the language of Butler, "goodness is not a disposition to make all men happy, but to make the good happy." "Behold the goodness and the severity of God." In nature, in providence, and in the Bible, there they stand side by side, goodness for the good, severity for the wicked. Eden, in its bloom and beauty, for the innocent; Eden withered, earth cursed, for the guilty!

The distinction between what God is in himself and what he manifests of himself in his works is fundamental. God is infinite in power, yet he has not manifested all his power, nor exhausted all the resources of his omnipotence, in the worlds he has made. God is infinite in goodness, yet he has not manifested all his goodness in the works of his hands. Must God, because infinitely good, secure the highest happiness of all his creatures? That is a question of fact to be determined by actual observation. He could have made more and more glorious worlds; he could have peopled them with inhabitants of far greater capacities of happiness; he could have made the wide universe a heaven and peopled it with archangels.

In point of fact, the worlds he has made are filled with all manner of physical disorders. They are rocked by earthquakes, torn by volcanoes, swept by tempests, deformed by deserts, frozen by arctic colds, and parched by equatorial heats. He has made crawling worms, and loathsome insects, and poisonous serpents, and cruel beasts of prey. Meager as the capacities of happiness often are, few enjoy even up to the measure of their capacity. Surely infinite goodness does not compel God to make all his creatures capable of the highest degree of happiness; nor yet to make all happy up to the full measure of their capacity. Finite nature cannot display the infinite goodness of God. To display that, he must create an infinite being, another God.

And then justice may impose a limitation on the manifestation of the divine goodness. Goodness is voluntary, but justice is imperative. God must be just, for justice and judgment are the very habitation of his throne. No gift of his goodness can set aside the behests of his justice. There may be that in the justice of God, which, in the language of our *Confession*, requires him to condemn some to everlasting punishment "to the praise of his glorious justice." This we know assuredly, from every-day observation, that God's goodness does not require him to make all his creatures happy, nor prevent him from visiting them with the sternest punishment.

A second plea for the second probation is drawn from the nature of the gospel and the universality of the gospel offer. The Son of man came to bring salvation to the ends of the earth. He commanded his gospel to be preached to all the world. "Go ye into all the world and preach the gospel to every creature" (Mark, 16:15). He makes the rejection of the proffered salvation the ground of condemnation. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned" (Mark, 16:16). "This is the condemnation, that light is come into the world, and men loved darkness rather than light" (John, 3:19). If the gospel be designed for all men, and if men are condemned for its rejection,

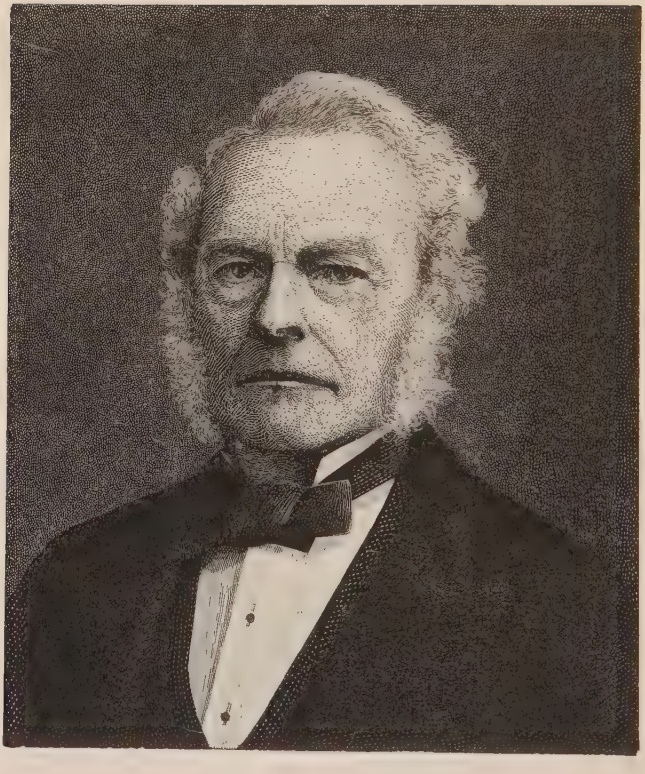
must not the gospel be offered to every creature, if not in this world, then in the next? It is the purpose of God that the gospel should be published to all the world, and that purpose will be fulfilled speedily, according to the measure of him with whom a thousand years are as a day. Those who hear and reject the gospel shall suffer an aggravated doom. There is a gradation in punishment. He who knew his Lord's will, and did it not, shall be beaten with many stripes. "For unto whomsoever much is given, of him shall be much required" (Luke, 12:48). It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for those who reject the offered salvation.

But is the rejection of Christ the only, or the primal, ground of condemnation? No. Sin, every sin, "deserves God's wrath and curse both in this life and in that which is to come." The apostle argues this question at length in the Epistle to the Romans. He declares that the rejection of Christ is not the only ground of condemnation. Those who have not the written law are a law unto themselves. God has written it on their hearts. They have within themselves a judge interpreting and administering the law. "Their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another" (Rom., 2:15). The heathen are not judged by a law which they know not, nor condemned for the rejection of a Saviour who has never been offered to them. They are judged and condemned by the law written on their hearts. "These having not the law, are a law unto themselves" (Rom., 2:14).

The goodness of God, we are told, requires that the offer of salvation should be made at some time to every man. We are not competent to pronounce upon the question what the goodness of God requires of him, for we see that he deals very unequally with men. He does not afford them all equal advantages. He does not make all happy. Everywhere he seems to prefer holiness to happiness, and sacrifices the happiness of his creatures to promote their holiness. Sin, not suffering, is, in his account, the transcendent

evil. That the goodness of God does not save men from suffering here we see. That it forbids everlasting suffering we can know only when we can measure the evil of sin, know all the demands of justice, and comprehend all the interests of God's great empire. The lost, be it remembered, are not punished for the sins committed in this life alone. They carry with them a nature prone to evil, a character formed, and habits fixed; and so sin forever. Hence, we read of their "eternal sin," and eternal sin deserves eternal punishment.

Joseph E. Smith.



G. G. Stokes.

CHAPTER XLIV.

The Scientific and Moral Arguments Concerning a Future Life Supplemented by the Teachings of Revelation.

What Reason is there for Believing that there will be any Future State at All?—The Scientific Argument.—The Moral Argument.—The Scriptures Teach that Man has a Spiritual Nature, but not that he is by Nature Immortal.—Enigmas Solved by the Scriptural Account of the Fall and the Restitution.—Immortality made Possible through the Redemption.—The Discriminations of the Great Day, and Righting of All Unredressed Balances.—The Benefits of Christ's Death Extend beyond those who in This Life have Known of it.—The Intermediate State between Death and Resurrection may be Regarded as a State of Unconsciousness.

By George Gabriel Stokes, President of the Royal Society, Professor of Mathematics in the University of Cambridge, and M. P. for the University.

In order to enter profitably on the consideration of what awaits man in that "undiscovered country" towards which, according to the belief of most men, we are traveling in our journey through life, whether the condition will be one of happiness or misery, what will be its duration in either case, whether any change will be possible from the one condition to the other, and so forth, it is important that we should inquire, in the first instance, what reason we have for supposing that there will be any such state at all. For if this be made to rest on some assumption taken as an axiom, and all our reasoning be based upon it, it is clear that, if the fundamental axiom should be erroneous, not only is the superstructure liable to be erroneous too, but the error is of a kind very likely to lie undiscovered. What, then, in the present state of our knowledge, scientific as well as other, is the ground of our expectation that death

will not be the termination of man's conscious existence? The evidence derivable from biological investigation is notoriously in the negative direction. Consciousness, as we know it, is intimately bound up with the state of our material organism. Even in a faint, when the supply of blood to the brain is deficient, though after as well as before the faint the man may feel perfectly well, yet consciousness is for the time in abeyance, and, on recovery, the thoughts fit on to those that passed through the mind before seizure, just as if nothing had happened. If the mere deficiency of blood is capable of producing such an effect, how can we expect that any consciousness should survive when the whole bodily organism goes to corruption?

The scientific objection is undoubtedly powerful, if it be assumed that man's immortality, or even his survival of death in some way, is inherent in his nature; belongs, that is, to the condition in which he was created. But all it can lead to is the following alternative: *either* there is evidence of considerable weight against survival, *or* the conditions of survival, and consequently the evidence for it, depend on what is essentially beyond the ken of science.

The consciousness of right and wrong, which appears to be innate in man, though its actual development depends greatly upon cultivation, points to a higher Power to whom man is responsible. Our belief in the justice of this Power, combined with the observation that well-doing and evil-doing by no means universally meet in this life with the requital which we feel to be their due, leads to the expectation, or at any rate to a suspicion, that there may be some condition after death in which these anomalies may be rectified. But it is obvious that considerations such as these can give us little or no information as to the conditions of any such survival.

In default of information derivable from our natural powers of observation, or innate feelings, let us turn to what appears to be the teaching of revelation. Now, it is to be noticed, in the first instance, that, in the Scriptural account of creation, the origin of man is spoken of in a manner quite different from that of the animal kingdom in general. He is said to have been made "in the image of

God." Doubtless, a very free interpretation must be given to the account of the creation as described in Genesis: and if we hold that the object of revelation was, not to teach man science, which his natural powers give him the means of investigating, but to instruct him in that which relates to his moral nature, we need not expect to find detailed information as to the mere physical origin of animated nature, but we *may* expect to find some information as to the origin of man, especially as regards his moral nature. But the language used of man implies that in him, alone of all animals, there is something in which his nature resembles that of his Creator; something which, for the sake of a name, we may call his spiritual nature. But the spiritual nature leaves the animal nature intact; it does not supersede it, but is superadded to it; just as (to use a physical illustration) the phenomena of life, say in a tree, are superadded to the laws of motion, of gravitation, etc., to which the tree is subject in common with dead matter. If man be not destined to pass away forever, at death, it is in connection with that superadded *something* which differentiates him from the lower animals, that we are to look for evidence that death is not the end of him.

In the Scriptural account of the creation of man, there is nothing to lead us to suppose that he is by creation an immortal being. Quite the contrary. His attainment of immortality is represented as contingent upon the use of something outside of him. Whatever the "Tree of Life" may mean or symbolize, it is clearly indicated that it was upon his use of it that his possession of immortality depended; and that when, by disobedience, he fell from his primeval state of innocence, access to it was denied him. Scripture, therefore, leads us to the same conclusion as that to which we should have been led by all outward appearances—that *so far as depends on anything in man's original nature*, at death there is an end of him.

It is true that man is endowed with capacities for continued progress, and feels aspirations after a continuance of existence, which ill accord with the fate which, to all outward appearance, awaits him. Moreover, the sense of right and wrong, and the feeling that what

is right deserves approval, and what is wrong retribution, appear to be innate in him; and yet, so far at least as can be judged by appearances, prosperity and adversity by no means uniformly follow well and ill doing respectively. These two anomalies, which for the sake of a name we may designate the teleological and the moral, present enigmas which reason alone is unable to solve. Unaided by revelation, man can only offer conjectures as to a conceivable solution. It may be that, in spite of the tremendous appearances to the contrary, death does not make an end of him; that there is some state beyond, in which his conscious existence may be continued, and in which reward or punishment may follow well or ill doing, in strict accordance with desert. And confining ourselves to nations that have had no revelation to guide them, all or nearly all have had some idea of a life of some kind beyond death. But no assurance could be obtained, even by the most enlightened, and with many there was nothing more than a suspicion of the vaguest kind.

But if we frankly accept the Scriptural account of the fall of man, we at once obtain a solution of the teleological enigma. We learn that, unlike the lower animals, man is not in the condition in which he was created. If they have instincts suited to their mode of life, while he has aspirations which have no natural fulfillment so far as can be seen, it is that he alone is in an unnatural state,—in a state, that is, different from that for which he was originally fitted.

By the fall, our first parents lost their primal condition of innocence, a loss which, so far as natural means are concerned, was irretrievable. Not only so, but their progeny, having, by natural descent, inherited a nature which was fallen from that primal condition, were rendered unfit for immortality, and the whole race passed under the law of death. But restitution to a condition of sinlessness by natural means being impossible, God in his mercy provided supernatural means, by which restoration to a state of innocence became possible, and the recovery of the forfeited immortality permissible, for those for whom the provided means shall take effect. By the incarnation, the human nature was taken into the divine; and,

though sinless himself, the Son of God suffered death, the appointed penalty of transgression, in order that through his blood we might have redemption, the forgiveness of sins. But the human and the divine natures being united in him, it was not possible that he should be held down by death, and he rose from the dead, the firstfruits of them that slept: rose, however, not to the natural human life in which he was crucified, but to a mysterious, supernatural, higher life, of which the redeemed are in due time to be partakers.

How it is that the death of Christ is effectual to the forgiveness of sins and restoration of men to a condition of perfect innocence, is a great mystery which will probably never be understood till, in a future life, it is experienced; and perhaps attempts to explain it have done more harm than good. It is enough for us to trust that so it will be for those who come under the conditions of it.

And now, in connection with the scheme of redemption, we have a solution of the moral enigma which has already been referred to. While it is only the redeemed to whom immortality is promised, all, we are told, are to be raised from the dead, and all are to be judged. For all, the present life is the time of probation, and on the issue of that depends their final destiny. But how the great division will be made, seeing that in this life there seems to be a gradation of character, we do not know. It may be that the revelation of all that is involved in the death of Christ will form the touchstone by which some will be so drawn that their characters will be finally established for righteousness, and they will be endowed with immortality, while others will be repelled even by so great a love, and their characters will thereby be utterly hardened; and being fit only for destruction, they will be condemned to the second death, from which there is no resurrection. If, in this life, the preaching of the gospel message may be either a savor of life unto life or of death unto death, surely it is not unnatural to suppose that the full revelation of the last day may have a tremendous discriminating power, separating the tares from the wheat, which now so grow together that oftentimes they cannot be distinguished. In the final award there

is ample room for gradations of happiness among those who all alike enter into the joy of their Lord, and of tribulation and anguish among those who alike are ultimately consigned to the second death; ample opportunity, therefore, for rectifying the apparent moral anomaly of the present life, that happiness and misery are not meted out in strict accordance with men's deserts.

While the sacrifice of the death of Christ is represented as the very foundation of man's salvation, there is no need to confine, as some have done, the benefit of his death to those who in this life have been brought under Christian influences. While few, few Christians at any rate, would question the enormous advantage of Christian education and Christian influences, and while it is true that it is only under the Christian covenant that salvation is *promised*, there is nothing in this opposed to the hope—a hope which appears to be supported by pretty plain intimations in Scripture—that salvation will be more widely extended. Surely, if even of the best Christians it must be said, "In many things we offend all," and true also that in the Church of the redeemed there will be "neither spot nor wrinkle nor any such thing," a great change must take place even in such; a change, however, which is not inconsistent with personal identity, or independent of the way in which the man passed through his state of probation, or one which demands that such a state should be continued. And if so great a change must pass even over the Christian, it is not unreasonable to suppose that the means whereby that change is brought about may be effective in other cases also,—supposably, in the case of a heathen who had striven, in some measure at least, to act according to the light he had.

Hitherto mention has been made only of man's present life, and of the condition which ensues after resurrection. The further question may be asked, can we ascertain anything, or, in default of a definite conclusion, can we indicate that which seems most probable, as to his condition in the intervening time?

The advocates of the theory of the natural immortality of the soul seem to be nearly unanimous in the belief that, at death, man passes

into some different state of conscious existence, which undergoes a further change at the resurrection. And many who do not hold the theory just mentioned agree, in this respect, with those who do. Moreover, it seems to be towards some such condition that the thoughts of uninstructed nations turn, when they think of a future state at all.

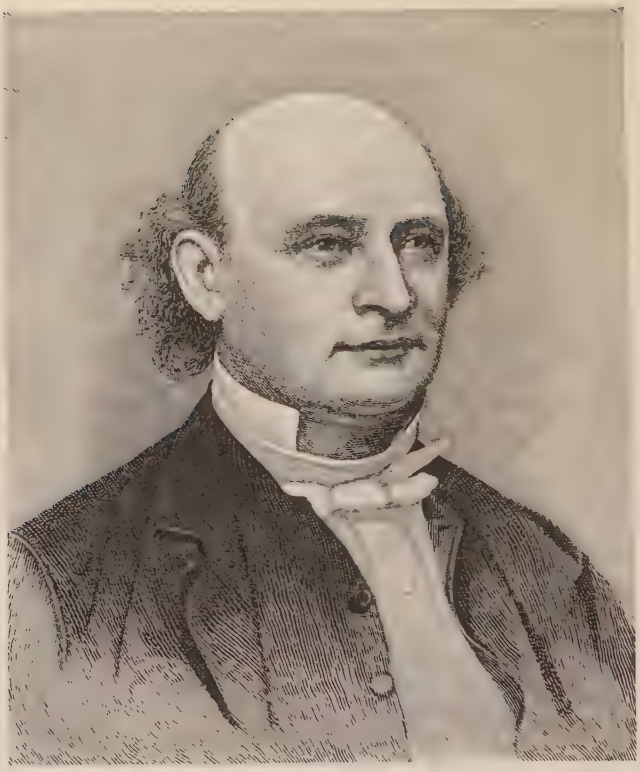
No argument for the natural immortality of the soul, that the writer has seen, appears to him to be of any value; and, as to a prevalent belief among uninstructed nations, if it be true that man was created in a condition in which, if he had continued, he would have been fit for immortality, and was endowed with aspirations after immortality, it was natural that, after the forfeiture of immortality through transgression, man should seek to satisfy his craving for immortality by imagining that he had something immortal in his nature. It is, then, to revelation that we must look, if we are to find out something about man's condition in the intermediate state.

Now, as it was through the gospel that life and immortality were brought to light, it is chiefly to the New Testament that we should look for information on the subject now before us. We find, however, that it is to the state after resurrection that our thoughts are there, mainly, at least, directed, when a future life is dwelt on. It has been well said that Scripture bases our hopes of a future life, not upon the immortality of the soul, but upon the resurrection of the body. There are comparatively few passages in which the intermediate state even appears to be referred to at all. Of these, two or three are so dark that their real interpretation is quite uncertain. There are two or three in which, at first sight, the intermediate state seems to be referred to as one of consciousness, but which, on further examination, are seen to be, as the writer thinks, perfectly and naturally explicable on the opposite supposition. It is not in accordance with the plan of this collection that the writers should enter into argument, but it is wished that they should state their own opinions; and, in accordance with this desire, the writer of the present article ventures to say that his own mind leans strongly to the view that the

intermediate state is one in which, as in a faint, thought is in abeyance; one which, accordingly, involves a virtual annihilation of intervening time for each individual in particular.

But be that as it may, this much appears to be certain: that in the popular theology and popular hymns the intermediate state receives an expansion utterly unlike what we find in Scripture; an expansion which goes far towards banishing from view the resurrection state and the day of judgment, though, as to the latter, so prominent a place did it occupy in the minds of apostles and those to whom they wrote, that they frequently speak of it simply as "the day," or "that day."

G. G. Stokes.



N. Summerbell.

CHAPTER XLV.

The Wicked, After Judgment, May Utterly Perish, and Sin be Thus Brought to an End.

Modification of the Common Protestant View, by some of the "Christians." — The Doctrine of Ceaseless Agony Not Accepted as Scriptural. — Reason a Help in Judging of Revelation.—God's Law of Life and Death.—Sheol, Gehenna, and Tartarus employed as Figures of Illustration.—Interpretation of Condemnatory Passages.—Real Meaning of the "End" of the Wicked.—The Unseen Beyond, between the Grave and the Resurrection.—The Tartarus Theory of Torment Non-Christian. —No Endless Life in Hell.—The "Worm" that Dieth Not is Not a Soul.—Age-Lasting Significance of the Term.—What is Logically Begotten by an Everlasting Gospel.—The Eternity of Sorrow Not God's Plan.—Cruelty Inconsistent with Divine Equity.—The Wicked, After Judgment, May Utterly Perish.—Sin Thus Brought to an End.—An Intermediate State Precedes Access of Saints to the Highest Heaven.—Final Struggle between Satan and the Saints.—Triumph, Under Christ's Lead, of Those Who are Written in the Book of Life.—Their Universal Ascription of Love, Glory, and Power to Him that Sitteth upon the Throne, and to the Lamb Forever.

By Rev. N. Summerbell, D.D., of the "Christian" Church.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom., 6 : 28).

He that is born but once dies twice; but he that is born twice dies but once. See Luke 20 : 36, and Rev. 20 : 6.

"The Christians," the people whom I represent, have generally the common opinions of the Protestant Church, modified by their devotion to the Scripture statements. The Protestant opinion is that there are two kingdoms, representing the antitheses of good and evil; both eternal and endless, the one the acme of devotion to God, all happiness, purity, peace, and holiness; the other (that of the lost) "a vast ocean of fire," in which the damned are "tossed to and fro, having no rest day or night; vast waves, or billows, of fire continually rolling over their heads; all of quick sense within and without; their heads, their eyes, their tongues, their hands,

their feet, their loins, their vitals, forever full of glowing, melting fire, enough to melt the very rocks and elements; without any end at all, and never, never to be delivered" (Jonathan Edwards).

While some contend that the lost can never die out of this agony, others think it possible. That few realize the infinite difference between limited and endless agony is evident by their manifest horror at the thought that the lost can ever die, contrasted with the complacency with which they contemplate their endless agony. The eloquent Nehemiah Adams exclaims, "Each of us" (that is, lost or saved) "may say with his Maker, I live forever. If God says, Of my years there is no end, each of us may respond, Of my years there is no end." Most nations of antiquity gloried in the torment of the dead. The readers of Homer remember with what easy grace souls are dashed down to Hades by the sword of the warrior, or the sharper poet's pen. So little care the living for the lost! We will consider the question in the light of reason and revelation, and develop our opinion in the unfolding of the problem.

God's Love.—God, speaking of his children, says, "I will not contend forever, neither will I be always wroth; for the spirit should fail before me and the souls which I have made" (Is., 57:16). Who is able to assert that sinners reaping corruption will be more invulnerable to death than God's children?

Creation.—Man was created a favorite with God. His home was in Eden, the garden of God. He bore his Maker's image, and was endowed with superior reason. All things were made subject to his will; an honor not conferred upon angels.

The Fall.—Two trees in the garden were symbols of life and death. Of the tree of evil the Creator said, "Thou shalt not eat of it: for in the day that thou eatest of it thou shalt surely die." An enemy said, "Thou shalt not surely die." Man's creation in Paradise, in holiness and happiness, proves such his normal state. The tree of life, at his disposal while innocent, "freely to eat" and "live forever," while the tree of death was prohibited, proves him designed for a happy immortality. Removing the tree of life from

the first pair, immediately after they had "become as gods, knowing good and evil, lest they should partake and live forever," proves that the all-loving Creator prefers death for his children to a miserable immortality in sin. For sinners, as gods ("one of us"), knowing good and evil, would be immortal monsters, of whom Satan and earthly oppressors and destroyers are but microscopic miniatures. Man must surely die. But the loving Father gave him a new hope of a new life in another world.

THE WAYS.—Two ways started from the garden,—*Death* and *Life*. And all along, in sight of the path of life, Sin strewed her dead. After thousands of years the two roads met at Horeb, and the great Creator fixed their names in the law, Life and Death. But the enemy whispered, "Ye shall not surely die!" The roads passed on through the prophets, still "Life" and "Death." "The soul that sinneth, it shall die." But something seemed to say, "Ye shall not surely die." They appeared in the Gospels, and the great Son of God said, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." But a whisper in the heart still said, "Ye shall not surely die." Down even through the revelation to the scenes of the second death the serpent said, "Ye shall not surely die"; but here the roads parted forever, one rising to glory, the other sinking to the second death.

THE DEAD.—I looked over the face of the earth, east, west, north, and south, and it was all dotted with graves. Every home had its burying ground, every city its cemetery; and I saw that the dead were more than the living. I stood upon the ocean shore and the billows told of the entombed in its deep bosom, and every wave wafted a funeral dirge. The earth's bosom was filled with the dead and all the living were dying. I stopped at Keber, the Hebrews' grave, but the stillness and decay answered, "Not here." I came to Mnemeion, the grave of the Greek, but the Word of the Lord was fulfilled, "Dust to dust."

PLACES.—*Sheol* (*hades*) is the unseen beyond, between the grave and the resurrection, where it ends (Rev., 20:14). There the patriarchs were gathered to their fathers, and Jacob expected to meet Joseph. There were Lazarus and Dives, separated by a gulf impassable; one comforted with good things, the other praying in vain. For as "the drouth and heat consume the snow waters, so doth sheol those that have sinned" (Job, 24:19). David said, "Thou wilt not leave my soul in sheol" (Ps., 16:10).

Gehenna (*Tophet*) was the terrible valley where children were burned to Moloch. The Jews afterwards, to render such worship odious, made it a valley of slaughter, a place for the execution of criminals and their burial or burning. There worms were perpetually seen banqueting on the dead, and fires of "much wood" (Is., 30:33) consumed the carcasses (Is., 66:23, 24, see Mark, 9:43–48); and Gehenna became the synonym of all that was fearful and horrible in punishment, present and future. Jesus employs the term on six occasions, recorded in four chapters: Matt., 5, 18, 23, and 10. Matt. 5:22 relates to secular courts; as, "Whosoever shall say Thou fool, shall be in danger of Gehenna fire." The kind warnings of Matt. 5:29, 30 and 18:9 relate to the government of the members; as, "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna." The lesson in chapter 18:8, 9 is substantially the same as in 5:29, 30, and may all refer to bodily punishment by earthly courts. But Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Gehenna," further developed in Luke 12:4, 5, "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do; but fear him, which after he hath killed hath power to cast into Gehenna,"

refers to punishment after death of the body; and the lesson continues with views of heaven and our greeting there (Luke, 12:6–10). Matt. 23:15, 33 contains sharp rebukes to zealots who compass sea and land to make one proselyte and when he is made make him twofold more the child of hell (Gehenna) than themselves; concluding with the terrible denouncement, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" This concludes all that Jesus says concerning Gehenna. The word is used once by James (3:6) in a metaphorical sense, respecting the tongue's being set on fire of Gehenna, and setting on fire the whole course of nature; referring to Gehenna as a source of moral evil. Mark and Luke repeat the word Gehenna, recording the lessons in Matthew. The other apostles, John, Paul, Peter, and Jude omit the word; but speak of punishment under the names of destruction, death, and perishing. No text intimates endless life in hell.

Tartarus was a pagan name used by Peter to designate the abode or state of the fallen angels, reserved unto the judgment. No Christians adopt the Tartarus theory of torment. The nearest approach to it is the Catholic purgatory, where the imperfect faithful are represented by the priests as "enveloped in flames, writhing in agony, and stretching out their shriveled hands in supplication for relief, devils tormenting them, and stokers standing by with long poles, stirring the fires." Abbe Martinet says, "The prayers, sacrifices, and the good works of the living may propitiate God in favor of the victims of purgatory and abridge their sufferings" (p. 146).

THE FOUR FOUNDATIONS.—Four Scriptures form the foundation for faith in the endless life of the lost:—

(1.) The worm that dieth not;

(2.) The fire not quenched;

(3.) Tormented for ever and ever;

(4.) Everlasting punishment;

None of which explicitly states the doctrine.

(1.) The worm is not a soul, but a (*skolex*) maggot, living perpetually upon the dead. . . . (2.) The fires perpetually burning

to consume the carcasses. Barnes says, "This figure is clearly taken from Is. 66:24." See Barnes on Mark 9:43, 48. . . . (3.) "Torment day and night for ever and ever" is rendered, in the Revised Version, "day and night for ages of ages" (margin); reducing the four proofs to one.

EVERLASTING, the fourth, is "everlasting punishment." This only (Matt., 25:46) is relied upon as formidable. In this all must admit that the word life is not stated, but inferred, for the lost. The word "punishment," in the Greek, is *kolasis*, cutting off implying death; and the word "everlasting" is used in other texts, relating to things of limited duration. The Spirit, however, does not leave us in doubt as to the meaning of "everlasting" as applied to evil; but cites the "angels in everlasting chains" *unto* the judgment, and Sodom suffering the vengeance of eternal fire, as *examples* of the everlasting punishment of the lost: stating that the everlasting chains were *until* the judgment (destruction, Mark, 1:24). And facts attest that the cities *suffering* the vengeance of eternal fire are now ashes; and the death so deep that the place is now covered by the Dead Sea; the death so absolute, that nothing lives in the waters. Ashes, Dead Sea, and death, alone telling of cities once bold to defy God! Such are the Bible examples, cited by the Spirit, to illustrate the end of the wicked.

THE PROBLEM.—Does then the word "everlasting," in the gospel, independent of its surroundings, certainly signify the absolutely endless? Who will venture to say, Yes? Then may the "everlasting gospel" (Rev., 14:6) be endlessly active in bringing back the lost ones to the Lord; and the "eternal judgment" (Heb., 6:2) be endlessly revising its decisions as new penitents appear within the new hope: for if the everlasting punishment be, because "everlasting," never ending in its endurance and activity, the everlasting gospel and eternal judgment may, because of the same "everlasting," be never ending in their work; the argument thus defeating itself, begetting an endless hope where designed to prove endless despair.

THE WORDS, *aei*, the Greek, and *ad*, the Hebrew, signifying "ever," "always," "duration," "eternity," are not the original words used for "everlasting" in the Scriptures under consideration, but the words *aion*, or, in the Hebrew, *alam*, *olam*, properly signifying age-lasting, space, period of time. And *aionios*, the adjective of *aion*, has of necessity like limitations; as, "the whole age, period, or duration of what is spoken of": if God is spoken of, his eternal being; if the saved, their eternal life; if the lost, their eternal state, or all their existence; if a servant, "forever" (*aionios*) signifies all his time of service (Phil., 1:15) or life-time. Our translators understood this and rendered the original of Eph. 3:21 (*pasas tas geneas tou aionos ton aionon*) not "all the generations of the eternity of eternities," but, "throughout all the ages, world without end." The Revised Version renders it "all generations, for ever and ever," and puts in the margin, "all the generations of the ages of the ages." See also Titus 1:2; Col. 1:26. In Rom. 16:25 and 2 Tim. 1:9 the same word, translated "everlasting" in Matt. 25:46, is rendered (with the noun) "world," reading, "since the world began," and "before the world began." Thus we read of everlasting possessions, everlasting priesthood, everlasting statutes, all past and gone. See Gen. 17:8; Lev. 16:34; Ex. 40:15. Understanding this scholars are frequently forced to avoid translating the original word rendered everlasting, Matt., 25:46, uniformly; proving that everlasting does violence to its true meaning, which is age-lasting.

It is also to be remembered that, even if *aionios* were endless, no wicked person, or demon, is ever called *aionios*, or endless; but of evil, only the destructive elements: as, eternal fire, judgment, punishment (*kolasis*), damnation, destruction; while on the other hand we have everlasting gospel, etc. It is impossible to make sin king and Satan conqueror.

LIFE.—In the announcement of the gospel, there is no promise of such frequent recurrence as life; not natural (*bios*) life, but (*zoe*) life from God. The word occurs nearly two hundred times, all as the antithesis of death, the penalty of sin. This Bible doctrine does

not require to be *deduced* from the Scriptures, with no text explicitly stating it, but is abundantly set forth from Genesis to Revelation with the exactness of verbal accuracy, in hundreds of texts more expressive of the truth than any statements that human genius can suggest; see John 3:16; Rom. 6:23. While other theories correct the Scriptures, endeavoring to prove that death does not mean death, "end of sin" does not mean "end of sin"; "no more curse," "no more pain," "no more sorrow," "no more death" do not mean no more of these; "destroy" does not mean "destroy"; "perish" does not mean "perish"; "surely die" does not mean "surely die"; "utterly perish" does not mean "utterly perish"; but that sinners have a "never dying soul to save" which "shall forever die," and "never die"; the Scripture truth remains, that "The end of these things is death."

The glorious gospel of Christ has these leading thoughts: salvation from sin and death; into righteousness and life eternal. The life seed for a new civilization is from heaven. The first Adam was a living soul, but the second Adam is a quickening spirit. To quicken the soul into a higher life was the mission of Jesus. He came that we might have life, and have it more abundantly.

All sin means death. All supposed places of punishment after the second death are graves of the soul. The old Hebrew names for these unseen worlds were poetic.

St. Paul.—St. Paul had no faith in the doctrine of the innate (self) immortality of man, or he could not have written, "If Christ be not risen then they also which are fallen asleep in Christ are perished," or "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die" (1 Cor., 15:18, 32).

The Holy Spirit.—God deals tenderly with his children, lest the spirit fail; but vain man supposes the wicked can endure fire, the most formidable and all-consuming agent. Such imperishable power of the lost, notwithstanding the consuming power of fire, remains unaccounted for. Total depravity sufficiently explains how it could be conceived; but a harder task is to show how the great "I AM"

could plan his universe for such a result, or permit such an eternity of sorrow and sin to exist in his presence. Who is able to say, but that the attributing such an offensive character to God, the God of mercy, may not be the culmination of the sin against the Holy Ghost, which hath not forgiveness (Matt., 12: 28–32), and which, having never forgiveness, may be the cause of the irreparable loss of the "gifts of the Spirit," so effectual in the first Church and so needed now for comfort, power, union, and for the conversion of the world? Who is able to say that, with the natural suffering for sin here, and with the rich man in torment, and the sufferings following the judgment continued as God wills, and loss of heaven; considering God's goodness, and that he is very pitiful; even justice may be better satisfied to say of the suffering soul, "She hath received double for all her sins," and let it die out of its misery? The Bible says that "sin when it is finished bringeth forth death; the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." But if you "reduce one side of this equation you must the other." If the death is a "never-dying death," the life must be a "never-living life." Who can say but that the wicked after judgment, being corruptible, will "utterly perish"; surviving generations only remembering them as enemies of God and all goodness, who, reaping corruption, died out of their mischief and misery, leaving the universe richer and happier without them; and that with their death evil will cease, and Jesus make an end of sin, just as the Scriptures read? (Dan., 9: 27; 1 Cor., 15: 24–28.)

Eternal Life.—The source of life is plainly revealed. Prior to Christ, the world was a valley and shadow of death; but with Christ a new life came from God, who is the blessed and only potentate, the King of kings, and Lord of lords; who *only hath immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see (1 Tim., 6: 15). This immortality is "now made manifest in Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel" (2 Tim., 1: 10), and is to be sought as a treasure, and to be

won as a prize, as it is written, "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life" (Rom., 2:7). The record is, "As the Father hath life in himself, so hath he given to the Son to have life in himself"; and "hath given to us eternal life; and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life" (John, 5:26 and 1 John, 5:11, 12).

Can we, in accordance with the benign character of God, teach that he will render sinners incapable of dying, and subject them to all the tortures of death in fire every moment, to all eternity? Have mercy on God, let me pray you; though you feel no mercy for man. Think of the masses lost of comparatively good and bad alike, according to the current faith. The true gospel saves the good and casts the bad away; but three hundred millions of the Roman faith, together with the Greek Church, constituting the majority of all Christians, cast off all Protestants, Jews, Mohammedans, Pagans, and all unbaptized infants. The Protestants cast off all Jews, Pagans, and so-called unevangelical Christians. True "Christians" can accept the fiery ordeal, but not the illiberal consignment to the lost state. With us the circle of the saved includes all saints, all innocents, all penitent believers, all seekers after God, all who strive, all coming within the heavenly circle of Christ charity, of all lands, sects, and ages.

Number Saved.—Concerning the number saved Jesus' answer was, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." We know that the Judge of all the earth will do right, and that many will come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God; even the uncircumcised Pagans who "having not the law are a law unto themselves," and "shew the work of the law written in their hearts"; and all those loving good works, the sheep (Matt., 25:37), though they knew not that they were ministering to Christ, are gathered to him, as even servants have bread and to spare (Luke, 15:17). Even

for many of Sodom it shall be "more tolerable in the day of judgment than" for some who hear the gospel. And even all the antediluvians were not lost: for besides the eight souls in the ark some who were sometime disobedient are saved, being reserved in the intermediate state (1 Pet., 3:20 and 4:6). The highest heaven was not yet open even to saints. Jesus said, "No man hath ascended into heaven." Peter said, "David hath not yet ascended to heaven." St. Paul says, "The way into the holiest of all, that is, heaven, was not made manifest, while the first tabernacle was yet standing." But since Christ has entered "into heaven itself now to appear in the presence of God for us," "we have boldness to enter into the holiest heaven by the blood of Jesus by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh." So that, as the veil of the temple was rent at his crucifixion, heaven is now open to the divine saint. Yet perhaps many rest in Paradise, where Jesus met the dying penitent, and where they listened to the story of the cross (1 Pet., 4:5). But none beyond the gulf can cross. We read of none converted there. Death is the point of destiny (Rev., 20: 13–15).

Jesus' Death.—Jesus came "that through death he might destroy him that had power over death, that is, the devil, and deliver them, who through fear of death, were all their life-time subject to bondage." Let this be believed, and the shackles of superstition would be broken, and the Church evolve in heavenly life, and with this gospel of life she, like the apostolic church, would meet with such success as the first church met among the Gentiles. But too many like Dr. Watts, the blessed evangelist of Christian poetry, while shuddering with horror at endless torment which they cannot believe, yet fear that not less will restrain the wicked millions; forgetting that where crime most abounds they are firm believers in the dogma that the lost live forever in torment: for unreasonable cruelty destroys all just thoughts of equity. Good seed produces a good harvest; bad seed a bad harvest; like begets like. "God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live:" and whosoever is made to live by Jesus Christ shall never die the second death; for "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" We acquire the heavenly life by a new and heavenly birth from good seed. We are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." "He that soweth the good seed is the Son of man." "The good seed are the children of the kingdom." This seed from God in our hearts produces a new and heavenly life. Cruel doctrine produces cruel men. Bad fruit comes from bad seed and is not made good by growth. But good fruit comes from good seed. When the good seed falls into an honest and good heart it brings "fruit to eternal life"; "then shall the righteous shine forth as the sun in the kingdom of their Father." But as "the tares are gathered and burned in the fire; so (Jesus says) shall it be in the end of this world."

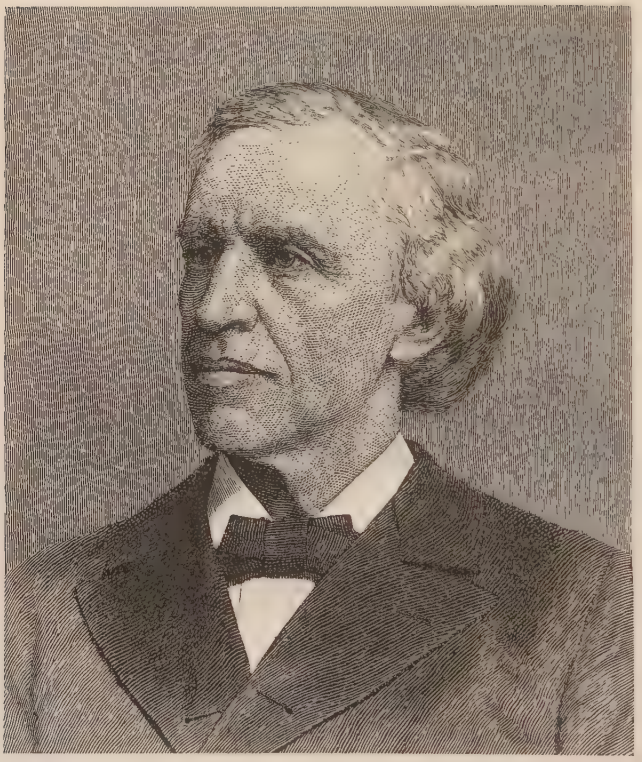
The End.—This is St. Paul's description of the end: "Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death. And when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things

under him, that God may be all in all." "For of him, and through him, and to him, are all things, to whom be glory forever" (1 Cor., 15:24, and Rom., 11:26).

John's description, approaching the end ages upon ages, must be expressed in few words. We know not how long. When the prophecies are fulfilled; when all families of the earth have been blessed with the gospel, when the "fullness of the Gentiles be come in," and "all Israel is saved," Satan will know that he has "but a short time"; for God "will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." As the end approaches, Christianity becomes triumphant. Satan is bound a thousand years. The first resurrection of those on whom the second death has no power takes place, and the millennium appears. Religion is everywhere triumphant. Next Satan comes forth, loosed from his prison, and gathers his armies. Then the final resurrection swells the alien army, and it surrounds the camp of the saints. This is the last triumph of evil; and Satan proposes that everything contrary to sin must go down. The Church, the Bible, the Sabbath, the Sabbath-school, prayer-meetings, and missions,—the hosts of sin are wearied of them. The battle begins; the sky becomes black; the sun, moon, and stars disappear; darkness covers the earth; and saints cry, "How long, O Lord, how long?" A blaze of light reveals the coming Lord. The heavens are full of his glory. Saints rise to meet him. Fire comes down from heaven upon the alien armies. The elements melt (2 Peter, 3:10). The earth is on fire. The lake appears; the beast, and false prophet. Satan, death, and hell (hades) and all not written in the book of life, sink into the lake. The second death is accomplished. There is an "end of sin." Sorrow ceases, and the chorus is sung; "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

There is no more sorrow and pain. Old things are passed away, and all things are new. The "last enemy is destroyed," and "God is all in all." Man is in the new Paradise, restored to the tree of life by Jesus Christ. He is Lord of all. Come, Lord Jesus, come quickly.

A. N. Summerbell.



David Swing

CHAPTER XLVI.

There Exists No Revealed Doctrine about the Nature of Future Punishment, as to its Quality, Degree, or Duration, and No Revealed Doctrine as to Who will be Called upon to Endure it.

A Revelation Cannot Contain Any More Light than what is Contained in the Human Rendering of its Language.—Different Interpretations from the Time of Origen and Tertullian down to the Andover School.—No Specific Biblical Details, or Exact Statement, Descriptive of the Future Life.—The Problem is to be brought, therefore, to the Tribunal of both Scripture and Reason.—The Notion of Perdition that Sprang up, probably, After the First Century.—Its Appalling Blackness and Blight Embraced, in Time, All Christian Homes and Cities.—Upright Moralists, Honest Doubters, as well as the Heathen, Doomed to Excruciating and Endless Pains.—Such a Horror should have Died in a Whisper at its First Utterance.—Scripture Teaches Simply the Accountability of each Man at Last to his God.—Eternity of Pain Not Necessarily Correlative with Eternity of Joy, God's Nature being such that his Anger is More Easily Shortened than his Love.—The Latter is Infinite and Universal, the Former is Temporary and Exceptional.—Growing Amelioration of Former Dark and Vengeful Views.—No Conceivable Motive for God's Transferring the Human Race to a World Less Favorable to Morals and Happiness than This.

By Rev. David Swing, Pastor of the Independent Church, Chicago, Ill.

Origen, one of the greatest logicians of the early Church, stood where the new ideas which had sprung up around the form of Jesus Christ came pouring along over the boundary of the second century. Christ died in perhaps the thirty-fifth year and St. John in the ninety-ninth year of the first century. Thus nearly all of the first hundred years were consumed in the inculcation of those ideas which like a swollen stream poured over the second and rushed onward into the third. There Origen is seen attempting with his deep and critical mind to note the truths of most import thus sent suddenly into his age. By many he has been estimated as the

Church's earliest philosopher, so near in time was he to the Saviour and the apostles, and so scientific was he in his genius. A few years before this distinguished student and thinker came to his great task, the infidel Celsus, the Thomas Paine of that era, had passed by and had left behind him all those objections to Christianity which have been made familiar by the repetitions of later enemies. Origen did not therefore think and write from the standpoint of enthusiasm and credulity, but in the presence of men who had presented "the other side." His writings were compelled to be philosophic in the sense of being "reasoned thought." He was a theologian made the more careful by an acute antagonist. The Old Testament and much of the New passed under his broad and free mind, while the air of Greek and Latin liberty was still surrounding each student and his books.

Origen reached the doctrine of a final restoration to happiness of all souls that live and die upon earth. Punishment would be the lot of those who should die in their sins; but under this punishment the soul would rise and at last would return to the lost image and lost favor of its Creator.

The inference from this page in old biography when read along with many other pages taken from the lives of such subsequent students as Calvin, Luther, Wesley, and Edwards, cannot but be that revelation does not make known the manner or the duration of the punishment after death. The fact of an inspired volume being conceded, light must come at last not from the inspiration but from the interpretation of the words. If the prophecy of Daniel was miraculously placed in his consciousness, that fact, conceded, would not tell the most ardent Christian the meaning of the vision of the beasts, hoofs, horns, and thrones. Light comes to humanity not by revelation alone, but by means of the interpretation which must come afterward. If in the vision of St. John the Babylon which was foreseen as falling into a great ruin might be papal Rome or the whole Roman church, or might be a sinful world of which the special Babylon stood as a type, then revelation as a source of

a special doctrine is injured by the two possible Babylons; if there are three Babylons possible, the injury is much deeper. In these circumstances revelation can teach only this truth: that great sins will be overtaken by great punishments. If, when the book of Genesis comes with a statement that the wife of Lot looked back toward her trifling life and was made a pillar of salt, two meanings at once become easy and logical, the one that the literal event took place, the other, that Lot's wife is only a model, foolish woman and stands for any heart that would rather look back toward sin than forward toward virtue and usefulness, then revelation has been ruined as a history and becomes simply the teacher of the great doctrine that any one who shrinks from daily duty ought to become a pillar of dead rock by the wayside. If therefore the divine words regarding the condition after death of the righteous and the wicked are such as to warrant many different interpretations; if from those teachings are deduced the conclusions of Origen and Tertullian, of Dante and Hosea Ballou, of Jonathan Edwards and the new Andover School, if after eighteen hundred years the meanings of those texts increase rather than diminish, the conclusion is unavoidable that a special, definite heaven or hell is not revealed, and that revelation exhausts itself upon the simple fact of rewards and punishments beyond the grave.

A revelation cannot contain any more light than what is contained in the human rendering of its language. When the old oracle told the ambitious king that should he make war upon a certain rival he would overthrow a great kingdom, the willing warrior hastened to conclude that the nation to be overthrown was that of his rival. Had he raised the inquiry whether he would destroy his rival's empire or his own, he would soon have concluded that the oracle had revealed nothing, one import being neutralized by the fact of another. Thus when the Church comes away from her more divine oracles and finds in her hands two or three sets of responses, she must confess the total absence of revelation so far as these differences extend, and the presence of revelation at that point where

differences may be lost in harmony. The number of willing warriors has been so great in all the theological past that there was little waiting for any calm study of the Sibylline verses placed in the hand. The heart read one sentence and then drew the sword.

The Bible has never made any attempt to utter ambiguous voices. Enigmas formed the wise policy of the ancient oracles; but the hidden things of the Bible all lie honorably concealed under those figures which belong to all literature, under those imports which were local and relative, and under all those changes of meaning which come from sacred writers who are separated widely by both locality and time. Trouble may well be expected when a Mr. Froude, of England, becomes the interpreter of Job, or a Mr. Grote stands as interpreter of Plato, but this trouble comes not from any effort of Job and Plato to send enigmas down to the nineteenth century, but from changes in words, in texts, in minds, and in the possible thoughts which have come into being in the three thousand years.

Few are the details which can be determined from the Old and New Testaments. Whatever theory of inspiration the student may hold, the inferences are compelled to be general. The text which permits the Romanist to say, "This is my body," "This is my blood," permits the Protestant to say, "This stands for my body, and blood," thus making a specific dogma impossible as to a real or a figurative presence. The teaching therefore exhausts itself upon the general lesson that the Church should celebrate forever a feast in memory of its Mediator.

Many years ago when Dr. Hodge, of Princeton, and Dr. Park, of Andover, fought their theological duel over the doctrine of innate depravity, the Princeton champion based his claim upon the literal interpretation of texts, to all which Dr. Park gave a figurative meaning. Inasmuch as inspiration had not specified which import was to be attached to the language about original sin, the disputants made no progress, and could have made none, had they continued the argument for a half century. They withdrew from the con-

fliet; and what the Church now deduces from the Scripture is the general doctrine that even childhood itself is prone to violate the moral law. Thus under any possible definition of inspiration it fails to be specific.

The Holy Scriptures, so general as to origin of man, as to the *modus* of world-making, as to the origin of sin, as to the subject of baptism and the mode of baptism, as to the nature of the communion, as to the atonement by blood, as to the reign of Christ upon earth for a thousand years, as to inherent immortality or conditional immortality, as to a personal Satan, as to the oneness of Christ and the Creator, do not suddenly depart from their method and make an exact statement regarding the punishment after death. To the student in this field of thought back comes all that Biblical fondness for generality which reveals itself at so many points of exegetical inquiry. What he encounters when he studies the atonement meets him when he studies the fate of the sinful. Taught in the Old Testament to think that a literal blood-shedding is essential to salvation, and that without the shedding of blood there is no remission of sins, he finds that when a Hebrew was too poor to offer blood a wheaten cake would answer; he finds that the "Lord delighteth not in sacrifices" but only in a contrite heart; and then he passes into the New Testament to find that Christ did not die as a sacrifice upon an altar and not by the "shedding of blood," but by the bloodless death on the cross. Sitting down to study the eternal world the student passes from this obscure cloud around the atonement to enter a similar cloud—a cloud that envelops the souls which have crossed the boundary of this world.

Reason therefore must accept of the responsible office of truth-seeker and truth-finder for mankind. It must collate texts, must gather data from outside store-houses and from its own independent resources, and, if possible, find some expression into which can be fitted alike the words which are held as inspired and the words which stand commended by what may be called the light of man's

highest reason and sentiments. The Christian must therefore bring his problem of future punishment to that tribunal composed by Scripture and Reason seated side by side upon one bench—the one an inflamed zealot, an impassioned prophet or rhapsodist, the other as a calm interpreter between rhapsody and the reality.

Not long does this associate judge sit upon that seat, held for so many centuries by Scripture alone, before it is seen that great errors have been made by decisions which came from the emotions of worshipers and not from the intellectual processes of seekers after truth. Love could worship the book but it could not interpret it. When a military Christian in the past read the words: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," he was generally not slow to send up the request at the church and the family altar, and then to order out troops for extending the borders of his tribe or state or empire. Had this faithful and praying Christian waited for reason to make a general collation of Scriptural orders he would have found great cause for delay in such words as "Put up thy sword"; "My kingdom is not of this world;" "Our weapons are not carnal."

Among the errors which sprang up out of an excess of emotion and a dearth of the reasoning processes, no one seems greater than that notion of perdition which, originating perhaps after the first century, grew alike in popularity and terror while a long age was coming and passing. This sad and astonishing cloud reached from the ascetic days of Tertullian onward to our own generation, and reminds one of those prehistoric rain-storms which geologists feel certain must have continued sometimes for a hundred years with incessant flash of lightning and roll of thunder. In more real history Pliny the Elder looked on a certain day and saw an awful smoke and fire spreading out from a mountain summit and then rolling down upon the populous vales. It soon created its own night amid which the screams of thousands of women and children and brave men mingled with the deep rumbling of the earth. The

heavy chariot wheels of those attempting to flee passed over many who on foot were groping in the awful darkness. Faint emblem this, of that gloom and uproar of hell which spread outward from the early Church and soon embraced all the Christian homes and cities in its appalling blackness.

This error, as to the nature of perdition, was no greater than the error as to the kind of mortals who were to find that abode after death; and then to this error was added one more, the torments were to be unmitigated by even millions of years. Assemble these three opinions: that hell was a place of excruciating pain; that all upright moralists and all heathen were doomed to that punishment; and that the pain was to be endless, and a group of teachings is seen which ought to have died in a whisper on the lips which first uttered them. But, instead of thus dying, these somber ideas pleased that wild religious fancy which once declared it would exult over the torments of the unbelieving. The Roman world was still fresh in its memory of assassinations, of martyrdoms, of gladiatorial shows where men were "butchered to make a Roman holiday," fresh in its memory of wars of extermination after which a "solitude was called peace," of infants exposed on the mountains, fresh in its memory of slaves that were estimated as common brutes whose life the owner might take at pleasure. That a church rising up in such an empire should delight to picture a future pain which should surpass any form of suffering it had seen upon earth was natural since the eternal world demanded scenes greater than the spectacles of time. Dante and similar picture-makers tell us how widely ruled the scepter of torment and how well their pictures pleased the human heart.

This love of physical torments when seen as the fate of the unredeemed was still strong in the Church all through the sixteenth and seventeenth centuries. In our own New England it sung over again its songs of horror—songs which differed from Dante's only in being most reckless poetry. Even to infants one of these theological writers could assign only a modified anguish; for,

putting himself in the place of the acting Judge, these words are spoken:—

"You sinners are; and such a share
As sinners, may expect,
Such you shall have, for I do save
Only mine own elect.
Yet to compare your sin with their
Who lived a longer time,
I do confess yours is much less
'Though every sin's a crime.
A crime it is; therefore in bliss
You may not hope to dwell,
But unto you I shall allow
The easiest room in hell." (About 1685.)

Such words put into the mouth of the Christ who said, "Suffer little children to come unto me," betray a theology as wretched as the poetry which attempted to formulate the current belief.

This cruel estimate of God and Jesus Christ came to our age as an inheritance and not as a production of our times. The forerunners in those old theological paths which wound around, to and fro, in the wilderness that reached from the Mediterranean to the Atlantic, brought these dreadful thoughts and planted them in modern times, just as the Crusaders brought back from Palestine in the twelfth century little branches of cedar which are now great trees in the England of the nineteenth. Our theological crusaders brought back, by some mistake, trees of wormwood, bitter and poisonous, but at whose roots at last the axe is laid.

The Bible having left to the Christian reader no specific account of the punishment which is located in man's second life; the accounts as to the mode of the punishments, as to their duration, and as to the persons upon whom they will fall being so vague as to warrant many minds in thinking many ways, the inference is inevitable that the virtue of the revelation or inspiration exhausts itself upon the simple fact of an accountability of each man at last to his God. All more definite teachings fail at some point. The idea of a literal pain is injured by the moving about of the causes of such pain;

from fire to worm; from brimstone to falling rocks; from these to chains and prison under Satanic keepers; injured by the asserted spirituality of that future which shall know nothing of this form of flesh and blood; injured by the literary style which always supplied a well-known pain where the real one was unknown, a style which set an eternal vulture gnawing at the liver of Prometheus because the real torment of that hero was beyond the public reach. The old literary style never found any joy in the mere statement that a Prometheus was punished for disobeying Zeus; its happiness came from picturing the pain the offender was called upon to undergo. But style is always human. It is never inspired. When therefore a good man, Job, is the victim of calamities—tornado, hail, fire, a Sabean and a Chaldean raid, and from each destruction only one man escapes, and he for the purpose of telling the new trouble to his master, this general truth, that good men often suffer, is seen breaking up into five forms of loss and grief. Thus in the literary hands of Paul and Matthew and John the inspired teaching that all must appear before the judgment seat of Christ spreads out into a hundred details until there is not a form of torment whose help is not asked for in the specifications which will follow that solemn judgment.

Even the notion of everlasting punishment stands affected by these excesses of the human, literary style. The same inspired volume which places side by side "everlasting life" and "everlasting shame and contempt" states in calmer speech that much will be required only of those to whom much was given, and that Sodom would have repented in ashes had it enjoyed the privileges which afterward came to Jerusalem—thus intimating that the one condition of shame so visible to the poetic writers would be liable to undergo great modification under the faultless equity of the Heavenly Father. Modified as to the degree of its shame, no more violence is done Scripture by assuming that the torment might be modified also as to its duration. Nor would such reasoning expose to similar modification the "eternal life" of those saved, because, as Charles

Sumner eloquently said of slavery, that it was not national but sectional, that freedom was the national condition, thus, eternal pain stands as the only quantity liable to be touched by human logic, while the eternal life is a child of the whole universe and does not ask for any special revelation. Pain was set up in contrast to indicate how severe and lasting it might be, but should it come short of eternity it cannot drag down with it its more divine partner in language. It requires more evidence to shorten God's love than to shorten his anger.

The Church and the whole Christian public seem bereft of all their old tenets as to the painful scenes beyond the death of man. The Bible is still in the Christian's hand; but all those interpretations which gave such conceptions of hell as prevailed from "Dark Tertullian" to the morning of this generation have withered and have been blown away like the leaves of last autumn. The Bible is not ruined, but it is made more divine by this decay of old glosses and doctrines. In its vast utterances regarding virtue and God's favor, and sin and God's wrath, regarding a second world in which there must be an account rendered of every false deed and false word, regarding the responsibility of those who have known of Christ only to disregard him, and of duty only to scorn its performance, there lies more of heavenly warning, more of God's lessons, than lay in all the hells pictured between Homer and Dante, because a variable or incredible detail is not so powerful as a reasonable generality.

There exists no revealed doctrine about the nature of future punishment as to its quality, degree, or duration, and no revealed doctrine as to who will be called upon to endure it. Beyond the great and impressive teaching that the righteous will pass to a happier condition than will be found by the wicked, no fixed doctrine comes to the most studious and sincere Christian. That the heathen tribes are to be consigned to what is called "hell," that persons not baptized are in danger, that upright men who cannot believe in the supernatural origin of Jesus, and are not even certain of a resurrection from the dead, are dogmas which cannot in any manner be

founded upon the Holy Scriptures, not because nothing is said, but because the utterances which do occur neutralize each other until the one sure teaching only remains, that it will be well with the righteous and ill with the wicked, no directions being given the Church for determining just who the wicked heathen or wicked non-believers may be, and what may be the grade of their wickedness.

In the absence of any special revelation the Christian heart, eager by nature for some form of opinion regarding a matter so momentous, must resort to what may be called a Christian rationalism. Such a reverential rationalism will not fail to affirm that "hell" is not a region owned by a Satan and his cruel angels; that it is a part of the empire of the Great King, just as our earth is a part of the God-made universe; that transgressors who may pass from this life to another remain in the same old Kingdom of the One, all wise, all just, all merciful; that more mercy will come to those whom a Christ could forgive upon earth with the words, "They know not what they do," than will come to the enlightened and willful wrong doers of Christian or pagan lands; that faith in Christ will not be required of persons who never heard of him; that faith in his oneness with God will not be required of those who have been reared in gospel lands; that faith is a sentiment, not a form of information; that future punishment will be spiritual not external,—a lower place, an unhappy position, in that new march of humanity which shall spring up when the earthly footsteps have all been taken.

It is in perfect harmony with the vividly revealed character of Jesus Christ to assume that the redoubled evidence of a second life will make ardent worshipers of many who have lived and died here under an intellectual cloud, but in life's virtues. The pagan mother of Chunder Sen is described by an Eastern writer as being a woman who has lived for her children and her gods. "There is no pilgrimage of piety she has not made, no vigorous fast she has not kept, no vow she has not taken and fulfilled. She is now sixty

years old, but she wears on her benign face the serenity and sunshine of conscious purity and the light of divine grace." This picture, which recalls a continuous line of noble minds strung along like pearls between Marcus Aurelius and many modern unbelievers, asks the Christian to doubt not that millions so fall in death, in both Christian and pagan lands, that under the assumed light of a second world they will fill heaven with their song of joy over a God and a Saviour not found here. Where such minds exist punishments cannot come; hell turns into paradise at the touch of such footsteps.

It must not be supposed for a moment that God possesses any prison-world, any place built for the punishment of offenders, any region where a Sisyphus rolls a stone up a steep hill, where Ixion is fastened to a flaming wheel, or where immortal vultures torment a chained humanity. The universe, so far as seen, reveals a nature acting naturally. All joy and all sorrow come by the paths of law. To attach a Prometheus to a rock and join a vulture to his body asks for a foreign force. Some foreign force must lash Ixion to the wheel. But these scenes all contradict nature so far as the universe is known. It must be assumed therefore that in the realms called "heaven" and "hell" the occupants all live under the law of "nature acting naturally," and under new surroundings resume mental and emotional activity along certain paths to us unknown. Those who, while in this sphere, followed Jesus Christ will find themselves far in advance of those who never saw nor loved such a light in this world. The Saul who stoned Stephen would, as the Evangelical creeds admit, have been saved by the Mosaic faith, as were Joshua and David; but in meeting Jesus Christ Paul passed above the Mosaic form of salvation and died worthy of a more immediate and more divine blessedness. Christ took Saul's religious, zealous but ill-shaped, unloving soul and changed it from glory to glory, until sown in weakness it arose in power.

It would seem that a large portion of the human family, Christian and non-Christian, will, in the second life, emerge from igno-

rance and a low form of moral sensibility and rise steadily while those uncounted years are passing. The fact of two worlds implies the superiority of the second. There would be absence of motive for transferring the human race to a world less favorable to morals and happiness than this. Reason stands inflexible in this view and asks the poet to sing her essential deductions:—

"Down below, a sad mysterious music
Wailing throughout the woods and on the shore,
Burdened with a grand, majestic secret
That keeps sweeping from us evermore.

"Up above, a music that entwineth
With the unbroken threads and joyous sound
The great poem of this strange existence,
All whose wondrous meaning hath been found.

"Down below, the Church to whose poor window
Glory by the autumnal trees is lent,
And a knot of worshipers in mourning
For missing some one at the Sacrament.

"Up above, a crowned and happy spirit,
Like a mere infant in the eternal years,
Who shall grow in light and love forever,
Ordered in his place among his peers."

Over this visible career of the human family men of thought can stand amazed at the brevity of life, at that greatness of mind which cometh forth like a flower and is cut down, at a holy love which fades as a leaf; amazed further by the fact of widespread temptation and sin, and at the toil and sorrow of even the most virtuous, and can turn with tears from the scene to elaborate a philosophy of pessimism or sore doubt. Christian rationalism must conclude that the second world will rise up more justified by all its countless millions of transferred spirits. So changed the scene that the question of the worth of life will never rise up again. The optimism which struggles to live here, as an Alpine flower often pushes up its blossom through the snow, cannot but wrap the second world in its

magnificent drapery of wisdom and joy, and exult in the fulfillment of its old dream about the goodness of God and Christ and regarding the onward movement of that being who was made in the image of the Creator.

It is as impossible to tell what are the rewards and punishments of eternity as it would have been impossible for a mind like that of man to conceive before the earth was created what the nature and pursuits of man would be. The mode of the future life is unknown. It is necessary to assume only this, that there as here nature will act naturally because God is one, the same in all time however boundless, and happiness and suffering will come from new causes and by paths not now to be traced. As the heavens are higher than the earth, so the Supreme Hand is lifting the earth upward. If Christ came to weep in the olive gardens of this planet, to be touched with the human situation, the inference may well be that he was a forerunner of that love and power which can and will make weeping less common in the second empire of the King.

The equity of this tremendous case is made more difficult of measurement because of our ignorance of the moral status of man at the time of his creation. If he was made in a high state of perfection and willingly fell, his claim in equity would not ask for that mercy which should be granted a race which was fashioned in a moral and mental infancy. If barbarism was the result of sin, it merits less favor than it would seem to ask if it came by the act of creation. The story in Genesis confirms profane history in the lesson that Adam, or the first man, did not inherit a moral fortune. Adam and Eve fell easily. They listened to the first temptation. Cain easily became a murderer. Thus sacred and profane records present man as a creature that had to build up character as the twig passes into a tree. Upon all the unwilling wrongs Pagan lands have committed God must look down with much of forgiveness.

In order for the human race to progress into light, it was necessary for it to begin without many mental or moral advantages. Progress implies imperfection. Those times of ignorance the Heav-

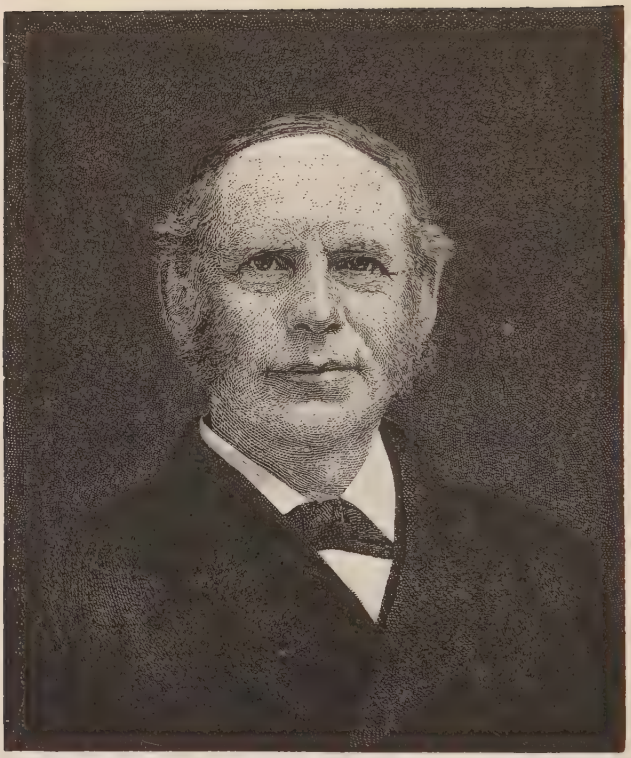
enly Father overlooks and calls men everywhere to repentance only after the light of Christ or of unaided reason has made a visible path. Over the realms called pagan a great mercy cloud spreads because the sorrow of being born in darkness is so great as to ask for divine pity rather than divine wrath. The end of life need not be followed by judgment inasmuch as the morning of it was sufficiently painful. The deepest import of the term punishment must be reserved for those who come to great light and clearly see it and then prefer darkness. A depravity does indeed take possession of some hearts. Vice becomes more attractive than righteousness; and so free is the human will that these fallen souls may prefer to remain enemies of God forever. Here and everywhere the mind is the builder of its own fortune. To announce the ultimate blessedness of every soul would be to assume that he who gave man his free volition will at some time resort to force and will compel the depraved nature to repent and love holiness. Logic cannot perform such an act of saltation. What seems almost certain is that comparatively speaking the human myriads, passing from this existence into the richer evidence of a God and a Saviour which the very fact of a second life will pour upon the soul, will climb rapidly above that low moral valley in which they dwelt here and will draw nearer and nearer to the Deity whom here they dimly worshiped. The Italian poet saw the sky beyond death grow resplendent, grow red beyond the deep tints of an earthly sunset because the chariot of the Lord was passing nearer than it had ever passed by the homes of this sojourn :—

> "As in the calm full moon when Trivia smiles
> In peerless beauty 'mid the eternal stars
> That paint through all its gulfs the blue profound;
> In bright pre-eminence so saw I there
> O'er million lamps a Sun, from whom all drew
> Their radiance, as from ours, the starry train;
> And through the living light so lustrous glowed
> The substance, that my ken endured it not."

Thus under that new sky which shall spread over the resurrected

spirit countless exiles from earth will joyfully begin a worship which they could not taste here. Upright minds, though non-believing in these scenes, will become worshipers; and that voice which said upon Calvary, "Father, forgive them, they know not what they do," will not lose any of its divine love and eloquence by the transfer of the Saviour from the rude cross of earth to the rich crown of heaven.

David Swing



T. DeWitt Talmage

CHAPTER XLVII.

I Decline to Think that the Majority of the Human Race will be Finally Discomfited.

Not Human Assertions or Opinions, but the Bible, Authoritatively Settles the Question here Discussed.—The Absolute Truthfulness of that Source is the Ground for Believing in the Doctrine of Future Punishment.—It is such a Question of Imminent Personal Safety as Forbids all Lightsome Criticism, or Caviling, or Superficial Polemic Treatment.—The Representations used by Christ himself, and by his Apostles, concerning Future Retribution are Not Mere Similes or Metaphors, but Statements of the Actual Horrors of Hell.—God's Indignation and Wrath are as Emphatically Taught in the Scriptures as his Love and Mercy.—Twenty-eight Times is his Love there Spoken of, Sixty-one Times are his Anger or Wrath Declared, and in Fifty-six Instances is the Reality of a Hell Depicted.—If Any One Makes that his Abode, he is a Suicide of his Own Immortal Soul.—Every Reasonable Inducement is Set before Man, Urging him Heavenward.—Soon the Road of Sin and Death will become Utterly Forsaken, void of any Traveler.—In Future Centuries, it will be Matter of Amazement that any Man could Turn his Back on God and Happiness.

By Rev. T. De Witt Talmage, D.D. LL.D., Pastor of the Brooklyn, N. Y., Tabernacle, Presbyterian.

The Bible is the most forceful and pungent of books. While it has the sweetness of a mother's hush for human trouble, it has all the keenness of a cimeter, and the crushing power of a lightning-bolt. It portrays with more than a painter's power, at one stroke, picturing a heavenly throne and a judgment conflagration. The strings of this great harp are fingered by all the splendors of the future, now sounding with the crackle of consuming worlds, now thrilling with the joy of the everlasting emancipated. It tells how one forbidden tree in the Garden blasted the earth with sickness and death; and how another tree, though leafless and bare, yet, planted on Calvary, shall yield a fruit which shall more than antidote the poison of the other. It tells how the red-ripe clusters of God's

wrath were brought to the wine-press, and Jesus trod them out; and how, at last, all the golden chalices of heaven shall glow with the wine of that awful vintage. It dazzles the eye with an Ezekiel's vision of wheel, and wing, and fire, and whirlwind; and stoops down so low that it can put its lips to the ear of a dying child, and say, "Come up higher."

Much of this book I am able to understand. More of it is beyond my capacity. But it gives me no difficulty. I treat it as I treat the Atlantic ocean in summer time. I wade in until I find I am getting beyond my depth, and then I wade out. I wade in until the wave comes to my heart, but I do not wade in until it is over my head. For instance, there are many things on the subject of future punishment that I cannot understand or explain. Having made up my mind that the Bible is the only guide, I take that. There is to me no half-way house between old-fashioned Christianity and agnosticism. Agnosticism is thoroughly consistent with itself. It rejects the Bible, and then says we know nothing about the future. It is right in saying so, for having rejected the Bible we can know nothing of the next world. But I am one of the deluded creatures who believes the whole Bible, either as doctrine or history. Bancroft does not approve of the Indian massacres which he describes, nor does Carlyle, in his *Frederick the Great*, approve of all he mentions, nor do God and the prophets and apostles approve of much that the Bible records. So I take the Bible as true either for doctrine or history.

It makes but very little difference what De Witt Talmage thinks about this subject of future punishment, for it is only a little while ago he began to breathe, and in a little while he will stop breathing. It makes but little difference what Dean Stanley or Mr. Frothingham thinks about this, for they have never been into the eternal world, and can give no personal experience. The Roman Catholic Church, in all its synods and through all its popedoms, has declared its belief in a place of future retribution, but that does not necessarily settle it for me. The Methodist, Baptist, Episcopa-

lian, Presbyterian churches have adopted this theory in their creeds, but that does not authoritatively settle it for me.

I appeal, not to human authority or human opinion, but to that one Being who only can tell me whether there is a hell. That Being is God. I reject every opinion except that on which is written, "Thus saith the Lord." I put one "Thus saith the Lord" against all the sermons, all the disquisitions, all the books, of all the ages. "Thus saith the Lord."

You see I start on the assumption that the Bible is true. If you deny it is true, I will not argue that matter here. As common-sense readers, you know that in making any argument on any secular or religious subject, there must be some common data, some common ground, where we shall start together. It would be as silly for me to try to prove to you who reject the truth of the Bible, that there is a place of future punishment, as it would be for me to discuss fraud and crime and their penalties with a man who denies Blackstone and the statutes of the state of New York. Our common sense tells us that there must be some common ground where we can start.

Now, in passing, I have to ask those who reject the Bible some questions. "Is there a God?" "Yes," you say. "Is he good?" "Yes," you say. Now, I ask you, is it not reasonable that a good God should give us a revelation of some kind? Is it not reasonable to suppose that such a Being, starting our race in this world, would give them some guide, some directory, some written help? "Of course," you say, "that's so." Well, then, which is it? The Vedas, the Talmud, the writings of Confucius, the Koran of the Mohammedans, or the Bible? Which one of these is God's revelation to man?

If you will show me a book which seems to be a more reasonable and a better revelation from God than the Bible, I am willing to accept it. I like anything new and unique. By the constitution of my nature I prefer the new to the old. If you can hand me a book that seems to be a better revelation from God than the Bible,

I will take it and I will preach from it. Is there a man who denies everything? It is easy to deny.

You tell me that the Franco-German war is over. I may deny there has ever been such a war. Moreover, I may deny, for the sake of argument a moment, that there are any such places as France and Germany.

"But," say you, "you will admit that there are such places as Moscow and Constantinople?" No; I never saw them. "But," you say, "you must have seen the submarine telegrams at different times coming from there?" Yes, but those telegrams were not sworn to, and I do not know but that all those newspapers and all those telegraphers may have made a conspiracy to deceive me. In other words, I may deny everything.

"Well," you say, "that is foolish." I admit it; but you are doing in regard to the Bible just what I am now doing in regard to geography. You deny the geography of the eternal world, and I for the minute deny the geography of Europe.

Good-bye, my brother. I have no time to talk to you who reject the Bible. Some other time I will see you. I must turn now to those who believe the Bible to be true. Eternal Spirit of Almighty God, fall upon us now, while with fingers of dust we turn the sacred leaves, and with lips of ashes recite the most stupendous truths that ever shook the human soul.

Now, if we are honest men, we will come to this subject as we would in the midst of a great freshet, if at midnight we were on the Erie express train and were to say to the conductor, "Conductor, do you think any of the bridges are down to-night?"—with something of the feeling I had after our last lifeboat had been crushed to pieces in the midst of the ocean cyclone, when I said to the officer, "Officer, do you think we will ever get to New York?" He shook his head, as much as to say, "Don't ask me."

I have no sympathy with the flippant discussion of this truth, nor with that manner on the part of a preacher which seems to say, "You impenitent people will be lost, and you deserve it!" I feel

that I am a sinner, and because of the million transgressions of my heart and life I must perish, unless some one can show me a way out from under the condemnation. The pulpit from which I ordinarily preach may be two or three feet higher than the pew in which my hearers sit; but I realize that I am not raised the thousandth part of an inch above the level on which we must all stand in judgment before God.

I do not know how people can joke about this subject, and yet it is the subject of more puns, more caricatures, more jokes, in stores and offices and shops, than any other subject. Why do they not joke about the broken bridge at Ashtabula? or the Atlantic steamer going down off Mars Head with five hundred passengers? or about the Indian famine? or about the earthquake that crushed Lisbon? There is more fun in all those subjects than in this. Let us come to this subject not as critics, not as cavilers, not in a polemic spirit. Let us come to it as a question of personal safety.

Let us empty ourselves of all previous impressions, and, without any disposition to twist things, or explain them away, find out what is the announcement of the only authority on this subject that is worth so much as a pin.

1. In the first place, I group together all those passages which represent the suffering of the lost by fire. In Matthew 13, 41–43, it is said, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Can you not explain it away? Oh, yes. I could make these angels fairies; I could represent this fire as only something looking like fire; I could represent this furnace as a casket with a crimson lining; but what is the use of explaining away a furnace of fire, when God says there is one? What is the use of an imprisoned criminal trying to explain away the existence of such a place as a prison? But you say, "Isn't there some mistake about it?" If there is, then the Al-

mighty Christ made the mistake, for the passage I quoted is part of his sermon. I appeal to Paul on this subject. He was no coward. Instead of his trembling before governments, governments trembled before him. A small invalid, but the most magnificent man of the ages. What does he say? He says to the Thessalonians, "The Lord Jesus Christ, who shall be revealed from heaven with mighty angels in flaming fire, taking vengeance on those who know not God." I appeal to St. John the inspired. In one place, he says of the lost, "They shall be tormented with fire and brimstone." In another place, he says, "The adulterers, the sorcerers, and all liars shall have their place in the lake that burneth with fire and brimstone." And in another place, he says, "They shall both be cast alive into the lake of fire."

The last book of the Bible closes with a dark scroll on the sky. What is it? Smoke. Where there is no fire there is no smoke. "The smoke of their torment ascendeth for ever and ever." "But," you say, "were not they men who wrote this?" Yes, but they were inspired men. If you do not want to take even inspired men, then I go back to Christ again, and, as my first quotation on this subject was from Christ, so my last quotation under this head shall be from Christ, as he says, "Depart from me, ye cursed, into everlasting fire." "But," you say, "isn't this figurative?" I am not opposed to saying it may be figurative; but I know very well that if it is not fire it is something as severe as fire. Christ and his apostles were not lacking in illustrative power, and when they say a thing is morning, I know it is as bright as it can be; and when they say anything is a prison, I know it is a galling thraldom; and when they say anything is fire, I know it is torment unmitigated. I often hear people explain these fiery representations of Scripture as metaphor, and as soon as they make metaphor out of them, they seem to think they have soothed the whole subject.

No; if there be a mental state as sharp and severe as fire, it might as well be fire. Christ and his apostles use the figure of fire, and I know from that there is nothing more painful or more ago-

nizing. But if you want some other figure, take it. Say it is a penitentiary, iron-bolted, iron-barred, iron-locked, the doors opening in and not out. I will not dispute with you. If you will, say it is a maelstrom which dashes and breaks to pieces and swallows down all those that come within the sweep of its foaming circles. I will not dispute with you. If you prefer those human similes, take them. I prefer God's comparison, because I know God is right and human comparisons may be wrong. God says it is fire, and a furnace of fire.

Besides that, I do not know that it is figurative. It may be literal. The Bible sixteen times says it is fire. You say, "I don't believe it, and I won't believe it." Then be consistent, and pitch your Bible into the stove, or throw it into the East river. Thomas Paine was consistent in denying the doctrine of eternal punishment, for he rejected the whole Bible, although in his last moments he howled with so much terror that his nurse fled from the room. He was consistent, nevertheless. Voltaire was consistent in rejecting the doctrines of future punishment, because he rejected the whole Bible, although he did not seem to be so very well persuaded of the non-existence of perdition, for, when his friend wrote to him, "I have found out for sure that there is no hell," Voltaire replied, "I congratulate you; I am not so fortunate as you are." But still he was tolerably consistent, for as well as he could he rejected the whole Bible.

But you have a Bible in your hand, you have a Bible in your bedroom, you have a Bible in your nursery, you have a Bible in your parlor. Your children have Bibles, and all these Bibles say that there is a world of fire for those who do not escape on a certain condition which I will mention. Now, overboard with your Bible, or overboard with your unbelief. Keeping both your Bible and your unbelief, you stultify yourself beyond all other possibility of stultification.

2. The next thing I have to do is to group all those passages which show the indignation of God against sin and the sinner, and

hence the possibility of such a place as I have spoken of. Out of a hundred of our sermons, ninety-eight of them are on the love of God, the mercy of God, the kindness of God; and if we preach two sermons, out of the one hundred, in regard to the indignation of God, we are styled "sulphuric." Our American preaching needs to be reconstructed as to this doctrine of God's indignation. So recreant are we, the American clergy, on this subject, that the vast majority of people do not know that the Bible speaks of the wrath of God as truly as of the love of God. Not because God has more wrath than mercy, but because he knew the world would be slow to believe it.

We have not enough backbone of moral courage to preach the whole Bible. So we go on preaching a one-sided God, with a character which we would despise in ourselves. Do you ever get angry? Suppose a ruffian should knock your little girl into the gutter—would you smile about it? would you reward him for it? Suppose, passing down the street, you saw three or four masons, with hods of brick on their shoulders, going up a long ladder, and some one should come to the foot of the ladder and hurl it away, and the three or four masons should dash down and lose their lives—would you smile about it? would you reward him for it? No. There are a hundred things in your life that excite your indignation, and if you are never aroused in that way it is because you are imbecile. Yet, what do men say of God? Why, that the whole race can go on defying him, breaking his laws, murdering his only-begotten Son, striking in the face the Lord Almighty, and he will smile on them through all eternity. Bible-holders, I want you to recognize the fact that God in the Bible more often speaks of his indignation than he does of his mercy. Twenty-eight times does the Bible speak of the love of God. Sixty-one times does it speak of his wrath and his indignation. Here is Cruden's *Concordance*. Count the passages for yourselves.

Now, can we preach the whole Bible without preaching the indignation of God as well as the love of God? I will give you some

of the passages which show the Lord's indignation, and hence the possibility of such a place as I am speaking of. In Thessalonians: "Taking vengeance on them that know not God." In Revelation: "They shall drink of the wine of the wrath of Almighty God, poured without mixture into the cup of his indignation." The figure, you see, is a pitcher and a bowl. Into the pitcher are compressed the clusters that have grown under the hot sun of indignation; and then the wine, seething, bubbling, is poured out from the pitcher into the bowl, and the lost soul, putting trembling hands to that bowl, presses it to the lips and drinks the draught until all the contents are drained (Rev., 14).

You do not like the figure? It is not mine. "Thus saith the Lord. They shall drink of the wine of the wrath of Almighty God, poured without mixture into the cup of his indignation."

In another place, the Bible says, "The children of the kingdom shall be cast out into outer darkness." In other words, the darkness of the Mamartine dungeon, the darkness of Egypt. All the darknesses of the earth are not thick enough to symbolize it, and so the Bible seeks for something beyond all these darknesses. "The children of the kingdom shall be cast out into *outer* darkness," and over that abyss we are all suspended, unless we escape on one condition, to be mentioned at a later point. It is too early to mention it.

What does a man want to know of a life-raft when he is sure of no shipwreck? Not persuaded yet? Revelation: "The winepress of the fierceness and wrath of Almighty God." Not yet persuaded that there is a wrath-side as well as a love-side to the Almighty? and this passage perhaps you have never heard quoted: "And the people shall be as burnings of lime; as thorns cut up shall they be burned up in the fire. Hear, ye that are afar off, what I have done, and ye that are near acknowledge my might." Not yet persuaded? I quote once more Isaiah, sixty-third chapter: "I will tread them in my wrath and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

Does that quotation irritate you with me? I did not say it. "Thus saith the Lord." Not persuaded with what Samuel says, and Micah says, and Daniel says, and Jeremiah says, and Ezekiel says, and Paul says, and Christ says, and Jehovah says? Not persuaded? Then I shall have to leave you to be persuaded by your own experience, when the truth of God's burnished throne shall flame on you. The fact is that if you are a Bible believer, by this time, through the influence of the Holy Spirit, you are persuaded that there is a hell.

I have nothing much to do with objections in this treatise. I will simply state that God, fifty-six times in the plainest, most unmistakable, stupendous, and overwhelming way, declares that there is a hell. It is burning now. It has been burning a long while. Yea, I will go further, and say there is a possibility that some reader of these words may spend eternity in the lost world. Nothing but the hand of an outraged, defied, insulted, long-suffering, indignant, omnipotent God keeps any of us this moment from sliding into it.

I received a letter on this subject. The writer of it evidently believes there is no future place of punishment. He says in his letter: "I don't believe that which you preach, but I am certain you believe it. I prefer to hear you expound the Bible, because you do not ignore hell; for if the foundation of your faith is true, hell is just as certain as paradise, and has just as much of a locality." Now I understand it. Men want us to be frank in the declaration of our beliefs. All the world knows that the leading denominations in this day believe that there is a hell as certainly as that there is a heaven. Why, then, slur over the fact, or try to hide it, or declare it only with slight emphasis? I am an old fogy in my interpretation of the Bible. I have not so much intellect as those men who know how to make an eternity of their own, spinning it out of their own brain. Not having intellect enough to fashion an eternity of my own, I must take the theory of the Bible. I believe there is a hell. If I had not been afraid of hell, I do not

think I should have started for heaven. You say, "I will not be scared in that way. I will not be affrighted by any future punishment." You are quite mistaken. I can frighten you half to death in five minutes. As you are walking along the streets, let me pull down the house-scaffolding, weighing two or three tons, about your head, and you will look as white as a sheet, while your heart will thump like a trip-hammer. Now, if it is not ignoble to be affrighted about a falling scaffold, is it ignoble to be affrighted by a threat from the Omnipotent God, who with one stroke of his right hand could crush the universe? You ask how God, being a father, could let us suffer in the future world? I answer your question by asking how God, being a father, can let suffering be in this world? Tell me why he allowed that woman to whom I administered the holy sacrament this afternoon to have a cancer; tell me why children suffer such pains in teething, the lancet striking such torture in the swollen gums. You fail to explain to me suffering in the present time; be not surprised if I fail to explain to you suffering in the future.

3. Has not the time come for me to say that, though there is a hell, there is no need that any one should go there? I am going to announce to you that five or ten may escape—yea, a hundred—yea, a thousand—yea, ALL. You say, "Tell me, just now." Oh, my skeptical reader, I do not want to break on you the glad tidings too suddenly. I want to tell you that there is no more need that you go to that world than that you should leap into the geysers of California, or the crater of Cotopaxi. If any one goes there he is a suicide of his immortal soul.

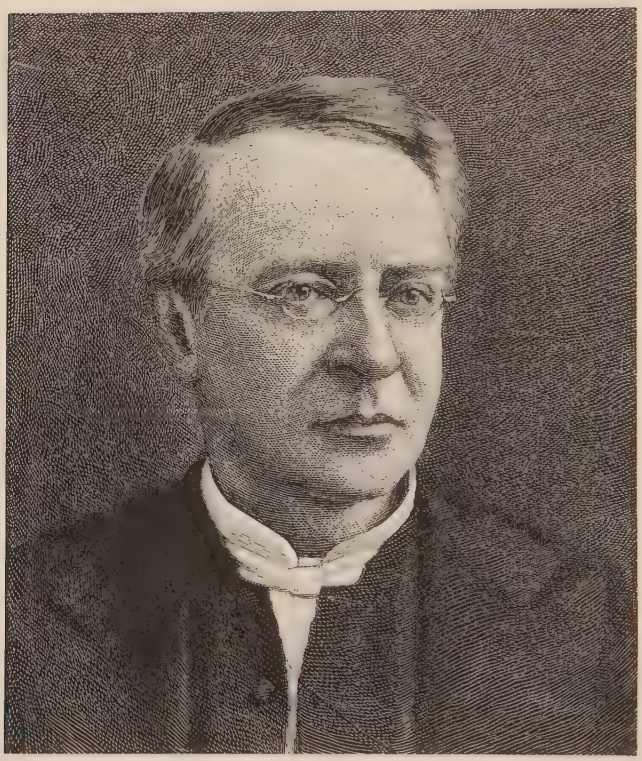
I turn to the same old book, and I find out that the Son of Mary, who was the Son of God, the darling of heaven, the champion of the ages, by some called Lord, by some called Jesus, by others called Christ, but by me here called by the three blessed titles, Lord Jesus Christ, by one magnificent stroke made it possible for us all to be saved. He not only told us that there was a hell, but he went into it. He walked down the fiery steeps. He stepped off

the bottom rung of the long ladder of despair. He descended into hell. He put his foot on the coal of the furnace. He explored the darkest den of eternal midnight, and then he came forth, lacerated, and scarified, and bleeding, and mauled by the hands of infernal excruciation, to cry out to all the ages, "I have paid the price for all those who would make me their substitute. By my piled-up groans, by my omnipotent agony, I demand the rescue of all those who will give up sin, and trust in me." Mercy! mercy! mercy! But how am I to get it? Cheap. It will not cost you as much as a loaf of bread. Only a penny? No, no. Escape from hell, and all the harps and mansions and thrones and sunlit fields of heaven besides in the bargain, "without money and without price."

Now, I ask every common-sense man and common-sense woman, if one has a choice between heaven and hell, and he may escape the one, and he may win the other, and he refuses to do so—I ask you, if he does not deserve to be lost? He does. You know he does. Do not, my friend, make it a controversy between you and me; it is a controversy between you and God.

But I decline to think that the majority of the human race will be finally discomfited. We are in the early morning of Christian achievement. Soon the tides will turn, and nations will be born in a day; the path of life will be thronged, and the road of sin and death become positively lonesome,—and after a while utterly forsaken; not one traveler will be found there, and it will become a matter of amazement to the following centuries that any man could turn his back on God and happiness, when all the reasonable inducements were heavenward. The finally lost as compared with the finally saved will be as the people now in prisons when compared to the uncounted multitudes outside of them.

T. DeWitt Talmage



William J. R. Taylor.

CHAPTER XLVIII.

Eternal Judgment and Eternal Punishment. There are but Two Places and States in the Invisible World, namely, Heaven for Believers, and Hell for Unbelievers.

Born in Sin, all are Children of Wrath, and Must be Born Again, in order to Enter God's Kingdom.—No Intervening "Purgatory" for the Purification of Imperfect Believers.—Deliverance through the Mediation and Grace of Christ, who Rendered Satisfaction to Divine Justice for the Sins of the World.—Value of the Church's Sacramental Offices, Creeds, Liturgies, Songs, etc.—The Bible the Source and Authority relied upon for Doctrinal Light and Truth.—Christ's Prophetic Revelation of the Last Judgment no Word-Picture or Poetic Description.—The Scriptural "Death of the Soul" is its State of Alienation from God.—Punishment, whether in the Constitution of Human or Divine Assizes, not Remedial or "Reformatory," consequently there is no Restoration from Hell.—The Closing Act in the World's Tragic History, as Portrayed by Christ Himself, Declares the Irreversible and Endless Doom of Some, and there the Curtain Falls.—A New Enthusiasm, the "Enthusiasm of Rescue," Needed in the Church, emphasizing the Fact that Perdition is as Real as Salvation.

By Rev. William J. R. Taylor, D.D., Pastor of Clinton Avenue Reformed Church, Newark, N. J.

"It is not to be denied that our age enters with an earnestness and intensity, such as no earlier one has done, into the eschatological examination, and presses forward in the complete development of this doctrine—one sign amongst many that we are hastening towards the great decision."—*Dr. Christian Frederick Kling.*

These words of an eminent German scholar of our own generation indicate the present significance of the subject of this discussion. Its prominence is not due merely to the controversial habit, nor to the denials of opposers and the liberalism of the times; but, on the contrary, it has been forced to the front by the spirit of the age, and by its relation to personal conduct, public morals, social order, and the physical and moral government of God among the nations. The enormous wrongs, the ruin of character, the insurrec-

tionary and destructive tendencies and outbreaks of lawless men, the atheism and anarchism of the period, compel modern thought towards questions of eternal judgment and eternal rewards and punishments. "Things not seen and eternal" break in upon "things seen and temporal," in proportion to the hasting on of the world's closing scenes.

In compliance with the request for the present contribution, and with the specific purposes of this book, it is the design of the writer to state clearly and briefly the teachings of the theological standards of the Reformed (Dutch) Church in America, as to "retribution after death," and to illustrate these ancient deliverances as applied to present phases of the doctrine.

The reformers of the sixteenth century gave slight attention to this subject, because they regarded it as a settled belief; and it is as inseparable as the warp and the woof in the texture of their theology. Accordingly, as Dr. Schaff has briefly stated it, "The Reformed (as well as all other Protestant) symbols recognize but two places and states in the invisible world—heaven for believers, and hell for unbelievers, with different degrees of bliss and misery, according to the degrees of holiness and wickedness. They unanimously reject the mediæval fiction of an intervening purgatory for imperfect believers, with its gross superstitions and abuses. The doctrine of the middle state of all departed spirits between death and resurrection, which is distinct from the question of purgatory, was left unsettled, and is to this day a matter of theological speculation rather than positive doctrine. It is characteristic that the Scriptural distinction between sheol or hades, and gehenna or hell, is obliterated in the Lutheran, the English, and other Protestant versions" (*Harmony of the Reformed Confessions*, pp. 30, 31).

The theological symbols of the Reformed Church in America leave no doubt of its position in relation to the reality, the nature, and the duration of the future punishment of the wicked. It is taught as one of the fundamental doctrines of the entire system of

redemption, and in perfect harmony with every other doctrine held by this branch of the family of the Reformed churches. We quote a few characteristic declarations.

1. *The Heidelbergh Catechism* (A. D. 1562) under the first head, "Of the Misery of Man," says:—

"*Question* 10. Will God then suffer such disobedience and rebellion to go unpunished? *A.* By no means; but is terribly displeased with our original as well as actual sins: and will punish them in his just judgment, temporally and eternally, as he hath declared: 'Cursed is every one that continueth not in all things written in the book of the law to do them.'

"*Question* 11. Is not God then also merciful? *A.* God is indeed merciful; but also just: therefore his justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is everlasting, punishment, both of body and soul."

Under the second head, "Of Man's Deliverance," this basal fact and doctrine underlies all that is said of his salvation through the mediation of Jesus Christ, *e. g.*:—

"*Question* 14. Can there be found anywhere one who is a mere creature able to satisfy for us? *A.* None: for, first, God will not punish any other creature for the sin which man hath committed; and, further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it."

The same line of testimony runs through all the teachings of this venerable Christian Instructor, in relation to the Mediator and his qualifications; and the nature and object of his sufferings, "that he might redeem us from everlasting damnation, and obtain for us the favor of God, righteousness, and eternal life" (Ques. 37).

So of the last judgment, and this is quoted as showing both sides of the question of the great assizes:—

"*Question* 52. What comfort is it to thee that 'Christ shall come again to judge the quick and the dead'? *A.* That in all my sorrows and persecutions, with uplifted head, I look for the very same

person who offered himself for my sake to the tribunal of God, and hath removed all curse from me, to come as judge from heaven: who shall cast all his and my enemies into everlasting condemnation but shall translate me with all his chosen ones to himself, into heavenly joys and glory."

2. *The Confession of Faith* (commonly called *The Belgic*, A. D. 1561) in several articles, upon various subjects, such as "The Creation," "The Fall of Man," "The Manifestation of God's Justice and Mercy in Christ," "The Satisfaction of Christ, our only High Priest for us," and "The Last Judgment," bears the same explicit and positive testimony for the Scriptural doctrine, as held by all the Reformed churches, respecting the certain, future, and eternal punishment of Satan, the fallen angels, and the impenitent wicked ones of the human race (Articles xii., xiv., xx., xxi., xxxviii.)

3. The great National Synod of Dort in the years 1618, 1619, revised and adopted the *Belgic Confession* as its own; and its famous "Canons" are completely and unmistakably based upon the Biblical doctrines of the utter corruption of human nature, of man's subjection to everlasting punishment, under the law of God; and of his salvation only through the riches of sovereign grace by Jesus Christ. A single quotation from the second head of Doctrine, will give the key-note of all its deliverances on this part of the scheme of redemption.

"*Art.* 1. God is not only supremely merciful, but also supremely just. And his justice requires (as he hath revealed himself in his Word) that our sins committed against his infinite majesty should be punished, not only with temporal, but with eternal punishments, both in body and soul, which we cannot escape, unless satisfaction be made to the justice of God."

4. The *Liturgy* of this branch of the Reformed Church, which also dates from the Reformation period, clearly sets forth the same solemn teachings of the Bible and of the Reformed churches of Europe and America upon future punishment. It is prominent in the offices for the administration of the holy sacraments.

Of "*Holy Baptism*," the office says, that it sets forth,—

"First, that we, with our children, are conceived and born in sin, and therefore are children of wrath, insomuch that we cannot enter into the kingdom of God, except we are born again. This the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we are admonished to loathe and humble ourselves before God, and seek for our purification without ourselves."

But the office for the administration of the *Lord's Supper* brings out this belief in the eternal punishment of sin in constant contrast with redemption by Jesus Christ. It is most emphatic in that magnificent antithetic passage which celebrates the results of our Lord's passion, and teaches how we are to "remember him" in this holy ordinance. "First, that we are confidently persuaded in our hearts that our Lord Jesus Christ . . . bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of his incarnation to the end of his life upon earth; that he fulfilled for us all obedience to the divine law and righteousness, especially, when the weight of our sins and the wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be freed from our sins . . . that he also took upon himself the curse due to us that he might fill us with his blessings; and humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, 'My God, my God, why hast thou forsaken me?' that we might be accepted of God, and never be forsaken of him," etc.

Again—"By his death he hath taken away the cause of our eternal death and misery, namely, sin; and obtained for us the quickening Spirit," etc.

These sacramental offices are required to be read by every minister of the Reformed Church in America at every administration of Baptism and the Lord's Supper. Hence their significance, in this connection as teaching, with the visible signs and seals of the sac-

raments, the essential truths and facts of "the faith once delivered to the saints."

5. Not less decisive is the testimony of the *Psalmody and Hymnology* of this Church, which is much more catholic and œcumenical than her theological symbols. So thoroughly is the service of song permeated with the doctrines of salvation from the future and eternal punishment of sin, and so urgent are its solemn warnings, invitations, expostulations, and declarations of the endless woes from which Christ came to deliver us, that we need only call attention to this characteristic fidelity to the Word of God.

6. It remains only, in this connection, to say that the Reformed Church represented in this paper has borne an unshaken, historic testimony to this fundamental doctrine from her beginnings until now. It is in her catechisms for the young and the old, it is in her creeds, her sacraments, her liturgy, her song, her pulpits, her schools, and her very life. But it is never separated from her doctrines of grace which center in the person and work, the cross and the glory of "Christ, who is our life," and of the Holy Spirit, the Quickener and Comforter.

Were these testimonies merely ecclesiastical fulminations or traditions of former times, they might have been buried out of sight, as dead issues, like other vagaries of theological controversy in bygone centuries. But all the symbols of doctrine above referred to are expressly grounded upon "the sufficiency of the Scriptures as the only rule of faith." "Therefore we reject, with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us, saying, "Try the spirits whether they are of God"; likewise, "If there come any unto you, and bring not this doctrine, receive him not into your house" (*Confession of Faith*, Art. vii.).

This whole system of doctrine is purely a matter of divine revelation: and there its credibility must rest with all believers in the inspiration of the Scriptures of the Old and the New Testament.

"The modern Church has accepted the traditional faith upon

this subject. In proportion as the inspiration and infallibility of revelation have been conceded, the doctrine of an absolute and therefore endless punishment of sin has maintained itself—it being impossible to eliminate the tenet from the Christian Scriptures, except by a mutilation of the canon or a violently capricious exegesis. The denial of the eternity of future punishments, in modern times, has consequently been a characteristic of those parties and individuals who have rejected, either partially or entirely, the dogma of infallible inspiration" (*History of Christian Doctrine*, by W. G. T. Shedd, D.D., pp. 418, 419).

Agreeably to these principles and declaration the rising ministry of this Church have always been carefully trained in her theological seminaries; and her entire ministry, one-half of whom for many years past have come from other communions, are strictly pledged, by their ordination vows, their pastoral calls, their constitutional subscription, to the articles of faith contained in the standards of doctrine. I have yet to learn of a single instance of ministerial defection from the faith of the Reformed Church on this subject, from her beginnings in the old Dutch fort in the Battery on Manhattan island unto this day.

Without attempting any formal vindication of these beliefs, or review of the Biblical arguments for them, it will be sufficient for the object of this paper to indicate a few points suggested by the testimonies already given:—

(1.) They all agree upon the reality of future punishment. In that amazing and awful panorama of the last judgment, portrayed by our Lord and Saviour Jesus Christ, "as he sat on the Mount of Olives," in reply to the request of his disciples for "the sign of his coming and of the end of the world" (Matt., 25:31–46), the realistic scenery and the prophetic revelations of actual facts in the closing scene of the world's last "age" are far more impressive than the simple drapery of language in which they appear. Were it a parable, as some say, or a poetic description of "his coming and

of the end of the world," still there are the stern facts, the indisputable end, the actual winding up of human history. Nor is it merely a judgment of *nations*, but of individuals of all nations; one by one—each and all—on the basis of personal accountability for things done in the body. The sentences immediately follow the reckonings; and "the great gulf" separates the righteous from the wicked forever. Both the quantity and the quality of the "everlasting punishment" of the wicked are involved. They are the "cursed," they must "depart," like Judas, to their "own place," away from the righteous, from heaven, from God, into "everlasting punishment prepared for the Devil and his angels." And with Satan and his angels they are to suffer what they suffer and as they suffer, and as long as they suffer, under this sentence of "the Son of man," "the Judge of all."

(2.) These testimonies also declare the *eternal retribution* of the wicked in hell. There is no room in them, nor in the church that believes them, for the heresy of the *annihilation of the wicked*. Modern science teaches that nothing in the material world can be annihilated. The forces of nature are so conserved and correlated that nothing of them is lost in the changes they may undergo. The old theology recognizes the same law in the spiritual universe, especially in its application to the immortality of the human soul and to the moral government of God. The death of the soul, in Holy Scripture, is its state of alienation from God; and separation from God by sin and punishment is its misery and its spiritual and eternal death. As little does the old theology of the Reformed churches countenance the idea of the *restoration of the wicked from hell*. It holds that the object of punishment even in this world is not generally or chiefly reformatory. Its primary purposes are protective and retributive. It is essential to the stability of government, to the welfare of society, for the righting of wrongs, for the shelter of the weak and helpless, for the maintenance of law and order, for the restraint of evil-doers, for the punishment of law-breakers. The history of the world is full of righteous, terrible, overwhelming, exter-

minating divine judgments, not one of which was for the reformation of the human monsters whom they swept away from the earth. Follow them into eternity. Will the gates of gehenna open into the New Jerusalem? Would a merciful God send sinners to the Devil and his angels, to reform them for heaven?

As futile is the objection that *it is contrary to the justice and goodness of God to inflict everlasting punishment upon the wicked.* This is simply an argument from human ignorance, and is contrary to the plainest revelations of God's Word. "The Judge of all the earth will do right," and it is both vain and venturesome thus to attempt to

> "Snatch from his hand the balance and the rod,
> Rejudge his justice, be the god of God."

But the Reformed theology goes further and deeper and higher in its deliverances of this creed respecting "the last things." They form an essential part of its entire scheme of salvation through "the redemption that is in Christ Jesus," as we have already proved in the extracts from the standards. So unscriptural is the dogma of restorationism, that the American Unitarian Association, at a meeting in 1854, formulated its own views of the subject, in a manner that signally confirms the orthodox teachings, and its testimony is so candid and convincing that I have no hesitation in quoting it in this connection. This is the verdict: "It is our firm conviction that the final restoration of all men is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is left shrouded in impenetrable mystery so far as the total declaration of the sacred writers is concerned. Those of us who believe (as the large majority of us do) in the final recovery of all souls, therefore, cannot emphasize it as a sure hope of Christianity; but only elevate it in the background of their system as a glorious hope which seems to them a warranted inference from the cardinal principles of Christianity, as well as from the great verities of moral science."

This gives up the whole scheme, so far as the Christian Script-

ures are concerned, and where these are silent what other oracles avail?

"It must be admitted," says a recent writer, who has tried to prove that "eternal punishment is not endless," "that on the most hopeful view that can be ventured, the darkness resting on the æonian future of him who goes out of this world of grace an unbelieving gospel-hearer, an impenitent sinner, alienated from God, is sufficiently dense and appalling to rouse the living to 'work out their salvation with fear and trembling,' 'fearing,' as Christ has bidden, 'him who is able to destroy both body and soul in hell.'" These honest admissions of learned opposers of the doctrine of eternal punishment and of the theology of the Reformed churches should have full weight in this part of the argument between them.

7. The most impressive of the inspired revelations of the future state of the wicked as well as of the righteous is its *finality*. "These shall go away into everlasting punishment, but the righteous into life eternal." There the faith of the Reformed churches rests, as it has rested for ages, in its solemn and unchanged doctrinal symbols and in its pulpit teachings, its literature and its religious instructions, in its schools and homes.

It matters not in what form these word-pictures of the proceedings of the last day are given, whether in words and phrases that describe the "ages of ages," or parables like those of the tares and the ten virgins, or prophetic visions like those of Christ and the Apocalypse, this one tremendous fact appears in all—it is the closing act of the world's tragic history. The curtain falls—who shall lift it? Who shall break the awful silence? What voices of God, angels, prophets, apostles, shall reveal some new æonic period when the tares shall become wheat, when Satan and his angels shall rank again with "ministering spirits" among the hierarchies of the heavens, and the wailings of the pit shall be changed into the new song of the redeemed? If Judas Iscariot should yet be saved, would it not still be good that ever he was born? (Matt., 26 : 24.)

If the blasphemy against the Holy Ghost can be forgiven either in this world or in the world to come, was Jesus Christ a true prophet? Or can such blasphemers be saved without forgiveness? (Matt., 12:31, 32.)

There is no new revelation. The "great gulf" is "fixed,"—impassable, an everlasting separation between Dives, Abraham, and Lazarus. The awards of the last judgment are final, irreversible, "FOREVER AND FOREVER."

In conclusion, with the utmost Christian charity for those who differ, and candidly considering their systems upon their own merits, we are constrained to say, that they do not and cannot satisfactorily account for the intense and overwhelming anxiety of the apostles and evangelists for the salvation of lost sinners. They do not account for the alarms and terrors, the tears and contrition, the distresses and the joys of the converts of the day of Pentecost, nor for the experiences of the Philippian jailer, of Saul of Tarsus, and of Felix before Paul "as he reasoned of righteousness, temperance, and judgment to come." They do not account for those convictions of sin, terrors of the law, troublesome consciences, and spiritual straits of souls that are passing out of darkness into light. They do not account for the self-reproaches and penitent confessions of moralists and self-righteous people, who have at last fled from their false refuges and from "the wrath to come." They do not account for the hopeless despair and fearful outcries of multitudes of dying sinners who have rejected Christ and his salvation. They do not account for the awful language of Christ and the sacred writers respecting the "everlasting punishment" of the finally impenitent. But this doctrine of the endless retributions of eternity does account clearly, positively, and satisfactorily for all the teachings of the Bible on the subject, and for all the facts of human consciousness and experience in relation to it. Were it not so clearly revealed in the Holy Scriptures of the Old and the New Testaments, no believer in God would accept it. I agree with a living preacher,

whose heart is as tender as his faith is strong, in his saying, "Nothing but the fear of God, nothing but the hand of God upon me, could ever drive me to preach the doctrine of endless hell-fire. Hell is balanced by heaven. That speaks whole volumes. We have nothing to do with hell but to escape it. Our business is to seek and reach heaven."

When Canon Farrar was in this country he said that "the great need of America was a new enthusiasm." In the spirit of this suggestion, a preacher of our Reformed Church, in a great city, has set forth this very subject as "A New Enthusiasm for the Church," in words with which I quote for illustration of the spirit in which it is preached among us.

"Can it be very wide of the truth to say that a new enthusiasm for the Church might be found in a deeper realization, on her part, of spiritual death as an actual and awful fact; in the stiffening of her belief that through the damning power of sin, unrepented of, unforsaken, and unforgiven, souls may be and actually are lost?

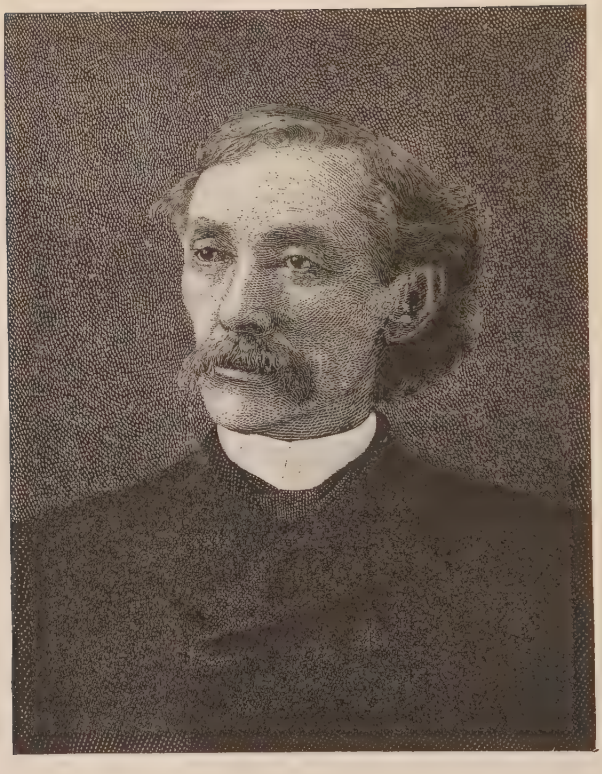
"Is it a mistake to say that out of a deeper conviction and stronger appreciation of the reality and awfulness of spiritual death there would be born in the Church a new enthusiasm? New, of course, relatively, not absolutely; for it would be the old original enthusiasm that first moved the heart of God, that brought Christ to the earth and the cross, and that has fired the souls of his most valiant soldiers—*the enthusiasm of rescue.* There is no enthusiasm more powerful and more contagious than this. A burning building, a choked mine, a shipwreck, a pestilence—anything that seriously endangers human life—never fails to evoke enthusiasm of the most heroic sort, and to enlist a host of rescuers. All that the Church needs to-day for the stirring of a new and mighty enthusiasm is a profoundly quickened perception of the fact that perdition is as real as salvation; that men and women are lost as well as saved; that over against the life everlasting lies the death eternal; that on every hand are those whose lamps are going out in that blackness of darkness in which no light shall ever be struck.

"Let the Church rid herself of crude conceptions of future punishment; let the all too numerous phenomena of spiritual degeneration and death be intelligently observed: let the astonishing agreement between Scripture and the latest generalizations of moral science, assisted by natural science, on this subject be noted, and the results given to the people. And there would soon be less dead orthodoxy; less show-work for ecclesiastical statistics; fewer churches run as social clubs; less frequent retreats from down-town districts; and once again we should see the whole of the Lord's host, leaders and ranks, aflame with the divine fire of rescuing love."

In the foregoing statements of the belief and teachings of the Reformed Church in America, on these last things, the writer has limited himself strictly to the subject assigned him. Nothing is said of the many anxious questions that are involved, such as the final and eternal salvation of all children who die in infancy, and of those defective classes who are not morally responsible for their belief and conduct; and of those "outside saints," who may be included in the apostle Peter's declaration that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts, 10:34, 35). God will certainly save all that he can save consistently with his own justice and mercy, and within the widest possible reach of "the redemption that is in Christ Jesus." "The Judge of all the earth will do right." "He is able to save unto the uttermost all that come unto God by him." The Messiah "shall see of the travail of his soul and shall be satisfied." If he shall be satisfied who then shall complain of the decisions of the last day, and of the final and completed results of his atoning death and mediatorial reign? The glimpses of human destiny that we get from the Bible reveal the perfect consummation of all the purposes of the cross and of the divine government of "the world that now is and of the world to come." No discords will spoil the music of the harps of

gold and of the new song of the redeemed in heaven. No saint nor angel will ever stop and tremble in the streets of the New Jerusalem, lest the great white throne totter at the least injustice of him who sitteth upon it.

William J. R. Taylor.



H. W. Thomas.

CHAPTER XLIX.

The Doctrine of Endless Punishment is Not Taught in the Scriptures, nor in the Early Creeds, but is a Heresy.

Old Beliefs are, in the Progress of Thought and Knowledge, being Modified and Improved, or Abandoned.—This is Especially the Case concerning the Punishment of Souls after Death.—Future Torments, like President Edwards's Fiery Oven, Wesley's Burning Limbs, Spurgeon's "asbestos-like body" Unconsumable in Hell's Flames, etc., less acceptable than formerly.—They are Terrible Caricatures, and Blasphemous Imputations upon the Character of a Good God.—Though Yielding in some degree the point of Character and Intensity, the Endlessness of Future Woe is Still Adhered to.—The Deep, Dark Line is also Drawn at the Moment of Death.—Had Jesus Christ intended to Teach such Punishment, there were Greek Words in Abundance, that, so far as Words can Go, would have Placed the Subject Beyond Doubt, but he Did Not Use Them.—Future but Not Endless Punishment Taught by Christ.—In the End, however, Existence will Prove a Blessing, and Not a Curse, to All Souls.

By Rev. H. W. Thomas, D.D., Pastor of the People's Church, Chicago, Ill.

Words are the signs of ideas. Ideas are the mental visions or pictures of things, real or imaginary. Truth is that which is; error is that which appears to be. Hence words are true when they express ideas; and ideas are true when they represent things as they are in the world of fact.

The mind of man may project many ideal or imaginary creations; but it has not the power to create truth; and hence must be content to move along upon the humble plane of discovering or perceiving that which is. In the study of any great and serious question, the effort should be to have words clearly express ideas; and to be sure that ideas are the accurate pictures of things as they are in the realm of the real. And hence we should discriminate between the

real and the imaginary; or between that which is true in the world of things, and that which has been thought to be true, but has had no real existence except as a mental creation, or as an imaginary picture. And it may be confessed that the latter, or what men have thought to be true, has formed much the larger part of the theories that have been held and the books that have been written upon the general subject of eschatology, or the doctrine of the last things. And it must be confessed, also, that many of these theories have not only obscured the real truths, but have in not a few cases been positively hurtful to the human mind and dishonoring to the great name of God. And yet, underlying each of these misconceptions there has all the time been a real truth. Sometimes this truth has been understated, sometimes overstated, and sometimes almost wholly lost sight of; and hence the task of the new or progressive theology, or the broader orthodoxy, of our eclectic age, should be not only to discriminate between the real and the imaginary, but to reject that which is wholly false; to correct that which is partly erroneous, and to bring out in the clearest possible light the truth as it is in the world of the real; and in this, because it is in the deeper world of the nature of things.

Such, as I understand it, is the noble object of this volume, to which many different thinkers, representing different schools of thought, are asked to contribute articles; and all with the view of bringing out as far as possible the real beliefs of the different churches upon a subject that, of all others, perhaps, has been the greatest burden upon faith. Such an object is certainly most worthy and commendable; and could it succeed in calling forth a full and candid statement of the present faith of all these writers and of the churches they represent, it would certainly be a valuable contribution to this form of current theological literature; and, as a general consensus of belief, might, at least, lighten the burdens, almost insupportable, that have been fastened upon the Christian Church by the dogmas of the darker ages of the past.

Such a book, it is safe to say in advance, will indicate the tenden-

cies of thought in our age of transition and the general unsettling of many old beliefs; and it is safe to say, also, that this tendency will be in the direction of the better and more hopeful view of the future destiny of mankind. And such a result will, in so far, be helpful to Christian faith; and possibly that is about all that, in the continuity of history, and the evolution of thought, could be expected. For, in the nature of the case, most of these writers, as representatives of different denominations, are committed to certain statements of belief; they are, in a sense, the retained attorneys of these denominations, and hence are under a legal or contract obligation, if not a moral one, to defend certain views. They are hardly in a position to publicly ask and answer the great question as to what is true, upon this momentous subject; but are rather bound to put in the best and possibly a modified light, what has been thought to be true, and what they have accepted as true, and hence have pledged themselves to support. Apologists, rather than broad, free advocates, is the necessary position of many religious teachers, unless they are willing to pay the price in suffering and suspicion, and possibly of trial and expulsion, for a larger personal liberty.

And yet, there is a general growth of thought and a progress in knowledge that are slowly lifting the world to a higher plane; and in this way certain old beliefs are at first modified, and then by a common consent they cease to be any longer held as a part of the living faith of the more intelligent minds, though they may still hold a place and be carried along in the written creeds of churches. It will hardly be denied by any that such is the case in reference to the old beliefs concerning the punishment of souls after death.

President Edwards, in describing these punishments, says: "Imagine yourself to be cast into a fiery oven, or a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine that your body were to lie there for a quarter of an hour full of fire, and all the time full of quick sense. What horror would you feel at the entrance of such a furnace; how long would that quarter

of an hour seem to you?" And then he lengthens the time of such material torments in a burning furnace to an hour, and to twenty-four hours, and to a week and a month and a year, and on to hundreds and thousands of years, and to eternity. As an illustration of material hell-fire, John Wesley uses the blaze of a burning candle, into which the finger is thrust for a moment; and then goes on in thought to a fire into which the hand and the arm, and at last the whole body, is to be cast forever. Thus Wesley teaches the endless punishment of souls in a hell of material fire; and Wesley is a "standard authority" in the Methodist church. And the Presbyterian Confession of Faith teaches that the punishment of sin shall be separation from God, "and most grievous torments in soul and body, without intermission, in hell-fire forever." And Spurgeon, the great Baptist preacher of London, says: "In fire, exactly like that we have on earth, thy body will lie, asbestos-like, forever unconsumed; all thy veins, roads for the feet of pain to travel on; every nerve a string on which the Devil shall forever play his diabolical tune of Hell's Unutterable Lament!"

Spurgeon is viewed by the orthodox to be one of the greatest living divines; and it is a fact that the Presbyterian church still professes to hold to its Confession of Faith; and that Wesley is a revered "authority" in the Methodist church.

It would be easy to enlarge these horrible pictures of a material hell, though hardly possible to exaggerate them, from Baxter and Alleyn, and Jeremy Taylor, and from many Roman Catholic and Protestant authors; and yet it would be sad, indeed, to have to think that these churches still actually believe in these terrible caricatures of the idea of punishment after death, and in such blasphemous imputations upon the character of a just God.

That is to say, that even the orthodox churches are beginning to feel, and, if no more, by silence to say, that such conceptions of after-death punishment in a hell of material fire were creations of the imagination; that they never were true in the world of fact. They are beginning to say that the expressions, fire and brimstone,

are figurative, and some are even saying that the sufferings of the lost are hardly so severe as the full strength of the figure might justify; a few are venturing still further, and saying that whatever may be the sufferings of the lost, they will not be so terrible as non-existence; that existence in hell will not be an unmitigated curse, but rather a poor kind of blessing—an endurable misery.

There is thus an admission that the teachings of the past on this subject were not wholly true; and that, in some respects at least, they have to be modified, or abandoned. But these admissions relate only to the character, or the kind and intensity, of the punishment that will be inflicted upon lost souls; and not at all to the length of that punishment. Upon this point, Methodists, Presbyterians, Baptists, Congregationalists, or, in a word, all the so-called orthodox churches, are a unit in contending that, as to duration, it is literally and absolutely endless. They insist that the term or length of the penalty to be inflicted and endured is the same for all souls, for all classes and degrees of sinners; for the youth of sixteen or twenty years, but dying unconverted, it is forever; and for the most hardened criminal of eighty years it can, of course, be no longer. And it is of course denied by the orthodox also, that punishment in the world to come is or can be in any sense corrective, or reformatory; for, to admit this, would be to admit the possibility of punishment coming to an end, as it would not only be useless, but manifestly unjust, to continue the punishment after the ends of that punishment had been accomplished. And hence these churches draw the deep dark line of destiny at the moment of death.

The gross and material conceptions of the punishment of the souls and bodies of the lost in a material hell of fire and brimstone having been doubted, if not yet abandoned, and the intensity of that punishment somewhat modified, the ground, or reason, and the duration of that punishment are the points where the stress of the debate is now felt.

As to the ground upon which the everlastingness of punishment

is based, there can hardly be said to be any perfect, or even very general, agreement among the churches called orthodox. The older view is, that such punishment is for the sins committed in this life; and, to the seeming disproportion between the brevity of man's life in this world and the number of sins committed, and the infinite duration of the punishment, the reply has been, that these finite sins, or sins of a finite being, are infinite in character and demerit, because committed against an infinite Being. These thinkers, however, are not willing to apply the same kind of reasoning to the other side of the question, and say, that any good deeds done in the service of this infinite Being thereby become worthy of and merit an infinite reward. Rather do they disclaim any and all merit on the part of man as a ground of his salvation, and base it wholly upon the merits of Christ.

But not to argue this point, not a few believers in endless punishment have felt the weakness of the old ground upon which it has been justified, and, feeling this, they argue that endless punishment can be justified only upon the ground of endless sinning. Of course this position makes the endless sinning a condition to the endless punishing; for if at any point a soul should stop sinning, then there would come a time, however distant, when the punishment would end. And to make sure the doctrine of endless punishment from this standpoint, these thinkers have to deny the possibility of reformation after death; and to do this, they have to affirm that the soul's volition, or the power of choosing the right, is limited to this life. But that is to say that there can be sin where there is no power not to sin; or that the soul is punished forever for what it must forever keep on doing, for it has no power to do otherwise. If it be said that this is justifiable on the ground that the soul is to be held forever responsible for, and punished for, a voluntary yielding up or loss of its power to do right in time, that is to give up the very position for which the theory is contending; for it is the same as to say that a soul may be punished forever in the eternal world for what it did in time; for in time it lost its power to do right,

and hence necessitated the endless doing of the wrong for which it is to be endlessly punished.

The difficulty with both these theories is in finding some reasonably just ground upon which to inflict the awful penalty of endless punishment under the government of a just God, or, in other words, how to hold on to God, and not give up their dogma of an endless hell. The simple fact is, that with the old views, any rational theodicy, or vindication of the divine justice, has so far proved an impossible task in the hands of thinkers, and it will become more and more difficult before the increasing and finer moral judgment of our age.

Another and an increasing school of thinkers seeks relief from the difficulty of endless sin and suffering in the universe of a good and all-powerful God, in the doctrine of the annihilation of the wicked. This is practically the doctrine of "the survival of the strongest" carried over into the realm of spirit. It teaches, not that man is at center and in essence a spirit, but that he is potentially so; or that he may become a spirit by regeneration, and, failing to thus become immortal, at death he ceases to be at all—or is redistributed among the mineral elements out of which he was taken. This doctrine is a relief from the dreadful thought of any soul lingering forever in conscious agony, and hence becomes a refuge for many minds; but it is regarded as heretical by the so-called orthodox churches, notwithstanding the fact that they can offer no rational explanation why a merciful God should forever hold souls in being and conscious suffering, when they admit that it can do no possible good to those who thus suffer, and perhaps not many would now care to argue that the sight of such sufferings would add to the joy of the redeemed in heaven. But the real objection to this doctrine of the annihilation of the wicked is this, viz., it assumes that man is not germinally or at center a spirit—he is not a child of God, not in the image of God, but simply a higher animal, with the possibility of becoming a spirit; and that that possibility is limited to his present bodily existence. Such a position,

philosophically, strikes at the essential nature or being of man, as such, and hence weakens the argument for the continuity of life. And whilst the "survival of the strongest" may be true in the struggle for material existence, it is too great a step to carry it over into the finer realms of being, or spirit, and especially should Christians hesitate to argue thus, when the very heart of the gospel is not in helping the strong, but in helping the weak. "They that are whole need not a physician, but they that are sick;" "The Son of man came to save the lost."

How, then, will this long debate be settled? It is safe to say that the question will not be dropped out of the public mind, for it is too great and serious and personal to be lost sight of. It is equally safe to say, that the more enlightened and humane thought and sentiment of our age will not go back to the already weakening, if not deserted, beliefs of the past, in reference to a hell of material fire. Nor will the awakened and enlightened reason and conscience of the present settle down to a belief in endless punishment of any kind,—that is, to the conscious endless punishment of any one or the same soul. But, regarding sin as an incident in the evolution of the good, or in the development of free beings, there is nothing in the thought of our time, nor, necessarily, in any high form of reason, against the continuance, and even the necessary endlessness, of the law of punishment, or of moral sequence, in the universe; and if new creations or generations continue to arise, there may never come a time when souls may not be passing through this form of correction, but not the same souls.

Like everything else in our age, the great doctrines of religion are being placed in broader and clearer lights, and especially is this the case with this tremendous question of the destiny of the race. When the Reformers turned from the authority of the Church to the authority of the Bible, each sect sought to prove its positions by one or more texts, and for a long time this form of textual proof was satisfactory to each party; though they succeeded in making the one Bible prove many different and often contradictory doctrines.

But, in our time, less reliance is placed upon this easy method of arriving at the truth; and hence we are paying more attention to the general scope and analogy and consensus of the teachings of the Bible upon this and other subjects.

Then, again, the Reformers of the sixteenth century did not so much as question the fundamental theology of the Roman Catholic church upon the doctrines of the fall of man, and original sin, and the depravity of the race, and an atonement built upon these supposed facts, and a time-probation resting upon this atonement. They accepted these doctrines, and their great work—and possibly it was all that they could do at the time—was to reform, not the doctrines, but the abuses that had grown up out of these doctrines. The Catholic church taught that all the world was under the curse of original sin; that the sacraments were the only channels through which could be received the supernatural grace to remove this curse and to reinstate man in the divine favor; and that the Church had the sole control of these sacraments so that all had to go to it for salvation. Luther taught the great truth of the priesthood of the race; that souls could go to God and, by faith, have the infinite credit purchased by the death of Christ and placed over against the infinite debt of Adam's sin, set to their account. But the Reformers never so much as questioned the underlying dogmas of original sin, a penal or substitutional atonement, and endless punishment, out of which the abuses which they sought to correct, had grown.

That is the work of the present; it is the new reformation; not of forms and abuses, but of thought, of theology; and hence it is, in the light of this broader study, that the question of after-death punishment for sin must now find its latest answer; for it does not, nor can it, stand alone, but in relation to these other doctrines. Indeed, historically considered, the dogma of endless punishment first finds a formal place in theology along with and as a part of the doctrines of original sin, substitutional atonement, and a time-probation. And these, it should be remembered, formed no part of the earlier

and more spiritual and intuitive Greek thought of Clement and Origen of the second and third centuries, but were the later accretions of the more objective and material Latin mind. The doctrines of original sin, and depravity, and atonement, as first and formally taught by Augustine in the fifth century, were not known to the early Greek fathers. Clement and Origen regarded man as germinally and at center a spirit; as in the image of God; they believed in the divinity of man as man; that God was immanent in the reason and justice and love and conscience of the race; not that man had fallen from some higher state, but that he was unfolding or rising from a lower state to a higher; and that Christ was the manifestation of the fullness of the divine in man; that life was an education and Christ a divine Teacher and Saviour leading the race on through all the discipline of experience, of suffering, of joy and sorrow, to the realization of this higher ideal. And hence, the doctrine of endless punishment found no place in their thought; nor did they hesitate to teach that the office and work of Christ, in the development and perfection of the race, would go on into the world to come, and more effectually there than here.

The doctrine of sin, of atonement, of penalty, as taught by the Roman Catholic and the orthodox Protestant churches, is a cold, material, external Latin accretion, and, as such, it has ruled the Christian world since the days of Augustine in the fifth century. It all rests upon the doctrine of the fall of man, of original sin, or the guilt and depravity of the race because of the supposed sin of Adam. But upon what does this rest? Outside of the second chapter of Genesis, there is no mention of nor the slightest allusion even to such a fact, in the Old Testament; and whatever may be the meaning of that strange allegory—written by some other than the author of the first chapter, but when or by whom we know not—it is certainly a great strain upon credulity to say that it is to be taken as a literal history of events that actually occurred. And what foundation has the doctrine in the New Testament, except a parenthetical statement by Paul in the fifth chap-

ter of Romans? and, even there, the reference seems to be to the Adam or "earth-man" as opposed to the spirit nature in man that is related to the Christ.

But, as Dr. McCausland, of England, taught thirty years ago, the Adam of our Bible was not and could not have been the first to appear of our human family, but that the Negro and the Mongolian races preceded the Caucasian: hence the whole race could not have fallen in Adam, even if we admit the account given in the second chapter of Genesis to be historical. And it is now generally conceded that to make Adam the first man is to render utterly worthless the chronology of the Bible, for the time since man's first appearance upon the earth cannot be brought into any such narrow limits as some six thousand years. And now come the later teachings of evolution to tell us that man never fell at all, but, instead, has been rising from the lower to the higher.

And thus, the very foundations upon which the Latin theology has rested for more than twelve centuries are slipping away; and with the foundations must sooner or later go this whole superstructure of the Latin or orthodox theology that has been built upon it. We are, religiously, upon the eve of the greatest reformation, and revolution even, of thought that the world has ever known; it means nothing less than a complete change of base— a going back at one great step and a leaving behind of the cold, forensic, material conceptions of the Latin mind, and a glad return to the living and loving conceptions of the Greek Fathers, and of the apostles and Christ, of the fatherhood of God and the divinity and brotherhood of man.

But what has all this to do with "punishment after death"? Much in every way, for it changes our root conceptions of God, of man, of Christ, of sin, of atonement, and hence of the nature and extent and results of the penalties, or the consequences, of sin. And it may be some comfort to those who fear for the results of so great a change, and who would still cling to the ancient creeds, to say, that the doctrines that we have characterized as Latin accre-

tions find no place in the Apostles' Creed, nor in the Athanasian Creed. There is not in either of these creeds a word about original sin, nor a substitutional atonement, nor endless punishment. But they do affirm the fatherhood of God, and the divinity of Christ, and everlasting life.

These early creeds were protests against the dualism of the Gnostics, and the polytheism of the Romans and the Greeks; they meant to affirm, as opposed to these, the doctrine of the living God, as revealed in Jesus the Christ, and the divinity, and hence the immortality, of man. And judged by these early creeds—and they are the ancient standards of orthodoxy—the doctrine of endless punishment is not orthodox, but heterodox. It is true that the doctrine is taught in the later Athanasian Creed and by the Catholic and the orthodox Protestant churches, but it was not the generally accepted doctrine of the early Christian church. The Apostles' and Nicene Creeds affirm the doctrine of the resurrection and of everlasting life, but say not one word about everlasting punishment; and not only was the Council of Nice, A. D. 325, silent upon this subject, but so was that of Constantinople in A. D. 381. And this is the more remarkable when we recall the fact that the doctrine of universal restoration was at that time so generally taught and believed. It is confessed, on all hands, that the great Origen was a Universalist —even to the salvation of the fallen angels; and yet neither the first Council of Nice, nor that of Constantinople, nor that of Ephesus, A. D. 431, nor that of Chalcedon, A. D. 451, ever uttered a word of condemnation concerning his views, or against universal restoration; and this, too, in the face of the fact that, as Dr. Beecher tells us, four of the great schools of theology in those early centuries taught this larger hope, and only one school, that having the Roman law and the Latin Testament, taught the doctrine of endless punishment.

But it will be asked, What does the Bible teach? It would require more space than is at our disposal to open up this field, but it may be assumed that, if so dreadful a doctrine as that of endless pun-

ishment were true, it would certainly be taught with great fullness and plainness; and yet, what are the facts? It is questioned, by many, whether any such doctrine is even referred to in the Old Testament, and there are only some four texts that are quoted in its support, three of these being irrelevant. And what of the New Testament? We must suppose that the inspired apostles understood the teaching of Christ, and it is reasonable also to suppose that, if they believed that he taught such a terrible doctrine, they would have emphasized such an awful horror and danger in every possible way. But what are the facts? Canon Farrar tells us that Paul, who says that he "declared the whole counsel of God," in all his fourteen epistles uses the word *hades* but once, and never speaks of *gehenna;* in only one instance does he use language that can be construed to mean endless punishment; and yet he frequently speaks of the resurrection and the judgment, and heaven, in such connections as would seem to have suggested and even called for at least some avowal of the fact, had he believed that doctrine to be true. But, on the other hand, Paul does so speak of the destruction of death, and the final triumph and reign of Christ, as to lead millions to believe that he teaches the doctrine of universal restoration.

If, then, the doctrine of endless punishment is taught in the Bible at all, it must be in the words of Christ, and, if in these, it is in Matt. 25:46. And yet so able a Greek scholar as Prof. Tayler Lewis translates this verse thus: "These shall go away into the punishment (the restraint, imprisonment) of the world to come;" this, he says, is "all that we can etymologically or exegetically make of the word in this passage." That Jesus taught *future* punishment, or punishment in the world to come, there can be no doubt; but to say that he taught *endless* punishment is to strain the meaning of his words, for the Hebrew word *olam*, and its Greek equivalent *aion*, do not necessarily, nor even generally, as used in the Scriptures, mean everlasting; but rather an age, or an indefinite time. In more than half the instances in the Old Testament, where

the word *olam* is used, and is translated everlasting or eternal, it is applied to things of a terminable existence, many of which have ceased to be. The adjective *aionios* cannot be stronger than the noun *aion*, or age, from which it is derived, and hence the meaning in any case must be determined by the nature of the noun to which the adjective is applied; but is there anything in the nature of the noun *kolasis*, or punishment, that compels us to give the adjective *aionios* its longest possible duration, as when applied to God? Certainly not; but, on the other hand, the very idea of punishment, of restraint, of pruning, is that of correction; and hence of a something that may be of longer or shorter duration. Aside, too, from the nature of the case, we are almost forced to such a conclusion from the stand-point of thought that looks upon the government of God as paternal.

If it be said that the same word is used to describe the *zoe*, or life of the righteous, and that if the punishment of the one may come to an end, so may the life of the other, that may be so, if the continuance of the life rests upon no deeper foundation than the terminable duration implied by a word of variable meaning. But the word is also one of quality, as well as duration, and hence "eternal life" means a quality or kind of life that the soul may now possess; and thus our hope of everlasting life rests upon the divine or God-like quality of that life, and not upon the uncertain time-meaning of a word. Had Jesus meant to teach endless punishment, there were plenty of Greek words, that, so far as words can go, would have placed the subject beyond doubt; but he did not use these words.

And thus we come to the conclusion that the doctrine of endless punishment is itself a heresy, when judged by the most ancient creeds; that it forms a part of that whole system of Latin accretions that have no foundation in fact, and never were a part of the earlier and more spiritual conceptions of the Greek fathers, and that it is not taught in the Scriptures. But the Bible does teach future punishment for sin, or that sin brings upon the soul its own consequences in moral loss and misery, and that the life of the present

world is carried over into the life of the world to come. Nor can we believe less, when we look at the world of things from the standpoint of moral sequence. But we must believe that the government of God is paternal; that God is the Father of all, and will deal with all souls with a tender justice whose very foundations are in everlasting love; and hence we must believe that, whatever sufferings may come upon sinful souls in this or any world, are meant for good, and are in their nature and effect reformatory. Man is free to *try* to do whatever he pleases, but the constitution of things is such that he cannot succeed in any but the right way. The prodigal son was glad to get away from his father's house, but was gladder to get back; and so we may hope that, through the long and often hard ways of experience and the discipline of suffering, all the wandering children of earth will somewhere and sometime return; and whether it be in this or any other world, the God and Father of all will not turn them away, for "the mercy of the Lord is from everlasting to everlasting," and "Jesus Christ is the same, yesterday, to-day, and forever." So must we hope and believe, therefore, that existence will in the end prove a blessing, and not a curse, to all souls.

Logically and philosophically, a belief in God can, when realized, lead to nothing short of the final supremacy of the good; for, to believe in God at all, is to believe in the best; for anything less than the best is in so far less than God, and hence is not God. But to believe in the best God, is to leave no place for the old Manichean, and Gnostic, and Latin conception of evil; of a personal Devil, or in evil as an entity wholly apart from the good, and capable of existing forever as a kingdom of evil in a universe where only the good can be supreme. Rather, must we think of evil, not as wholly such, but as a lesser form of the good; as an incident in the evolution of the good, as scientists speak of matter as on its way to life, and of the lower forms of life as on the way to the higher. And in such a time as the present, when the darker theories of the past have led so many minds and hearts into a cold materialism that borders upon atheism, and to a gloomy and almost despairing pessimism, the

Christian world should hasten to free itself from such burdens, and to gladly affirm and emphasize the great and blessed faith of an optimism that, leaving no place for despair, journeys ever and only to some future good; and from the good, and the better, to the best. Too long have theologians kept before the human mind and heart their dark, discouraging, and exaggerated conceptions of sin and death and the awful doom of the countless millions of earth in the long forever. The world needs the light and cheer and joy and hope that come from a larger and better faith in God and in the destiny of the race.

H. W. Thomas.

Charles N. Thwing

CHAPTER L.

Seven Principal Theories of Retribution.

Reasons for Rejecting Six of the Seven Theories held on this Subject.—It is Not Denied, however, that of Each of These Something may be Said in Favor.—On the other hand, it is Not to be Asserted that no Arguments can be Brought Against the Orthodox View.—No Sinner will be Punished for the Exterior Evil Conditions of his Life, nor for Another's Sin, nor for Vicious Appetites, not Self-Originated, nor for Innate Tendencies.—For the Sins of Heredity and of Previous Generations, Man Suffers by the Operation of Natural, not Punitive, Law.—One's Own Acts Alone Punishable, and this According to the Degree of Conscious and Avoidable Guilt.—Individuality, in all Cases, Survives the Resurrection, and Determines One's Condition and Experiences in the other World.—All the Lost are not Involved in one Common Condition of Punishment.—The Erroneous Tendency to Emphasize the Indiscriminate Severity of Punishment, in Quantity and Quality.—Much of the Current Disbelief or Unbelief in Future Retribution Due to this Wrong Conception.—The Number of the Saved Unspeakably Greater than of the Lost.—The Few in the Narrow Way and the Many in the Broad was True of Christ's Time, but Not of the Present Age.

By Rev. Charles F. Thwing, D.D., Pastor of Plymouth Church, Congregational, Minneapolis, Minn., and Editor *The Chicago Advance.*

The many theories as to retribution may be so classified as to be included in seven. The first deserves to be called a theory only because of the absence of theory. It is the affirmation of ignorance respecting the future,—Agnosticism. The second is, Death marks the cessation of all existence, — Materialism. The third is, All men at death are saved,—absolute Universalism. The fourth is, At death the righteous are saved, the sinners suffer for a time, but are ultimately saved,—Restorationism. The fifth is, At death the righteous are saved, but the wicked perish either immediately or enter upon a condition of which the end is destruction,—Annihilation. The sixth is, The period for the acceptance of Christ is continued to the judgment for those who have not known of

Christ in this life,—Second Probation. The seventh is, At death the righteous are saved, the wicked condemned to eternal punishment,—the ordinary view of heaven and of hell.

The first theory, of agnosticism, demands in this place no attention. The second theory, that death marks the end of existence, is opposed to the instincts of man and intuitions of the soul, the convictions of reason, and the teachings of the Bible. Even if man has come up from the animal, he has reached a stage above the animal, and is not to perish as the animal. This theory is held only by the crass materialists. The third theory, of absolute universalism, is less commonly held than formerly. Opposed to the moral intuitions, it tends to eliminate free-will from man, implying that man shall be saved whatever his volition may be; it elevates happiness above holiness; it is directly contrary to those passages which imply that there are sins against the Holy Ghost which are never forgiven. The fourth theory, of restorationism, likewise elevates happiness above holiness, tends to impinge on man's volitional freedom, and is opposed by such passages of the Bible as indicate that punishment is eternal. The fifth theory, of annihilation, known as "conditional immortality," "life in Christ," receives support from many Biblical passages which suggest the destruction at death of the wicked. It is, however, contrary to the desires and instincts of the life of man. Although variety of penalty seems to be a characteristic of punishment and of the moral government of God, the destruction of man implies that it is not possible for men to receive those varying deserts which the just government of a just God would give. The sixth theory, of second probation, finds some evidence in a couple of passages in Second Peter, but it is set aside by the second chapter of Romans, and by the warning, appeal, and argument of the whole Bible. It is certainly singular, if such a theory be true, that Christ did not give to heavy-laden, anxious humanity some suggestion of it. The absence of any such suggestion is the strongest negative evidence. If there be a second probation, it is clear, if any fact in God's word be clear, that God did

not propose to reveal the truth. Therefore for man to foist such a theory into the articles of faith is a type of treason to the Bible and to Biblical theology. The seventh theory, the view more ordinarily received among orthodox Christians, represents that the righteous are saved at death, and that the wicked are at death lost; that not till the resurrection and the judgment do the one enter upon the fullness of joy belonging to the heavenly state, nor the other enter upon that fullness of despair and remorse belonging to their condition.

I should be far from denying that each one of the first six theories has arguments in its favor; I should be unwilling to affirm that no arguments can be found against the more orthodox view. My own humble contribution to this discussion can be made, I think, the more worthy of the reader's forbearance, not by representing the stock and capital arguments, but by naming certain general considerations. These considerations are simply suggestions which may tend to relieve the ordinary view of future retribution of some of the difficulties and objections with which, in the minds of many, it is encumbered.

It is, I think, important to bear in mind what the sinner is not punished for. He is not punished for the exterior evil conditions of his life; he is not punished for another's sin; he is not punished for false, or inadequate, or obscure mental opinions as such; he is not punished for evil physical appetite which he did not originate, and which he could not avoid; he is not punished for any innate evil tendencies: he is punished for what he is, for the sin which is his own, for the preferences of the less good before the greater. He is punished as an individual for acts, states, moods, which he himself caused, and which he himself could have avoided. God does not visit the sins of the fathers upon children to the third and fourth generations in the form of punishment. He does so visit them in accordance with the natural law of heredity in the form of evil; but evil and punishment may be as remote as are guilt and misfortune. We are in no sense of the word punished for Adam's

sin, nor for the sin of any one except ourselves, although we do suffer by reason of others' sins.

It also seems to me that a very common and serious objection to the doctrine of eternal punishment is removed in the proposition that the punishment of the sinner is adjusted to his guilt. Individuality survives the grave. Augmented individuality, we may believe, is one of the results of the resurrection. We carry ourselves into the future world. Heaven is not to be supposed to be a communistic state in which the lot of each is the same as the lot of every one. With all reverence it may be said that in such a case the social joys of heaven would be dreadfully stupid and monotonous. We carry into heaven our individuality, temper, constitution, capacities. We cannot but believe God will respect these differences in the upper as he certainly does in the lower paradise. But we may also believe that the same varieties of conditions exist in the state of retribution. Why not? It has been a singular misfortune that some preachers, and some poets, have combined their eloquence and rhythm to represent that in one common state of punishment all the lost are involved. The implication, if not the statement, of several of Edwards's sermons, sermons as true in most of their teachings as they are marvels of eloquent logic, is that the same fire consumes the impenitent of whatever guilt. In later times the greatest preacher of the century, as Edwards was the greatest thinker of the present century in America, has implied the same truth in drawing such a picture as this: "Only conceive the poor wretch in the flames who is saying, O for one drop of water to cool my parched tongue! See how his tongue hangs from his blistering lips, how it excoriates and burns the lips of his mouth as it were a firebrand! Behold him crying for a drop of water!"

Of the poets, however, Dante is more true. Dante combining the notions of mediæval Christianity and mediæval paganism mapped out hell into circles, assigning to each circle some one class of the impenitent, and attributing to each class its fitting punishment. From the first circle of the unbaptized the degrees of guilt, of wan-

tonness, violence, fraud, theft, treason, treachery, to the last circle of extremest guilt, deepen.* That the great poet represents in his figures the sentiment of human kind is evident. Natural justice demands that punishment be proportionate to guilt. Divine mercy, so far as made known to us, has no element which forbids such adjusting. If to heaven some are admitted with an abundant entrance, others are scarcely saved. Likewise are souls, which by their own weight of evil naturally sink to the lower abysses, and others whose fate is, if no less certain, even perhaps less terrible, because they are less weighted with evil. If it is said that all deserve the severest punishment possible, and therefore God does punish all alike, it may be answered that such a condition is opposed to the analogies of God's dealings with men in this life.

In one sense we deserve nothing of God; in another sense, since God is our Creator, we deserve with at least the "merit of congruity" that we have fitting conditions for carrying out the great purposes of our being. Indeed, all have sinned, and all deserve punishment; yet it does not seem congruous, fitting to the divine character, and consonant with the divine dealing, that the more guilty and the less guilty should share the same woe. But upon this condition we are glad to say revelation sheds light. The divine Master and his chief apostle have expressly given their approbation to the intuitions of the soul as to varieties of condition in the retributive state. The inhabitants of some cities of Palestine, as Chorazin, Bethsaida, are to enter upon a condition less tolerable than the fate of Tyre and Sidon (Matt., 11:21). The punishment of stripes is determined by the varying guilt of the sin for which the punishment is administered (Luke, 12:47, 48). Paul expressly declares (Romans, 2:6), that God renders to every man according to his deeds, and this rendering is not necessarily limited to two species or sorts of rewards, but may be made to include rewards of every kind.

*"'That soul up there which has the greatest pain,'
The master said, 'is Judas Iscariot.'"

Inferno, Canto 34, Longfellow's translation.

He further says (verse 12) that there is a judgment without, and a judgment with, law; and the safe inference from the remark is that the resulting penalty manifests a variety. The writer of the Hebrews sets forth the same doctrine with strength and clearness. He affirms that there is variety in the guilt of sin, and the more guilty sin receives the severer punishment (Hebrews, 10: 26–29). "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace?"

We are inclined to emphasize the severity of punishment. The emphasis is fitting enough. But in any theodicy it also becomes evident that if punishment is adjusted to guilt, and if some punishment is severe, some also in comparison is slight. Reason lends its hand to the truth of the Bible that the punishment of guilt runs all the way from suffering slight to suffering terrible. The great gulf is still fixed. It is great in that it is fixed, unalterable; great in that it is eternal; great in that it divides absolutely two classes of beings. Punishment has other elements than ceaselessness. It is endless, but it is varied in respect to the categories of quality and quantity. Men rebel, and rebel rightly, against the conception that all are to suffer the same punishment for different sins. This conception is the origin of much of the current disbelief or unbelief as to future retribution. The belief that punishment is to be adjusted to the guilt of the offender removes this objection.

That punishment is thus varied becomes still more evident from the probability that the punishment of the sinner consists of his remorse; and remorse, we must believe, differs according to the heinousness of sin. The idea that punishment is wholly arbitrary and

inflicted by some power without is fast disappearing. It is not to be denied that punishment may be arbitrary, and may be inflicted from without, neither is this to be affirmed; but it is to be affirmed that the probability is strong that the distinctive punishment is remorse. In this life the divine chastisements seem less to be afflictions sent by a personal will than the fruit of the sinner's own sowing. If reasoning by analogy on this theme is of any value, as we have a right to believe it has value, it is evident that remorse and emotions related to remorse represent the chief punishment of sin.

As to the effect of punishment on the soul a word should be said. By some it is believed that punishment will cause the sinner to hate his sin, and that he will therefore be saved from his sin. By others it is said that punishment will result in the destruction of the sinner. The Bible offers no foundation for the assurance that punishment causes the sinner to hate or to abandon his sin. Experience, too, furnishes no basis for such an assurance. We may believe that the will of the sinner suffering punishment in hell is still free; he has the power of ceasing from sin; but it is to be said that the will of the one who sins is more or less enslaved. Habit opposes freedom of choice, or impels choices to run in one pathway. The confirmed drunkard and opium eater are examples of the freedom of the will, which without being absolutely in subjection is still certain to make one and the same evil choice. As there is a moral certainty that the angels will do right, though having the natural capacity of doing wrong, so there is a moral certainty of a sinner in hell doing wrong, though he has a natural capacity of doing right. He can, but he will not. Punishment may justly last so long as the sinner sins, and to sin he will not cease. The evidence is strong that sin results in the destruction of the sinner; but the evidence is stronger that sin results not in the destruction but in the diminution of the life of the sinner. So far as we have knowledge of the effect of sin it tends to deaden every faculty concerned in the commission of the sin: it hardens conscience; it dulls the intellect; it increases the destructive forces of appetite; it gives loose reign to desire; it

clouds the affections; it binds the will in the iron shackles of base habit. But we have no evidence that this deadening process ever results in extinction. Philosophers speak of a becoming which never reaches absolute being. So on the other side we may speak of a deadening which never eventuates in death. Against the supposition that sin results in annihilation of the sinner are two main arguments. First, the variety of punishment: annihilation, if immediate, allows no opportunity for variety of punishment. Second, annihilation, if gradual, is opposed by all the considerations for the immortality of the soul. These considerations it is not necessary here to recite; but they have value, and their value is entirely set aside by the theories of annihilation. The continuance in sin therefore tends to debase and to degrade the sinner. Without ever ceasing to be he progresses toward this ceasing. In figurative language remorse gnaws the conscience without devouring the conscience. The fire of punishment ever burns the offending soul without consuming the soul. Somewhere in the Koran is a story of the inhabitants of the Dead Sea, to whom Moses was sent. They contemned Moses, and he left them. He came appealing to their highest natures; they refused to hear his appeal, and the result was that these highest natures they lost. Carlyle who quotes the story, says: "By not using their souls they lost them; and now their only employment is to sit there and look out in the smokiest, dreariest, most undecipherable sort of universe. Only once in several days they do remember that they once had souls." In the other world, as in this, sin means the ruin of the soul, without meaning its destruction.

The ordinary conception of retribution is abhorrent to many devout minds on the ground that it necessitates the belief that the number of those lost far exceeds the number of those saved. If my idea of retribution involved such a conclusion, I should in my moral integrity infer that my idea was either false or wrong. It is my belief that the saved will outnumber the lost somewhat as those outside the walls of hospitals and prisons outnumber those within.

The reasons are patent. One-fifth of the human race dies in infancy; they are saved. One-third of the human race dies before the age of twelve, of which no small share is presumptively free from moral evil; and they are saved. It is further to be remembered that God is a God of grace, and that grace is his chief attribute. He is quite as willing, even more willing, to save men than they are to be saved. We may believe that many men in the last days of life make their first supreme choice of holiness. Many also there are who are disciples in secret. In the millennium all are to be followers of the King in his glory. The remark of Christ that those following him are few, and those walking in the broad way many, is to be interpreted with reference to his own time. Of his own time it was true. Of some other times it is not true. It is not true of the age in which we live. It will not be true of the millennial age. We should not permit our thoughts to commit souls to eternal punishment except as the evidence necessitates such a conclusion. We should remember that God's arm is not shortened that it cannot save, neither his ear heavy that it cannot hear. It is only when the sinner refuses to grasp the divine and pierced hand thus outstretched to save that he is lost; only when in his own dumbness he refuses to ask for salvation that he passes into a state of punishment from which God would have kept him, and into which he has flung himself despite the intercession of divine compassion. "The divine love," says Müller, in the last paragraph of the last chapter of his great work on sin, "draws all to itself who do not resist its holy drawing; but those who obstinately and pertinaciously chain themselves to that which absolutely ought not to be, moral evil, become separated with it as clear dross from the purifying and sublimating process of the world."

Underlying much of the looser thinking as to eschatology in our time is the presumption that suffering is the worst evil, and happiness the greatest good, in the moral universe. That suffering is an evil, and that happiness is a good, is of course to be granted; but that one is the *summum malum*, or that the other is the *summum bonum*,

is to be promptly denied. Sin is an evil greater than the suffering of punishment. Holiness, righteousness in character, is a good that is superior to happiness. Suffering is individual, immediately limited to him who suffers; but sin has relations which may be universal. Sin is the imposition of the will of the sinner upon the will of God; it is rebellion against God; it is the sovereignty of the will of man proving itself superior to the sovereignty of the divine will. So far therefore as sin succeeds, it is the overthrow of the divine government. Sin, socially considered, is the disintegration of the body politic. Therefore sin is an evil far worse than suffering. Happiness like sin is personal, limited to him who is happy. Holiness in character is likewise personal. But the individual has a consciousness that the moral value of holiness is of higher worth than the moral value of happiness. Holiness further has relations to God; it is attained only through communion with him and by the doing of his will. Men shrink from the thought of a human being suffering forever. No wonder they shrink; they should shrink; they would be inhuman if they did not shrink. But it is a catastrophe far more awful for a human being forever to be a rebel against God. Men exult in the contemplation of happiness; and well may they exult; not thus to exult would indeed be inhuman. But a heaven of holiness is far better fitted to the soul's capacities, and is of a worth greater than one of happiness.

In closing I make four remarks:—

1. Any doctrine of future retribution is beset by difficulties. The doctrine belongs to a department of theology in which the data are slight. Therefore any doctrine is to be formulated with special care, with unwillingness on the one hand to be overwise, and with a willingness on the other to accept at its full worth all the teachings of revelation and of reason, despite the sad conclusions which they necessitate.

2. The doctrine of future retribution is to be viewed in its relations to other doctrines. The warnings and denunciations of the

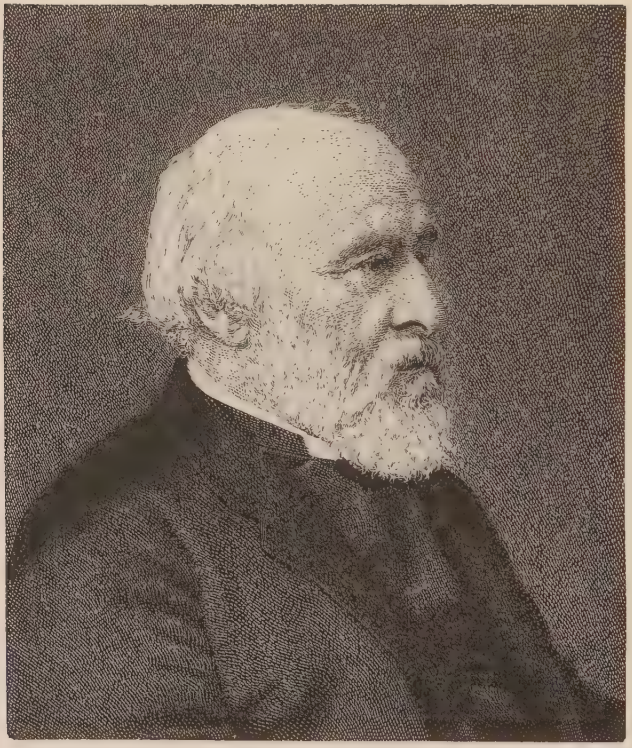
Bible against sin suggest the awfulness of the penalties of sin. The incarnation and the death of Christ intimate that it is only the most lamentable fate which would have demanded such a sacrifice on the part of God. Historically, too, it may be added, that a weak theory of eschatology means a weak theory as to the authority of the Bible, and as to the atonement; and a strong theory of eschatology means a strong theory as to the authority of the Bible, and as to the atonement.

3. The doctrine of future retribution being true should be preached; but it should be preached with tears in the voice as well as tears in the eyes of the preacher. The doctrine should be saturated with sorrowing sympathy; far too often it has been proclaimed as if the preacher felt that eternal damnation were a fate only too good for those who refuse to heed the metallic persuasiveness of his voice. Such preaching is simply devilish. If a preacher can preach on this theme without weeping, he had better not preach on it at all. It is significant that a chapter of Luke (13), which contains severe maledictions against sinners, closes with a passage descriptive of what is commonly known as "Christ's weeping over Jerusalem."

4. The doctrine of future retribution suggests the proper relation of revelation and of reason. Revelation is not unrational. Revelation comes from a God who has reason, conscience, free-will. Revelation came through men, who also were thus endowed. Revelation came to men who also have reason, conscience, and free-will. Revelation is not for the same reasons anti-rational. It cannot be opposed to reason. Revelation is super-rational; it is above the human reason. Yet in certain relations the human reason can judge revelation; if, thus judging, reason finds revelation credible, it is a safe inference that in these other and super-rational relations also revelation is likewise worthy of credit. The doctrine of future retribution is founded upon both reason and revelation. Reason accepts the statements of revelation, ascertains their evidential value, and from them induces its doctrines as to retribution.

It finds that the doctrine thus formulated receives support from the nature of the human constitution, and from the nature of sin. It believes the doctrine upon evidence that contains a greater or less degree of faith. The doctrine therefore is to be held as proved until stronger evidence in contradiction is presented.

Charles F. Thwing



Edward White

CHAPTER LI.

The Doctrine of a Conditional Immortality and of the Eternal Destruction of the Wicked.

Current Traditionary Doctrine Concerning the Eternal Suffering of the Unsaved Masses of Mankind, Contrasted with the Biblical Doctrine of the Destruction of the Unsaved, and of Immortality only through Christ.—The Biblical Doctrine as Enunciated by Christ.—Natural Immortality of the Soul Distinguished from Survival of the Soul.—Summary of Argument for Immortality through Christ:—1. Natural Immortality is Taught neither by Reason, nor by Primeval Tradition, nor by Revelation.—2. Natural Immortality is Denied by the Scriptures, both Implicitly and Expressly.—3. The Scriptural Doctrine of Redemption is in Agreement with the Idea that Immortality is the Gift of God through Regeneration, and with no other Idea.—This Appears (*a*) in the Nature of Christ; (*b*) in the Nature of Justification; (*c*) in the Prominence given to Regeneration; and (*d*) to Resurrection.—4. The Practical Results of the Doctrine of Life in Christ, both in Christian and in Heathen Lands, Confirm the Conclusions thus Reached.

By the Rev. Edward White, Professor of Homiletics in New College, London, lately Chairman of the Congregational Union of England and Wales.

If there be a God in Nature, and if this God has spoken to man in the Hebrew Revelation, then he is morally one and the same God, in Nature, Judaism, and Christianity; terrible to law-breakers, but good to the willing and obedient.

The eternal destiny of mankind will be determined not on arithmetical but on spiritual principles. "*When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever;*" words in which the psalmist speaks the language of universal conscience (Ps., 92:7). The divine judgment will give to every man "*according to his works.*" Nevertheless, the question of human destiny acquires an appalling interest from the prodigious number of the earth's population, and from

the indifferent character of so many of them. The lowest modern estimate gives thirteen hundred millions, of whom nearly a thousand millions are non-Christians; Buddhists, Brahminists, Mohammedans, Jews, Parsees, and miscellaneous heathen idolaters of Asia and Africa. If the present inhabitants of India and Burmah, alone, could pass in single file before a person able to fix a gaze of one minute's duration on each (not too much time to expend in thinking of an eternal doom), then, if the stream should roll on night and day, it would require over five hundred years to bestow this momentary notice on all the two hundred million people, young and old, now living in England's eastern empire. If arranged in lines of thirty abreast, and a yard apart, the column would extend from the borders of Afghanistan, throughout the whole Turkish empire, and across the continent of Europe, to the Atlantic shore, a distance of five thousand three hundred miles. By the aid of this integer the mind may train itself to imagine the masses of mankind in all lands, and in all the ages; each individual of them, according to St. Paul, destined to *give an account of himself unto God* (Rom., 14:12). The question is, Has Almighty God revealed the destiny of the unsaved portion of these dense multitudes of mankind? The answer, given for many centuries past by the Church, is that, after deductions for those dying in infancy and childhood, or in invincible ignorance, for whom hopeful views are entertained by many, the residue of the "wicked," being by nature immortal, will suffer in hell in different degrees throughout infinite duration. This doctrine underlies the modern missionary enterprise, and has been recently re-affirmed, after much disputing, by one of the foremost of the American missionary societies.

Holding this belief of the modern churches to be an error of appalling magnitude and disastrous influence; to be based on (1) a *psychology* false in itself, and contrary to Holy Scripture; (2) on a Biblical *exegesis* which sets at defiance those first principles of orthodox interpretation, which are obeyed in every other department of sacred truth; and (3) on a *tradition* which is contrary to

the main testimony of Judaism and of Ante-Nicene Christendom; I have been invited to represent the opinion of those who maintain on Biblical grounds the exclusive immortality of regenerate men, and the literal destruction of the unsaved in the "second death."

This doctrine, however, of the destruction of the wicked cannot be thoroughly explained apart from some reference to the circle of truths of which it forms a part, and not the most important part. Of that circle of truths, the central idea is the incarnation of the Divine Life, the union of the finite and the infinite in Christ, regarded as the only source of human immortality, by the redemption of man from sin and death; while the circumference of the circle consists in the revealed history of man's original state as created, of his subsequent apostasy from God, of the methods of his recovery and salvation; through the atonement of the Son of God, through the regeneration of human nature by the indwelling Spirit of life; and through resurrection from the dead, in glory "equal to the angels,"—leaving for the remaining segment of the circle the revealed doctrine on the "everlasting destruction" of those who persist in rebellion against the King of Eternity.

This connected statement, as a whole, is known by the name of the doctrine of *Life in Christ*,* because its chief aspects regard the salvation by grace of the natural man (the ψυχικός of St. Paul, 1 Cor., 2:14; 15:44) from impending extinction of life, through union with the divine eternal man, Christ Jesus; so that it is as rational to denominate it the doctrine of "annihilation" as it would be to speak of medicine and surgery as doctrines of annihilation, because they deal with dying life. The leading truths concerned cannot be expressed with greater clearness and brevity than in the language of the Lord himself in his discourse in the Capernaum synagogue. "*Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have not life in your-*

* See *Life in Christ.* A study of the Scripture doctrine on the nature of man, the object of the Divine Incarnation, and the conditions of human immortality. By the author of this contribution. Whittaker & Co., 8vo, 600 pp.

selves" (*R. V.*). "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread which I will give is my flesh which I will give for the life of the world." "*As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.* Your fathers did eat manna in the wilderness and died: this is the bread that came down from heaven that a man should eat thereof and not die" (John, 6:49–58). Thus men must be born twice, or die twice. We must be "born again," or die "the second death" (John, 3:1–5. Apoc., 2:11; 20:6, 14; 21:8). St. Peter's words are parallel. "Being born again, *not of corruptible seed but of incorruptible*, by the word of God which liveth and abideth. For all flesh is as grass; the grass *withereth*, the flower *fadeth*, but the word of the Lord endureth forever. And this is the word which in the gospel is preached unto you" (1 Pet., 1:23–25). So also 1 John, 2:17, "For the world *passeth away* and the lust thereof; but he that doeth the will of God *abideth for ever*."

The doctrine of Life in Christ then is directly opposed to the notion—widely held in European and American Christendom, but almost unknown in heathen Asia—of the naturally and absolutely immortal individuality of all human souls; and the removal of this notion leads at once to the full development of the Scripture doctrine of personal immortality through the divine incarnation alone.

It must, however, be noted, at the outset, that the denial of the absolute *immortality* of souls is not the same thing with the denial of their *survival* in the first death. The butterfly rises from the chrysalis, but it does not live forever. Nature is half filled with examples of the survival of portions of organisms, which are nevertheless perishable. All seeds of plants are survivals which are not possessed of eternal life. Thus also the souls or spirits of all men may survive for different ends, according to the Scripture; some for punishment ("*The Lord knoweth how to reserve the ungodly unto the day of judgment under punishment;*" 2 Peter, 2:9); some for education, as the souls of children; some for further visitations of

mercy, as those "spirits in prison" whom the Spirit of Christ visited in the interval between his death and resurrection (1 Pet., 3 : 19; 4 : 5, 6); some to rest with the Lord until the time of his glorious advent (Phil., 1 : 23), when they will "receive according to their works." But those alone will "live forever" who have become "one spirit" with the incarnate Word, by the second birth unto righteousness. For all others there is reserved the "destruction of body and soul in Gehenna" (Matt., 10 : 20). "These, as natural brute beasts, *born for capture and extinction*;* speaking evil of the things which they understand not; shall utterly perish in their own corruption, or mortality" (2 Pet., 2 : 12).

The general argument, therefore, for the Scriptural authority of the doctrine of Life in Christ, or immortality on the condition of regeneration, may be summed up under the following heads:—

1. Neither the light of reason, nor ancient tradition, nor revelation, teaches the eternity of the soul, by nature.

2. Holy Scripture denies it, not only by a consistent silence on the subject, from the days of Moses to St. John, but by the most express and steadfast assertion of the destruction of the wicked.

3. The doctrine of Holy Scripture on the redemption of the world by the incarnation of the LIFE, that is, of the eternal Word of God; and the whole structure of the language used in setting forth the doctrine of redemption, assert in the strongest manner that the very object of that redemption is to *confer* absolute immortality, or eternal life, on regenerate men, and not simply to confer pardon, holiness, and bliss on beings already immortal or incapable of death.

4. That the experienced results of thus representing the divine revelation, both at home and in the mission field, are such as to confirm the persuasion that the doctrine of life and death eternal, as thus understood, sheds fresh luster on the moral attributes of God, adds a new force to faith and love, while offering an effectual reply to the chief objections of atheism and infidelity.

* Φθορὰν, the word used by Plato in the *Phædo* for extinction.

I.

Neither the light of reason, nor patriarchal tradition, nor revelation, teaches the eternity of the soul by nature.

Not many months ago, brief statements of belief concerning the future life were obtained from a large number of the Christian ministers of Boston, which were printed, with the names of the writers, in one of the daily newspapers, and have since been gathered in a volume. With one consent these writers laid down, as the foundation of hope, the nature of the soul, as deathless by its own constitution. They did not rely, like Dr. Dallinger, on the deathlessness of the animating principle of all living beings, for that would have asserted an eternal future for oysters and earth-worms. Nor did they build the hopes of their heaven simply on the possession of intelligence and affection, for that would have opened the everlasting doors to nearly the whole animal creation. But they founded their argument on the spirituality of man's nature as a moral being; on his relations with the moral government of God; on the suggestions of conscience, and the instinctive fear in bad men of judgment to come; on the soul's capacity for boundless progression and advancement; on some cultivated men's aspiration after an endless life; and on the yearning of spirits, severed here by death, for an everlasting reunion in some paradise beyond. And the revelations of Christianity were set forth as confirmations of that truth on the soul's immortality which nature thus suggests, it is said, to reflective spirits.

The Holy Scriptures doubtless confirm the instinctive conviction of a future state of reward and punishment, set forth by the preachers in the discourses referred to. But they do not confirm the psychological conclusion which these instinctive anticipations were held to prove—the natural and absolute eternity of all human souls. Not one of these preachers referred to the striking fact, that there does not exist in the old-world collection of Biblical writings, from Genesis to the revelation of St. John, a single example of the use of the now common phrase, of the "soul's immortality," or of any

equivalent phrase which naturally conveys the idea that the eternal future of man is the result of the constitution of his nature. The natural and eternal immortality of the soul is nowhere in the Bible. The French Grand Rabbi Stein acknowledges this with the utmost frankness and regret,—so far as the Old Testament is concerned. He says: "What causes most surprise in perusing the Pentateuch is the silence it seems to keep respecting the most fundamental and consoling truths. The doctrines of the immortality of the soul and of retribution beyond the tomb are able powerfully to fortify man against the violence of passions, the seductive attraction of vice, and to strengthen his steps in the rugged paths of virtue. But man searches in vain for these truths which he desires so ardently; he in vain devours with anxiety each page of Holy Writ; he does not find them explicitly announced."

The Chief Rabbi Adler of London, however, in the *Symposium on Immortality* of 1885, in the *Homiletic Magazine*, demonstrates victoriously that, notwithstanding the absence from Holy Scripture of the psychology of the Boston preachers, both Moses and the prophets held as sure a belief in the immortal life of the servants of God, as good men possess to-day. Indeed, how could it be that the saints of a nation who had lived for several centuries in Egypt, where the world to come was almost as vividly conceived of as the present world; where vivid pictures of the judgment of the soul after death, in Hades or *Amenti*, were painted on every mummy case, and depicted in every copy of the *Book of the Dead;* where the expectation of bodily resurrection of the just to the life immortal, by the grace of Osiris, was proclaimed by inscriptions in every pyramid tomb,—how could it be that the servants of the living God should have come out of Egypt without any faith of a life immortal, even if they had inherited no such tradition from their own ancestors?

But this Hebrew hope of eternal life nowhere rests, in the Old Testament, on the alleged nature of the soul, *nor is it accompanied by the doctrine of the eternal misery of the wicked.* The solution of

this difficulty is supplied in the great German Commentary, superintended by Dr. Lange, of Bonn. In commenting on our Lord's argument with the Sadducees, in Luke 20, this commentary thus admirably solves the enigma which has led astray, in opposite directions, the Grand Rabbis of both France and England, and places the hope of Israel on its true basis, the grace of God inwardly made known to his spiritual worshipers; in conformity with the primitive patriarchal doctrine, maintained under a more heathenish form by the theology of the Egyptians themselves, which restricted immortal life to the righteous. Let us listen to Dr. Lange's Commentary.

"The unique manner in which our Lord here supports the doctrine of the resurrection particularly deserves our attention. Far from occupying the standing-point usually occupied by philosophers, who are wont to take their notions of immortality from the nature of the human soul, and, consequently, to prove *what is doubtful by what is unknown*, he finds the firmest ground for the hope of everlasting life in the personal communion of man with God. He thus, however, gives us to understand that we cannot attain full possession of our own immortality till we have the assurance and consciousness of individual communion with God. The hidden reason of their skepticism was thus pointed out to the Sadducees, as being none other than *the alienation of their inner life from Him;* while the true foundation of hope for the future, and the only way to perfect certainty, was, at the same time, shown them. Religious apologists of ancient and modern times would certainly have lost nothing if they had more closely imitated this example, had not attempted to demonstrate the immortality of the soul to those who did not even believe in the living God, and had not the slightest notion of communion with him. The deepest experience of our own heart teaches us that without these premises a belief in immortality is partly uncertain and partly uninfluential; and that as long as we have not found God we have really lost even ourselves. Believers under the Old and even under the New Testament have all walked in this way; and not till after they were assured of the favor of God have they felt sure of eternal life. *The immortality of the soul was no such dogma of the Old Testament as was the unity of the Godhead.* But if any one were conscious that God was his God, he knew, also, that he would always remain so; and if any knew by experience what it was to hold communion with God, he might fall asleep in the steadfast hope of one day "beholding His face in righteousness." The rationalistic doctrine of immortality is no better than a doctrine of Hades. Everything depended on our attaining a conception of *eternal* spiritual life in God after death, which was not a mere existence in Hades, and this hope was granted only to his saints."*

* It is an interesting confirmation of these conclusions that the profoundest students of Egyptian antiquity have now unanimously reached the persuasion that the primitive and permanent belief of Egypt, from the earliest patriarchal ages, was in

It must occur to all thoughtful readers of the sacred Scriptures that the total absence of the doctrine of the soul's natural immortality from the *writings* of the historians, prophets, psalmists, and apostles of the Bible, during the long space of one thousand four hundred years, is a striking indication of the absence of this belief from their *minds;* specially when we observe the steady and tenacious hold which this belief has taken upon the thinking and language of Platonized Christendom, and its incorporation into the Church's teaching, psalmody, and common discourse; so that the "immortal soul," the "never-dying spirit," occupies a place almost beside the divine Being himself, in religious speech, among "things eternal." How then can we avoid the conclusion that ancient inspired thought differed *toto cœlo* from modern opinion on this subject? Few religious addresses are now presented to mankind without a reminder that they possess immortal souls, as the basis of the whole theological superstructure. Such a mode of address to men never occurs once in either Old or New Testament. There the uniform language is, that sin has brought destruction, and that in order to "live forever" men must obtain pardon and "eternal life" from God their Maker as the gratuitous gift of his mercy.

II.

Holy Scripture denies the soul's natural immortality, not only by a consistent silence on the subject, but by the most express and steadfast assertion of the destruction of the wicked.

substantial conformity with the Hebrew religion. The Egyptians distinctly rejected the notion of the *natural* and absolute immortality of the soul, and believed in the *eternal life of the righteous alone,* who were clothed in the "white robe of justification" by Osiris, the judge of souls, after being weighed in the balances of the *Amenti;* while the rebellious and incurable passed through successive incarnations and sufferings into final extermination in the fire of the lowest hell. Such is the combined testimony of the leading Egyptologists of our time;—of M. Edouard Naville of Geneva; of the Comte de Rougé, of M. Maspero, of M. Mariette, of M. Lenormant, of M. Lichtenberger, of France; of Dr. Brugsch of Cairo; of Dr. Birch, Professor Rawlinson, of Dr. Stuart Poole, of W. Le Page Renouf, of the British Museum. And this final destruction of souls is termed in the Egyptian *Book of the Dead* the *Second Death.* Doubtless here is a genuine relic of primeval revelation.

In works tabulating the language of the Old and New Testaments on the doom of ungodly men it has been shown repeatedly, during the past fifty years, that the main current of penal threatening, which runs like a fiery stream through the length of divine revelation, is delivered in terms of which the English words *death*, *destruction*, *perishing*, are the correct translation both of the Hebrew and the Greek originals, just as the main line of promise to the righteous is summed up in the assurance of *everlasting life*. A glance at any concordance to the Bible will bring these facts immediately into view.

Now we hold it to be the most improbable thing in the world, that in a prolonged and complicated revelation of God to men, in two languages, Hebrew and Greek (a revelation ultimately designed for translation into all the languages of the world, simple or refined), the *main truth* should have been delivered throughout, as is asserted, in figurative language, and not in the plain sense of the simplest words, both of the original and of all other tongues. We hold it to be the most improbable thing in the world that in a revelation, designed for men of every nation, and every succeeding age, two long lines of *figurative* terminology should have been employed, to denote the principal realities of blessing and cursing incident to its reception or rejection, without one single break down into literality, in the meanings to be attached to *life everlasting*, or to *death*, *perishing*, and *destruction*. Yet this is what is asserted by the self-called "orthodox" party,—that all these terms, throughout Holy Scripture, do not signify what they seem to signify in their proper sense; but stand for the gift of a life everlasting which is not *life*, but the *happiness and holiness* of a nature already immortal; while death, perishing, destruction, signify not the "destruction of soul and body in Gehenna" (Matt., 10 : 20) in the proper sense of the words, but *everlasting misery*, because it is a sentence passed on a soul already immortal by its original constitution.

Thus it results, as has been shown elsewhere in detail, that all the Greek words which Plato, in his dialogue on the Soul's Immor-

tality, naturally employs to denote the extinction of the soul's life, are nevertheless according to this theory the same employed in the Greek Testament to express the everlasting existence of the soul in misery. So that the Christian revelation on destiny is delivered in a Greek dialect altogether unknown to the Greeks themselves; as Professor Cremer, the great New Testament lexicographer, expressly asserts to be the "orthodox" position. "They are," he says, "in this sense unknown in classical Greek writers."

Further, when "figures" are employed to set forth the nature of the *death* of the wicked they are uniformly descriptive of literal destruction. "Into smoke shall they consume away" (Ps., 37:30). "The wicked shall perish for ever like his own doing" (Job, 20:7). "He shall *burn up the chaff* with unquenchable fire" (Matt., 3:12). "If thine hand offend, *cut it off* and cast it from thee, for it is profitable that *one of thy members should perish*, and not that thy whole body be cast into Gehenna" (Mark, 9:43). The effect of this last is that the whole body would "*perish*"; but we see what that word really signifies by the alternative, "*cut it off*." "Fear not them that kill the body, but are *not able to kill the soul;* but fear him that *is able* to destroy both body and soul in Gehenna" (Matt., 10:20). Here the *killing of the soul* is represented as the result of being cast into Gehenna. When "death and Hades are cast into the lake of fire" (Rev., 20:14), it is to destroy them, so that there shall be "*no more death*" (Rev., 21:3). "Whosoever shall wish to save his life shall lose it, and he that hateth his life in this world shall *keep it* unto life eternal" (John, 12:25). "The thief cometh not but for to steal, and *to kill and to destroy*. I am come that they might *have life*, and that they might have it more abundantly" (John, 10:10). "Man that is in honor and understandeth not, is like the beasts that perish" (Psalm, 49:20).

Even the passage which is thought to be the strongest in support of endless suffering speaks the same language (Mark, 9:48). "Shall be cast into hell, where their worm *dieth* not, and the fire is not quenched." Here the worm's *death*, in the absence of a nega-

tive, would be plainly its *ceasing to live*, or exist. So that apparently there are two significations of this word in Gehenna, one for the worm, and another for the sinner! For the *worm* it stands for *ceasing to live*, for the sinner *death* signifies eternal existence in misery. But who can seriously think that revelation is delivered to men under such impossible philological conditions?

For these reasons then we conclude that the *punishment eternal* of Matt. 25:46 is the "punishment of *everlasting destruction*" spoken of in 2 Thess. 1:9; and that it will come to pass that "every one who will not hear Christ, the prophet" of God, will be "*destroyed from among the people.*" ἐξολοθρευθήσεται, the strongest word in Greek to denote *extermination* (Acts, 3:23). In *some cases*—as in that of the chief agents of Satan—this end will be reached through "ages of ages" of suffering. See Rev., 20:10, a phrase often used in Holy Scripture for a long but limited duration.* Psalm, 148:6; Jer., 7:7, and 25:5.

III.

The doctrine of Holy Scripture on the redemption of the world by the incarnation of the divine Life, and the whole structure of the language employed in setting forth the doctrine of redemption, is in agreement with the idea of the gift of absolute immortality by regeneration, and with no other.

1. The divine nature of Christ as the Son of God accords with it. Man, as a sinner, deserves death, by all the laws of the universe. We can be saved from death, and endowed with eternal life, only by the union of human nature with the divine Life, which is above the universe with its laws. Therefore "the Word was made flesh." "In him was LIFE, and the LIFE is the light of men." Read Christ's long discourse in the Capernaum synagogue at length (John, 6), and see whether it is possible for human language to assert more clearly and positively that the divine nature was incar-

*A complete and careful examination of the whole testimony of Holy Scripture will be found in the work above referred to.

nate in order that man "might not die," but "live forever." So that salvation is salvation from final extinction.

2. The nature of *justification* as an act of God's free grace is made clearer by these ideas. A mortal sinner can work himself up into immortality no more than a dog can by evolution work himself up into an archangel. "Justification of life" is therefore the free gift of God to believing men, and to all equally. But on this basis of a gratuitous salvation from sin and death, each saved man will be rewarded according to his subsequent "works." Hence the two-fold language of Scripture; one series of passages representing salvation as an absolutely free gift of life, the other representing our *place in that eternal life* as depending on our conduct in stewardship.

3. The place occupied, in the teaching of our Lord, by the doctrine of *regeneration*, and of vital union with himself, comes into clearer view. The Lord proclaimed to Nicodemus not the need for change of opinions or outward conduct, but for change of nature, in order to "see the kingdom of God." The "natural man" (ψυχικός) or man of mere soul can become the "spiritual man," only by being begotten of the Spirit of God to a new, a God-inspired, and an immortal life. The evidences of this life-giving change are "faith, hope, and love"; and in the absence of these no baptismal regeneration can save any man. United by the Holy Spirit to the Son of God, we become one with him in life and character for eternity. "If ye live after the flesh ye shall die;* but if ye, through the Spirit, do put to death the deeds of the body, ye shall live" (Romans, 8:13).

4. Next, the prominence assigned in Scripture to the *resurrection* is explained. Man is compounded of matter and spirit. The soul alone is not a man. Abraham's relation to God involved his resurrection (Luke, 20). But the "resurrection of judgment" is not a "resurrection to eternal life." The saved alone are immortal. "Neither can they die any more," but are "equal to the angels" (Luke, 20). The "second death" awaits those who are not born

* Literally, *"ye are on the point of death,"* as the same phrase is translated, John, 4:47.

of God. They will never leave this planet. The "tares" will be "burned" on the field where they grew. The everlasting doors of the universe are closed against those who, in the beginning of their being, decisively reject the Inhabitant of Eternity.

IV.

The experienced results of thus representing the revelation of God on life and death, both at home, and abroad in the mission field, confirm the persuasion that this doctrine sheds fresh luster on the moral attributes of God, adds new force to faith and love, offers a satisfying reply to the chief objections of atheism and infidelity, and will arouse to repentance all salvable men.

In the brief space of this paper it is possible only to affirm, as the result of a large acquaintance with the writers and workers engaged in the diffusion of these views in many lands, that there is no form of Christian belief which has made more general progress than this in the Church during the last thirty years. In the English and Scottish universities some of the most distinguished scholars, theologians, and professors have held and taught it. The same is true of the French, German, and Swiss theological colleges. It is accepted as a "tolerated" belief by the Congregational churches in England, and by the London Missionary Society. I can affirm on my own knowledge that a large number of missionaries of several societies hold and teach it, and find none but good results from its diffusion among the heathen.

There are few mission stations in India, in China, in Africa, in the South seas, where there are not convinced and earnest teachers of the doctrine of life and death as here delineated, who unanimously report in a favorable sense as to the spiritual results, both on the side of fear and of hope. The awful prospect of a real, a near, and an eternal judgment, in the "hell-fire" of which Christ spoke in such persistent and awful tones, operates more powerfully on men's fears than the threatening of eternal suffering, because it can be more heartily believed. Penal threatenings are operative

in proportion to their justice and apparent certainty of fulfillment. But it is by hope, not by fear, that men are chiefly won to God. Terror, under any circumstances, is an animal emotion, and therefore transitory in its action. The permanent and more powerful influences of the gospel appeal to our moral nature, to our reason, to our passion for happiness, and to our affections; and all of these appeals are strengthened immensely by the removal of that greatest incentive to skepticism which is found in the doctrine of a torment that shall never end. Not hell, but heaven, is the principal subject of the Bible. The end of teaching is not to "fit men to die," but to fit them to live, here, or in any world.

If, as many now suppose, man was developed gradually from pre-existing animal and mortal races, he can have inherited from them no immortality of either soul or body. Or, if we accept as historic truth the account of his creation in the book of Genesis, there is no mention there of his soul's immortality. His life depended on the tree of life, and from that man was excluded by his sin. The survival of the fittest is then the doctrine equally of nature and revelation. And both alike point us to Christ, the Incarnate Life, as the way to God and immortality.

If to this we add, that the reform of human criminal law has proved that nearness, and certainty, and credibility, are more effectual in giving a deterring force to threatened penalties, than unlimited terribleness in the threatened punishments, we may safely conclude that the desired modification in the doctrine of future punishment derived from Holy Scripture will induce the far more desirable reform of real belief in a "judgment to come," in a world which has of late "cast off fear," very much as the consequence of the exaggerations produced by a baseless psychology, and an extravagant exegesis.

Edward White